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THE MASTER'S CALL.

They tell me a solemn story, but it's not sad to me:
For in its sweet unfolding my Saviour's love I see.
They say at any moment the Lord of life may come
To lift me up from this cloud-land, into the light of home.

They say I may have no warning, I may not even hear
The rustling of his garments as he softly draweth near.
Suddenly in a moment—upon my ear may fall
The summons to leave my homestead, to answer the Master's call.

Perhaps he will come in the middle of some bright
And sunny day.
When, with dear ones all around me, my life seems
Bright and gay.

Pleasant must be the pathway, easy the shining road,
Up from the dimmer twilight into the light of God.
Perhaps he will come in the stillness of the night
And quietude.

When the earth is calmly sleeping 'neath the moon-
beams' silvery light;
When the stars are softly shining o'er slumbering
land and sea—

Perhaps in that holy stillness the Master will come
For me.

I think I would rather hear it—tho' it were so low
And sweet—
Calling me out from the shadows, my blessed Lord
In mercy.

Up through the glowing splendor of a starry evening
In light;
To see the "King in his beauty" in a land of power
And might.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KESLER.

Third Quarter—Lesson III.

SUNDAY, JULY 16, 1882.—MARK X, 2-15.

GOVERNOR STANTON: "The Son of man came, not to be served, but to serve."—MARK X, 45.

SUFFERING AND SERVICE.

Jesus went before them, boldly setting his face toward Judea, where his bitter enemies were awaiting him. His disciples were amazed at his thus seeming to despise the dangers which before him he had avoided, and which he again avoided a little while after he reached Judea, until his time was come; then all seeming hesitation on his part ended. There are few more striking pictures in the gospel than Jesus going forth to his death, and walking alone along the path into the deep valley, while behind him, in awful reverence and mingled anticipations of dread and hope, followed the amazed and fearful disciples, not daring to disturb his meditations. The Master does not ask us to walk in unknown and untrodden paths. We find him always before us.

He took again the twelve, and began to tell them what things should happen unto them. This was the third great announcement of our Lord's approaching sufferings. The fear the disciples showed in seeing him go so openly before them to Jerusalem seems to be the reason why he more clearly foretold the events about to take place, to forewarn them, that when they did take place they might not be utterly confounded. They would then see that "this it must be," but they were "slow of heart to believe all that the prophets had spoken."

How awfully explicit he was in the announcement; his delivery to the chief priests and scribes, their condemning him to death, but having no power to put any one to death, they turn him over to the Gentiles; then the mocking, the scourging and spitting upon him, and the killing him and his rising the third day. What did those disciples feel as they heard him in this calm way go through with all the dreadful details? It so oppressed their souls that his last words about rising the third day had no power to awake even a ray of hope. Wonderful to think of the Son of man knowing all the details of his tragic death, and calmly marching to the full accomplishment of it, even to the drinking of the cup of vinegar. What the Lord had before only dimly hinted he now brought out in precise statements of all the elements of his passion. Conceptually, he had suffered all these things before, and his sufferings had been witnessed by the Holy Spirit, and he had given a most exact account of them, more vivid in detail of incident than even those who were eye-witnesses of the sufferings and death of the Son of God. Jesus had talked over all these things, pertaining to his exodus, with Moses and Elias on the mount.

The disciples could not and would not understand his words, as the sequel shows. James and John, through their mother, make a request of the Lord which gives us the key to their thoughts, and how little they comprehended his words. Their indefinite request was: "We would that thou shouldst do for us whatsoever we shall desire." The concealed way in which they approach the Lord shows that they had some misgivings at uttering their presumptuous and ambitious request. The mother was set on by them; with the spirit of blue-jeans they would seek through the intervention of another, and that of their mother. The Master draws them out by his question: "What is that you would have me do for you?" He does not commit himself. We want the first places in your kingdom, one on the right hand, the other on your left hand in your glory. This request comes to us most strangely immediately after the words of this clearest prophecy of his death. They were really asking for the "creases of the two thieves." Though there is much of ignorance and sinful ambition in this request, yet there was much of love in it. The request springing from a wrong motive, but it was not altogether out of order, for these first places were for somebody;

but they were not to be gifts from the King, but were places to be won on the same condition as Christ himself was to win his seat in glory. The Master could not blame these disciples for their desire to be nearest to him. They wished not only to be above others, but also to be close to him. Christ answers both these thoughts, but first that of being nearest to him. You know not what you ask. Can you drink of my cup, that I drink of, and be baptized with the baptism I am baptized with? These places are given upon the same conditions upon which I take the throne, upon the same terms. Ye shall indeed share my sufferings, but these places are not mine to give, but they shall be given to those for whom they are prepared, and there are those who will prepare for the positions we may add. When they heard this request they were much displeased, and Jesus calls them all unto him, and, in one of his inimitable discourses, shows them that the true measure and standard of greatness in his kingdom is upon the principle of humble service. Humility in action the only condition of exaltation in his kingdom. First places in his kingdom were to be won by taking the last places out of that kingdom, and he ends his lesson by referring to himself, their exemplar. Learn of me, I came not to be ministered unto, but to minister, and to give my life a ransom for many.

Church Taxation "as God Hath Prescribed."

MR. EDITOR: The system we have had up to the present time is hardly worthy of being called a system. I refer to the hat collection and the haphazard plans of stewards to collect money to meet the expenses of the church. This department of church affairs can not be considered in any other light than business. Religious business, I will admit, yet, strictly business, that, like any other corporation or government, deserves a successful system to invariably secure its maintenance. Any government or church that does not provide for an honorable and honest adjustment of its expenses deserves to die. It is perfectly right that all who have given their allegiance to such government or church and are its beneficiaries should fully uphold such, according to their ability, or "as God hath prospered them." There should be "equality" in this matter. Not that one is "eased" and another "burdened." As some expense is absolutely unavoidable, so is the duty of meeting such expense. It should not and, in the very nature of things, could not be optional with a member of the church whether he pay his part of such expense. He must do it for the sake of obedience to God, for the glory of God, for the welfare of humanity, for the promotion of Christianity, for the honor and integrity of the church, and last, but not least, for the sake of individual honesty. To escape one must declare himself a pauper, having nothing, and unable to provide for himself, or he will be pronounced, if he refuse to pay his part of public expense, dishonest, and well deserves the character, for whether he be rich or poor he is only required to pay "as God hath prospered him;" "according to that a man hath, and not according to that he hath not."

As before said, that expense is absolutely unavoidable is evident from the fact that churches must be built, equipped and kept in repair, faithful ministers must be had to preach the word and look after the spiritual welfare of the people. Their very existence involves expense. Their honest and faithful service, yea, more indispensable service, deserves and demands an ample reward. "The workman is worthy of his meat." That such reward is to be tendered and gratefully delivered by the people in whose interests he serves, is self-evident. No person of ordinary mind could allow himself to think that the ministers of a church should bear the public expense. As our church is connectional, other expenses naturally come in. The presiding elder, the Bishop, the superintendent, the missionary, the Sunday-school, the poor, and occasionally delegates to the General Conference, and whatever else necessary to the promotion of Christianity. These things are unavoidable in the progress of Christianity by our church. All are bound to see and admit that the expense before referred to is in behalf of the public good, as the main cause of its existence, and not as some would allege, in the interests of the persons employed to perform the required service. These men could provide for their support as other people if they were not prevented by such other engagements. They are not objects of charity. Their service demands a reasonable reward, just as the service of any other being. No honest and fair-minded man could for a moment dispute the claims of his minister, especially as they were estimated by him. He ought to feel ashamed at even the thought of trying to escape from this duty to leave his minister or a few of his brethren, to bear his part of public expense, though they were able to do it. To neglect it even would seriously hurt his character, but to willfully refuse it would disgrace him before God and man.

The main question to be asked by every one is, how much is my part of this public expense? No man living could answer this question without resorting to God's system—"as God hath prospered" according to your wealth. Therefore church taxation is to be upon the same principle as State taxation—"according to that a man hath"—not what you have made this week or year, but what you have, as a whole, or God's blessing.

But, still, this does not answer the question. God's wisdom foresees that the tenth of all that the people made would be necessary to maintain both State and church, and therefore the tenth was fixed as the rate of taxation, but under the new dispensation, the church and State are separate, and different rates must be fixed. The apostle gives the basis of taxation for public expenses, but not the rate, because that could not be given, as it will always vary according to circumstances, as more or less may be required.

Common sense ought to have taught us long ago that the whole expense of the church for a year or term should be estimated as nearly as possible in the beginning of the year, and then divide the aggregated expense by the aggregate wealth of property, and this would give a just rate of taxation by which to tell how much any one individual should pay as his part. For instance, if a church be worth \$50,000 and the church expense of the year, including everything, be \$200, the rate of taxation, in order to raise the amount, would be four mills on a dollar. Then, if God has blessed Bro. or Sister A. with one thousand, his just expense would be four dollars, no more or less, exactly so—no guess work about it—and so on for any other amount, always just "as the Lord hath prospered."

No person should ever be asked "how much will you give?" Individual judgment may be consulted as to the various expenses of the church, but when these have been considered and estimated every individual must pay his part. It is not "will you do this and so?" but the very nature of the case absolutely requires it, and that too "as God hath prospered him." This is God's plan, and the church should adopt it. She could then tell every one exactly his duty, and enforce it by the mandate of God.

As our church allows her members to determine the amount of expense in all respects, and especially the salaries of their ministers, and this is upon the supposition that they will deal justly, they could never dispute those expenses, much less to deny them. From the fact that our ministers are always silent factors, very seldom are they ever consulted as to how much will be necessary to defray their expenses, the members or officers being the only estimators, the taxation could never be questioned. Only the rate could ever be questioned when it was apparent that the estimates were too great. The conviction would be felt by all that as the service is indispensable so is the expense, and we must meet it. It is not optional, and no member should ever be addressed in this manner. The church must ask it with much firmness, at the same time very respectfully, as she must have a zeal for her integrity. Without it she must blush alike when she looks into the face of God or man. As a representative of Christ, it would bring reproach upon his pure name if she failed to reward her servants.

The great wonder is that the church has lived and made such success as she has under the hat-collection system, or even under our present one, which does not hold her members bound to pay their part of public expense. The compulsion of honesty we know is very great (the love of Christ-entireness, says the apostle), yet if this be not enough to force every individual to maintain his honesty, he should be suspended for three or twelve months, and then, if he refuse to pay his part, he should be dealt with for disobedience to the order and discipline of the church, and finally expelled if there be no repentance. Persons having no property assessed to them should be required to pay a certain poll-tax within the bounds of reason and justice.

The servants of the church are wholly at the mercy of the people, and many of them can tell how scant that mercy is, while to the credit of some he said that mercy was very abundant. But many can tell how wholly, how eagerly, how unfeelingly the well-earned reward is held back, and the minister and his family not only denied the "good things" justly due them, but even denied enough to secure the necessities of life, and thereby render their expectants at the hands of a sneering world, if not beggars, and to escape have been compelled "to borrow without a probability of paying," or spend what little they may chance to have for the public benefit. A minister now absolutely feels no security. His anxieties and fears could not be greater if he walked upon explosive substances. It is often the case that church members hold back their part of the minister's support with a severe tyranny. Some disguise the lack of the preacher, or perchance some misinterpreted act of his, or said to be his, or it may be the very intonation of his voice, the style of his dress, or that of his wife, is made a lawful excuse for withholding his lawful claims. In a word, anything that creates a dislike to him. This is no exaggeration. Space will not permit a full enumeration of the shameful excuses tolerated under our present system. This is the result of departing from God's plan. Taxation "as he hath prospered."

We could not urge the tenth system upon the people now; nay, we would not, for the state is in a different department, besides we could never get a

correct report of what is made. We could urge only such a rate as would meet the just expenses of the church. But in every case enough, whether it be ten per cent, or more or less.

A general rate of taxation could not be given, but surely the basis of taxation, "as God hath prospered him," is the command of God. We can not say what construction the original admits of, whether strictly weekly or yearly, or for such a term as may be necessary. But that makes no material difference. It must be done, not according to the increase of the week or year, but as public expense is occurring all the while or weekly, such expense must be met according to a man's ability, "as God hath prospered him." Say the same valuation for county taxation.

This must have been the plan adopted by the first disciples. Instead of selling out and throwing their money into a common fund and quit work, and live up until all was consumed, they may have made such a valuation of their property as would have been if it were put up and sold, and such valuation brought forward and laid down as the basis of their ability to meet public expense, but every one holding his own property and adding to it yearly. This is reasonable, the other is not, and we would never believe it of Divine wisdom. If God were to destroy all who do not make an honest and just valuation of their property now, there would be many new graves. "It will not do to say, 'Give liberally,' unless that means to discharge the whole of the just expense incurred. God would never recommend anything less. This word would do to use when assessments are being made—'make liberal provision for your ministers, for missions, for Sunday-schools, etc., but be sure to meet these claims—'But every one of you lay aside as first day of the week.' Sunday, 'as God hath prospered,' according to your ability. This is as it should be. This system would invariably secure the means necessary to the progress of Christianity, and with less trouble and mortification than any other, and would reflect more credit upon the wisdom and integrity of the church.

Our present system, though it is of my own time-honored and beloved church, the church of my father and mother, the church of my choice, and in which I wish to live and die, is a shame to the church, and ought to be changed by all means. A shame! Yes; that ministers should be sent here and there to serve the people, who at least promise them support, who fix their expenses, whether stated or plentiful, make assessments and announce them to the ministers as their prospect for a living, and then leave them to buy on a credit, these assessments being the basis of their paying out of debt, they all the while leaning upon a broken staff, the present system, as the means of raising the promised amount, there being no law forcing (not by the execution of property, then to render their dues, until finally the year ends, and stewards come up with long faces, and well they may, for somebody will have to suffer, and doleful reports of disasters, etc., and, by a slight little move of time, the people's obligations become null and void, and they are entirely released; and the poor heart-sick and disappointed preacher and his family, as light as a feather, having nothing, by some wind of Providence, will be blown to some other quarter, to pass the same experience again. Think of these poor men endeavoring to teach their little needy ones that all this is God's providence! God grant that such an unfaithful system may soon pass away. The success of the church is not due to such a system, but to the liberal and faithful few, and the suffering ministers of the gospel.

Now, if the failures were caused by the actual poverty of the people it would be quite different. But this is not the case. If the expenses of the church were thus distributed, each one's part would be so small, and at the same time so just, I do not think there would be any complaint. All would pay promptly at the beginning of the year, and peace and prosperity would smile upon our beloved church. It would be inviting to others to join, because of order and peace.

I therefore suggest that a law be made by which the public expense of the church be met by taxation "as God hath prospered," that the county assessment be taken as the basis of a member's ability, that a poll-tax be required of all members not owning property, that children shall be included in their father's expense, unless they wish it otherwise, that a book be kept by each church, upon which the yearly county assessments shall be enrolled, that this tax be paid yearly in advance, or at least quarterly, that a willful refusal to perform such duty shall be punished by suspension for three months or for twelve, and finally expelled if there is no repentance.

J. W. ELLISON.

About Family Worship.

MR. EDITOR: As to this matter of family prayer, it is not enjoined on heads of families in the Bible, nor may be proved thereby, we need not trouble our people any more about it; or if it is left optionally with them to pray or not to pray in their families, we may not ensure them for its neglect; but if it is plainly enjoined on them by scriptural example and precept, then no head of a family can be excused for neglecting it, except on the ground of some un-

avoidable physical or mental disability.

In a newspaper paragraph I do not propose an exhaustive argument on the subject, for, I presume, all a sincere Christian wishes to know is, what is his duty in regard to this matter as the responsible head of his family. I take the ground that both scriptural example and precept clearly indicate the duty of every responsible head of a family in this matter. As soon as the family relation was established between our first parents, I have no doubt but they united in family worship, including prayer and praise to God. The next we know of Cain and Abel, after the announcement of their birth, is that they were engaged in family worship: Abel performing it properly, for which he was honored and blessed of God; and Cain improperly, for which he was unacceptable to God. And there can be no reasonable doubt but that the antediluvian patriarchs, such as Enosh and others, kept up the worship of God in their households. The first thing that Noah did after he left the ark was to erect a family altar, and establish family worship in his new home on dry land; and in reading the brief histories of the nomadic patriarchs, Abraham, Isaac and Jacob, it is often mentioned that wherever they sojourned, whether for a longer or shorter period, they "built an altar unto the Lord" and kept up well-ordered family worship; and Abraham, especially, was highly honored and greatly blessed of the Lord, because "he commanded his children, and his household after him, to keep the way of the Lord." Joshua said to the assembled tribes of Israel, at Shechem, in his valedictory address: "As for me and my house, we will serve the Lord." This plainly implies that he had, and intended to keep up, his family worship. After David had completed the ceremony of bringing the ark from the house of Obed-edom into the city of David, it is said "he rejoined to bless his household," which implies that he assembled his household for family worship that he might invoke the blessing of God upon them. The prophet Jeremiah, in the language of prophetic prayer, says: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." I am so fully convinced, both from Scripture and observation, that the special blessing of God is not on families "that call not on his name," that I would be afraid even to board with a prayerless family. Even the ancient idolaters, who had lost the worship of the true God, were so fully convinced of the importance of family religion that they evermore kept their family gods, and with their families, worshiped them. So far as my observation and reading goes, I am pleased to know that the heathen, who are brought to Christ by our missionaries, as a general rule, immediately establish family worship. And will not those converts from heathenism rise up in the judgment against many of our professedly Christian families who "call not on the name of the Lord" in their households? I prayerfully hope that all who may read this brief outline will spend the coming week in frequent and serious reflection on the subject, that they may be prepared for an additional article which I propose to furnish next week.

J. G. JONES.

From Mansfield, La.

MR. EDITOR: So far as I have been around in the district, since my health has so recovered as to permit me to attend my appointments, the preachers appear to be planning and arranging for a general campaign, and the prospect appears to be rather promising than otherwise. May we not expect our efforts, put forth in the name of the Master, to be effectual in both pulling down the strongholds of the enemy and the upbuilding of the church, when God has said his word shall accomplish that whereunto it is sent?

The commencement exercises of the Mansfield Female College have just closed. They were perfectly satisfactory in every respect. I suppose you have been furnished by some one of the Visiting Committee with full particulars, and hence need nothing that I might say in that direction; but I will say that this old-time-honored institution turned out, last Wednesday, as nice and as thorough a class of graduates as ever issued from these halls. They go forth under the blessings of this institution to battle in the great problems of life, reflecting the honor of the president and his most excellent corps of teachers, wherever they in the providence of God may be called to labor. Can you not send us a few students?

T. H. McLENDON.

MR. EDITOR: Our second Quarterly Conference was held, June 18-19, at Belle Bower. Bro. McCloudon, presiding elder, was present. His health has improved, but we thought it would be prudent not to let him preach. Bro. J. L. Horden was on hand, and did the preaching. Attendance of officials good; reports good; services pleasant and profitable; prospects for crops not flattering; health good, and the Lord gracious. Yours truly, J. P.

The Accepted Time.

During the delivery of a recent sermon, distinguished more for Divine power than for learning or eloquence, the speaker invited the unconverted to an immediate surrender to Christ. It was a most noted religious formality, and was the cause of much adverse criticism on the part of certain church

officials. One of these expressed regret at the inexcusable disorder or account of the presence of an influential lady who had been a silent observer in the congregation, and whose religious life had been hindered by worldly associations. Her answer was a sufficient rebuke. To the surprise of all, she said, "I myself felt an irrepressible desire to bow at that altar a penitent. I do so long to have a conscious knowledge of God. The unsatisfying world I have tried long enough."

In every congregation hearts are longing for Divine sustenance. It is the mission of the church to give the bread of life. How often it is the case, that power to afford succor is wasted upon mere external trifles, or is altogether set aside by undue attention to the manner in which, as we think, religious services should be conducted. When the speaker is overwhelmed with a hungry soul, he is before him ready to reach that bread which God has commanded him to distribute, shall he pause on account of proprieties? Why not, whether at the morning or evening hour, descend from the pulpit, and in beseeching words invite finishing souls to partake at once of the royal feast? On what just grounds do we postpone the immediate application of the principles we profess to believe? At which of these services may we say, "Behold, this is not the accepted time; behold, this is not the day of salvation?"

A distinguished Professor in a Methodist theological seminary said to me, "I never preach without remembering that before me are weary, needy souls, who expect to receive help during this brief hour of worship." This is the genuine spirit. Whatever is foreign to this corrupt faith in the heart, both of the speaker and hearer. That wonderful little word "Now" opens the door to an opportunity, immediate, soul-inspiring, along the highway of daily life. Not alone in the pulpit may we speak it; it is the one word whose inspiration ought to fill this Christian parent and Sunday-school teacher with blessed hope in their responsible tasks. Redemption holds this word in its innermost structure. Holy angels, ministering spirits, bend over us with this. Voices of the redeemed adopt this word in that perpetual melody, "I loved him that loved me." No one again, earth-receding, for the Holy Spirit, earnest through all revolutions, that angel provision is framed, not only individual, but for immediate acceptance. N. Y. Christian Advocate.

THE INVENTION OF THE ORGAN.—The classical writers attribute the invention of the organ to the god Pan, from the named whom we get the Pandean pipes. The old fable is, that Pan thought the music of his pipes or reeds, superior to that of the lyre of Apollo, and challenged the latter to a trial of skill. Mallas, the umpire, decided in favor of Pan's pipes. These were blown by the mouth, just as we occasionally see them down now by wandering fiddlers in our streets. The organ, which is an organ having a windchest, which is called a "bellows," is the development of the organ thus far secured to be this: First, a single reed, blown by the mouth, emitting a musical sound; then, the addition of the other reeds, and longer reeds, making a sort of scale.

These were arranged in the form of the Pandean pipes, but still blown by the mouth. The next step was to supply the wind artificially and produce a sound by drawing the reeds with the fingers, to which finally was added a mechanism for opening and closing the pipes, and thus allowing the wind to enter only as desired. Of course, these various steps took many years, and it was not till the year of our Lord 1600 that we find any mention of organs being used in churches, and this is only on the disputed authority of Julianus of Spain. About the year 1600 the organs of the English Reformation began to resemble the modern and general appearance, those now in use, but were developed by large bellows. The organ in the old church of Winchester, England, was known to have existed in the year 1000. It had, according to Walston, seventy bellows, which were blown by seventy men. This organ contained 400 pipes.—Alfred Hery.

FAITH IS EXERCISE.—Faith in the possible is one thing; faith in the probable another thing; faith in the morally certain another; and faith in the actual another. Now to say that faith in the last that we are cleansed from all sin, is a condition of being so, is to say that belief in the actual is a condition of the actual, which is either to speak un-intelligibly, or to say what cannot possibly be true. The scripture that has been supposed to teach this doctrine only insists upon faith in the present answer to prayer—an important duty by far too much overlooked. The soul grasping for purity, cries out, "I have he is able to cleanse me," this is faith in the possible. "I believe he is willing," this is faith in the possible strength of God. "I believe he is able and willing to cleanse my sin, just as I am," this is the probable. "I believe he will do it," faith in the morally certain; the last earthly reliance is renounced. "I believe he does save me; I sink into his arms; the promise is sure; the renovating power now runs through me; the spirit itself bears witness: I believe that I receive the things I ask; I am saved, completely, perfectly saved," this is faith in the actual.—Jesse T. Peck, D. D.

Belief in a future life is not the result of inductive and inferential reasoning—such as the incomplete justice here, or the dissatisfied with all earthly good—but that, rather, it is a result from the instinctive belief in immortality. Savages and children never doubt it; and the nearer you approach the instinctive state, the more indubitable it is. It is only when refinement, civilization and science come that it grows dim. The attempt to rest our foundations on a scientific basis, merely the attempt to get back, faith again when you quit logic and science, and suffer the soul to take counsel with itself, or, in Scripture language, "when you become again a little child."—Robertson.

We need Christ's passion for doing good; we need also his exquisite skill and tact in doing good. Hence the two are nearly related, it is not invariably the case that all who share in the first possess the second. While so few Christians seem in earnest about making personal effort for the salvation of those around them, it should be an easy thing to pardon the occasional blunders into which their zeal hurries them. These are not to be compared for a moment to the more glaring and culpable blunders of indolent indifference and neglect. Still, it were better that the blunders were not made, and that all who are eager to win souls should also be wise in their manner of doing it.

tentious. Bro. J. W. Lowrance, our pastor there, has an important charge, and his hands full of work.

As a member of the Board of Trustees of the University of Mississippi, we spent a few days last week at Oxford during the commencement exercises. The occasion will long be remembered as one of singular pleasure and profit. The place where one was educated sustains a peculiar relation to all other memories. The home of childhood excites veneration. Around it gather the poetic and pathetic. A solemn stillness steals over us as we revisit the old home and recall the faulty pictures that graced the now bare walls. Every place and object has a sacred sweetness. But for the college or university where the days of preparation were spent we have no tearful memories. Around it gather the heroic and classic. There we made our maiden speeches, and nursed our young ambitions. The inspiring memories of those days give real pleasure, though life and labors are widely different from our youthful imaginings and extravagant prophecies. To walk over the old campus, carpeted with clover and blue grass, and shaded by magnificent oaks, carried us back to boyhood days. We fancied ourself again at college, digging after Greek roots and distilling for the chapel bell. Some of the honored professors who ably filled their chairs during those years are there now—among the number Iro. Drs. J. J. Wheat, A. J. Quincine, George Little and Gen. C. W. Sears. The awe and veneration of other years would steal over us as we stood in their presence. But they were more than instructors; they were friends, warm and true. The university has been favored in retaining their services so long.

The South can congratulate herself on what some may sneeringly term "conservatism" or "old fogysim," but what is really an orthodox and evangelical religion. The lands and heresies of the North can not live and thrive in the South. Universalism, Unitarianism, Agnosticism *et al omne genus* have scarcely a name in all our borders. In that respect we are behind the times, and there may we ever remain plodding along in "the old paths." A church like one dedicated a few days ago near Boston is not among the possibilities in this latitude. It was Unitarian in doctrine, handsomely built, nice audience-room, Sunday-school and social meeting rooms, kitchen and all connected with it and a theater annex with stage, footlights and two dressing rooms. Shades of orthodoxy! Whither is the world drifting!

Brother, see to it that the stranger visiting your church finds a welcome. To extend your hand; speak a kindly word, and invite him back again, will cost you but little, and may accomplish much. In some large city churches, where denominational emulation (we will not say competition) is watchful and energetic, they have a committee on shaking hands. It is their business to see that no stranger goes away from the church without a hand-grasp and invitation to come again. This might well be imitated in the towns and country places, not for competition, but for Christ's sake. We have lost members by neglecting strangers. The first impression of a congregation and church service often determines denominational connection. A suggestive chapter could be written on this subject.

The Yorktown Centennial last year occasioned as much scandal as patriotism. It celebrated the defeat of Cornwallis and, in due respect, the surrender of public decency. Last this should seem harsh and extreme, readers will consider a few facts. Congress appropriated forty thousand dollars for the entertainment of our French guests on the august occasion. That amount was expended, and an additional \$12,358. This latter sum Congress is now asked to refund. Some of the items that go to make up that large deficiency fund are the following:

For cases of champagne.....	\$3,980 00
For other w. oc.....	866 00
For 71 g. Poud and 1 case of whisky.....	204 00
For 30 gallons of brandy.....	329 00
For 1 case and tobacco.....	1,086 20
Total.....	\$6,465 20

That amount only supplied the steamer between Washington and Yorktown, and at Yorktown. The entire \$42,358 was spent for liquor, tobacco and cigars. For lack of any milder term, we consider it a shame and disgrace. Nobody supposes that any appreciable part of that sum was necessary to supply our wine loving French guests with something to drink. It was either a wild waste or a pure steal; or both. All such misappropriations of public money ought to arouse the indignation and denunciation of the people.

tentious. Bro. J. W. Lowrance, our pastor there, has an important charge, and his hands full of work.

"And Jacob was left alone, and there wrestled a man with him until the breaking of the day." What a night of trouble and anxiety, of anguish and heart-ache, of physical contest and moral struggle! How the darkness was intensified by the clouds which sin spread over the moral sky! It was black, night, without, but blacker night within the soul! All hope lay in pausing prostration at the foot of fear! Despair seized and throttled every emotion, except the strange resolution to die in the struggle for deliverance! All through the dark hours, with a soul determined to find the light, if there was any, and a frame which fear had braced with nerves of steel, Jacob held on in the unequal contest.

What a blessed saying it is: "Weeping may endure for a night, but joy cometh in the morning!" So, when the ruddy dawn opened the gates of the morning, and the beams of light sped forth and nestled themselves in gentle peace upon the bosom of the sleeping earth, the mysterious man said to Jacob: "Let me go, for the day breaketh." Oh! weary, prostrate patriarch, that roseate blush, which has diffused itself over the eastern sky, is but the harbinger of a brighter beauty, which will chase away the darkness from thy soul if thou wilt stand to thy resolution. As the darkness retires before the advancing and expanding light, Jacob gets a view of the strange being with whom he has been struggling all the long night, and this adds new power to his determination, and with the expression of the sublimest purpose a man ever uttered, he renewed the struggle. His strengthened resolution now carries him completely over to the other side, and he boldly assumes the province of dictating the terms on which the contest shall end. He said—and what a concentration of moral forces there is in it—"I will not let thee go, except thou bless me." What a picture is here! Here is human weakness, pushing itself unflinchingly into contact with Divine power! Here is human want, uncovering itself and displaying its utter emptiness at the door of the store-house of Divine benevolence! Here is human guilt, with its polluted hand, touching the golden scepter of Divine mercy! Here is a sinful soul, struggling up out of darkness and despair into light and hope, and receiving, as its reward, a new nature and a new name! For the angel said: "Thy name shall no more be called Jacob, but Israel, for as a prince thou hast power with God and with men, and hast prevailed." And he left him, and, when Jacob looked around, all nature was rejoicing in the bright beams of the newly-risen sun, and, when he looked within, lo! a brightness was tingling his own soul, and it kept rising and broadening and permeating his nature, until all his moral emotions were afire with its beauty, and all his physical powers were aglow with its warming rays. Oh! Israel, prince of God, as thou standest there, with thy physical powers worn down by the long conflict, with the dews of the night dripping from thy locks, with the beams of the morning weaving and interlacing themselves into a chaplet of fadefest light around thy brow, and thy soul throbbing with a new life from God, how nearly thou didst come to failure; yet what a grand victory thou didst win! Here Jacob experienced the full power of redeeming love. Here his, home-sick soul realized the quickening joy of conscious communion with the blessed Father.

There is a valuable lesson conveyed to us in this strange night scene in the history of Jacob. We learn here that there is a large element of success in despair itself. "What seems to be utter ruin is oftentimes complete salvation. What is regarded as dire disaster often turns out to be the essential blessing." The brightest hopes are often born of the terrible throes of the deepest despair. The grandest achievements have been won in a region from which hope of success had taken its flight. Invincible spirits transform apparent failures into solid stepping-stones, up which they mount to the loftiest attainments. While in this long night of terror, Jacob saw his hopes prostrate, his peace of mind driven out by the horrid specters of fear, the past of his life blackened by sin, and his future rayless and hopeless, the despair that took possession of him nerved him to the resolution to make one supreme effort for deliverance—to take one final stand against the three forces of evil. It may be that in every individual history there comes a time when the crucial test of loyalty to one's self is applied with singular and never

sharpness. Such times are pivotal points in individual destiny. The resolution to conquer or to die at that time is the sublimest that the mind can form, and the struggle consequent upon that resolution is the grandest of all struggles. It was at this interesting period of his life—this point of time upon which all the issues of the future were delicately balanced—it was here, that Jacob showed himself a man. Wary and weakened physically by the long conflict of the night, his invincible soul grows stronger by the knowledge of the fact that it is sinking deeper in despair, and he deliberately chooses to die rather than give up. What a lesson is here if we would only learn it! In the things of everyday life failures are not so bad, for most of them can be remedied; *but in the moral arena, where weakness is always increased by defeat and strength grows only by victory, no man can afford to lose a battle.*

He who lives not by rule loses the benefit of wisdom and experience in the guidance of life. Rules are supposed to be the result of deliberate reflection upon the best methods of performing duties which are to be often repeated. The circularity of the motions of the planetary bodies, the periodicity of time, the repetition of years and seasons, and of day and night, render it possible that man may form rules for conduct and avail himself of the power of habit. Habit is that increased facility in the performance of acts which arises from repetition. It may rivet the shackles of vice, or perpetually strengthen the safeguards of virtue. Among Christians a relaxation of the rules of godly living is one of the most fruitful sources of weakness and unfaithfulness. Natural indolence suggests that self-discipline is not necessary, that God is an indulgent Father, and that strict adherence to rule is only a self-imposed burden. Yet the apostle Paul exhorts us: "Wherefore we have already attained; let us walk by the same rule, let us mind the same thing." Most backslidings and defections in Christian conduct begin in slight departures from rules of living which right reason had sanctioned and conscience approved. Through perhaps an unconscious loss of faith we come by degrees to regard a careful compliance with the old rules of holy living not indispensable. Conscientious scruples are reckoned a sort of superstition, and we walk no longer in the old paths.

In every period of life this wise and wholesome doctrine is applicable. Thousands of the children of the church never become members of the church, because through social surroundings, or other temptations, they are led to depart from the rules of moral rectitude which had been taught them at home. Instead of walking by the same rule, and minding the same things which mother and father had taught them, they are deluded into the belief that the rules of Christianity are too strict for the young. Hence many backslide before advancing so far as church membership.

While the young are perhaps most apt to depart from rule, there is no period of life in which there is no danger of departure from the rule of godliness. No age nor station exempts from liability to "the evil heart of unbelief,"¹³ which leads to departure from the living God.

We may rest assured, not only of the wisdom, but of the fixedness of the rule of right. It is as immutable as its author, who is God. It is the expression of His will. It is not one thing to-day and another to-morrow, but is always the same. Hence in subjecting our lives to its control we may feel certain of constant and permanent blessedness in the results. The rule is immutable and good; in conforming to it we constantly approach immutable goodness in our own characters. Nothing connected with this life gives stronger security to the virtue of the saints on earth, or surer guarantee of the perpetuity of their salvation in heaven, than the moral certainty of the persistence of good habits voluntarily formed. To do right becomes not only the habitual choice of the soul, but the permanent bent of the life.

It is of the utmost importance that we hold fast the form of godliness. True, the form may exist without the power, but can the power exist without the form? Can an active principle exist without action, or act without some form of action? This is not the form, too, a powerful tendency to preserve or even to produce the power? If we do good when our hearts are not free to it, they will be much more apt to become free to it. He who has been taught to kneel in prayer had better not cease to kneel, at least he should cease altogether to pray. The breaking of a good habit may be a more serious calamity than the breaking of a habit. How many

have begun their backslidings in the apparently small omission of the act of kneeling to pray night and morning. All the possibilities of every life are conserved at certain periods in the life of each by the feeblest physical surroundings. A tap may break the shell, and the life in the egg may perish forever. Read your Bible, pray in your family and in secret, attend church and prayer meeting, if for no other motive, to preserve the form in which godliness ought to show itself.

Many of the forms in which modern industry has been developed seem to be peculiarly unfavorable to the formation of good habits, and even to the maintenance of those already formed. The employees on railroads and steamboats, in many manufacturing establishments, in telegraph offices, and in many departments of trade, have little opportunity to form or cultivate good habits of any kind, except those which fit them for the particular kind of work in which each is engaged. They must move as machines, not in voluntary obedience to God and conscience, but in constrained obedience to the behests of employers. The money of a few has power to subject thousands to its sway, so that comparatively few can say that they are free to form and cultivate such habits of piety as their judgments dictate and their consciences approve. Nevertheless, it is only by walking by the same rule and minding the same thing that we can hope to achieve and enjoy that excellence of Christian character which is the highest privilege and dignity of man.

The Andover professorship contest has provoked one of the most earnest and scholarly theological discussions of these later years. While in certain sections there has been a growing divergence from the old faiths, and an ambition to originate new systems or restate the old formulas, the great body of the ministry and membership of evangelical Christianity resist and rebuke this so called liberalism. We reproduce an article from Dr. Austin Phelps, which has the ring of true orthodoxy. It was written for the North and East, but is well adapted to all latitudes:

41. It is essential to the doctrine of retribution that it should be held with an intensity of conception which shall justify the use of the biblical emblems of the future punishment of sin. This suggests one point at which a perfectly honest mind may unconsciously let in a flood of error. As pictured, rather than defined by the biblical symbols, the doctrine has an intense severity which is alien to some of the profoundest instincts of our nature. The glare of it scorches the natural eye. We instinctively turn from it with consternation. We ask, is there not something unreal, oriental, hyperbolic in these fearful emblems? Were they not designed for a by-gone age? May not our occidental and modern civilization treat them as obsolete? Or, if not obsolete to the modern pulpit, should they not be restricted to preaching addressed to natures exceptionally sensuous and depraved?

Yet when we turn to the word of God, there these emblems of eternal woe stand, as real and as lurid as when they were first painted. What they meant then they mean now. Whatever was the nature of their application then it is now. Fire, the lake of fire, the flame of brimstone, the undying worm, the gnashing of teeth, the bottomless pit, the place prepared for the devil and his angels, these are all, as if written yesterday, on a flaming scroll in the sky. They were uttered by One who came to express to the world the ultimate thoughts of God. No hint appears that they belong to an obsolescent theology. No promise is given of any alleviation of their terrors in the coming ages. They were originated also by him who came to represent above all other teachings, the love of God. Yet not a hint is offered that they need any glossary to explain them into consistency with the divine benevolence. The very person of divine love utters them as easily as if they were the picture of a sinner's morning. He has left no intimation that they need any reticent treatment, or that in any golden-age to come they ever will need it, to vindicate the ways of God to men.

2. Equally essential to the integrity of the doctrine of retribution is the *element of its endless duration*. Unbiased readers of the Scriptures are substantially a unit in the belief that, interpreted as a whole, they teach this beyond reasonable doubt. Whatever be the sense of the crucial word on which this phase of the doctrine rests in certain proof-texts, it does not rest on that word alone, or in chief. The implications of the Bible are an invincible cord of proof in its defense. * * * The truth on this point may be reflected from another mirror. "If the 'time element' is not essential to the fallacy of the doctrine, why care for it on the side of limitation more than on that of eternity? If time indefinite and time endless are practically the same in the intensity which they hint in the doctrine, why not accept the time endless as the equivalent of both? Why not thus gain the advantage, in popular discourse at least, of making the Scriptures mean that which to the popular mind they seem to mean? Why change the ancient conception if the change means nothing? The fact most vital to the argument is that the change does mean something. The two

deceptions of infinite duration and indefinite duration—are not the same to the common sense of men. When affirmed of retributive justice, the change from endlessness to indefiniteness does diminish the fearful intensity of the truth. It introduces untold possibilities of relief. It does lift off that which to the majority of minds is the chief weight from the intolerable burden of the "array of God." This is the reason why our afflicted and tortured sensibilities shrink from the ancient faith and seek this cloud land. It is because here eternity is veiled by something which is less than eternity. This does encroach upon the very substance of the faith. Otherwise men would not crave it as they do in their search after God's meaning."

3. "That of the decision of the retributive destiny by the experience of the present life. On this point, also, it will not do for a religious teacher to say: 'I do not know.' He ought to know. Inspired instructors assume that they do know. If any one thing is made clear by the whole drift and structure of revelation it is this: that probation begins and ends with this life. Our Lord's teachings suggest neither doubt of this fact nor exception to it. Apostolic instructions suggest neither. This is not a subject on which it is reasonable to believe that a revelation from heaven has taught nothing. The when and the where of probation enter into the very fact of probation. The Scriptures furnish as much evidence that our probation began in a former world, as that it will be continuing, supplemented in a world to come. Regenerate character, started into being here, may be improved, developed, finished in a future life, which is not the perfected heavenly life. But this is education, and probation is not probation. It is probation which determines the great moral distinction of character as right or wrong; and this the Bible everywhere assumes to be the work of one life, and one only. On the decisions done in the body the retribu-

The Board of Church Extension met here to-day. Bishops McTear and Granbery were present; while letters from their absent colleagues not only expressed regrets at their inability to attend, but conveyed words of cheer and blessing. That of Bishop Palmé was esteemed as a benediction of a patriarch; and touched and moved us all.

Drs. M. B. Carroll and W. T. Harris, and Revs. J. C. Morris and H. C. Settle, and Messrs. Lithgow, McArthur, Proctor, and Carter, of the Board, were in their places, and all the rest save one were heard from in explanation of their absence.

Rev. D. C. Kelley, D. D., Treasurer of Board of Missions, was with us by invitation to aid us in organizing, and rendered valuable assistance and counsel.

Our brother, Charles B. Seymour, Esq., of this city, felt constrained to resign his place as a member of the Board, which we all regretted; but we were fortunate in securing in his stead Judge Charles S. Childs, of Russellville, Ky., who being in the city was sent for and installed once. The son of a Methodist preacher, who in the autumn of his life is still in the thirteenth rank, and the grandson of the eminent Jonathan Sturmer, and himself for some years an efficient worker in the church, we expect good service of him.

With great unanimity it was resolved to ask of the Annual Conference at least fifty thousand dollars for the ensuing year, and this amount was divided among the Conference as follows:

Abilene, \$8,125; Arkansas, \$3,416; Baltimore, \$8,000; Columbia, \$4,000; Denver, \$15,725; East Texas, \$374; El Paso, \$25; German Mission, \$20; Houston, \$17,712; Illinois, \$212; Indian Territory, \$125; Kentucky, \$1,424; Lake, \$1,075; Las Angeles, \$82; Louisiana, \$1,712; Louisville, \$2,500; Memphis, \$2,575; Mississippi, \$15,712; Missouri, \$2,112; Montana, \$82; Nebraska, \$8,125; North Carolina, \$3,000; North Georgia, \$1,000; North Mississippi, \$2,002; North Texas, \$1,000; Oklahoma, \$1,002; Oregon, \$25; South Carolina, \$2,125; South Georgia, \$2,125; South West Missouri, \$1,000; South Texas, \$1,125; Tennessee, \$1,000; Texas, \$625; Virginia, \$1,212; Wisconsin, \$212; Western Virginia, \$200; West Texas, \$175; White River, \$25. Total, \$51,118.

Steps were taken to have the "Good Fund," provided for by the General Conference, created at once, by ordering that fifty per cent of all funds derived from gifts, devices, and bequests, not otherwise directed by the donors, and twenty per cent of all sums received through the Conference Boards for the first fiscal year, shall be transferred to this fund.

Each Annual Conference was requested to organize an Auxiliary Board, with President, Vice President, Treasurer, Secretary, and five Managers, and to hold at the approaching sessions a public meeting in the interest of Church Extension and to make provision for university meetings hereafter. To these Boards was relegated the duty of apportioning among the districts the amount asked of each Conference.

A committee was appointed to secure articles of incorporation and

WILLIAM C. DUFF Highway, New York, or to General Agents, J. R. Wygant & Co., Fredonia, N. Y., or B. H. Harnett, 136 State St., Chicago, Ill. *Mention this paper.*

—Truth may be outraged by silence.
—Ammilan.

umph, "that's the way girls manage those things."

"Some girls," said Daisy. "Then wait to whisper," said Pansy.

A REMARKABLE EXPERIENCE.—A little over two years ago an English sea captain, anchored at one of the Solomon Islands, infatuated by a beautiful native came knocking on the attention as usual on further. Among others there came a mother, bringing her little girl Seada. You may imagine the captain's disgust, when this peculiar mother offered to kill and eat her child for his dinner, if he would give her trinkets worth about six dollars. The captain gave the mother the exact amount, but signified that he would take the girl alive. A latter English captain had been taken away by her mother in his voyage. Captain and Mems of Milbridge, Mrs. and to the good people he gave over his class. Being in Milbridge last Summer, as a correspondent of the Religious Intelligencer called with Rev. Mr. Wallbridge to visit Seada. I was surprised at quiet manners, and pleased with shy way in which she managed everything, except while hanging her head from bashfulness. Her general appearance was that of a good looking mulatto, with straight black hair, handsome brown eyes. Seada has really acquired the ways of an American child, and is learning very rapidly the studies of the common school. Her principal delight seems to be, however, in the Sunday school. She was not willing to attend Sabbath services, but on the contrary, very eager attention while she heard a sermon on the Two Builders, and when she came home she gave an intelligent account of a good part of it. When contrast has been brought into the life of the little girl! Two years ago she was a cannibal, living in the most loathsome degradation, and brought to her death by her own mother, eight dollars; to-day living in a civilized country, a useful and happy member of a pleasant home.

ONE OF THE LAST WOLVES.—There are no longer any wolves to be found in England, but there was a time when it was absolutely infested with the "Redwards" for killing them in the instance and civilization in the more the times of the savage, cringing, and cunning, while the hunter, as he handed down as the description of destruction of one of the last of British wolves:

A man named Polson tracked a wolf to a retreat in the rocks, saw a fissure in the rocks too narrow to admit him, but not his two boys, who hesitated in. They found five or six ant wolf cubs; and soon after he he their death howling. Almost at a distance, to the great horror, he approaching him, full grown, was evidently the dam, raging furiously the cries of her young. As she attempted to leap down, at one bound Polson instinctively threw himself forward, succeeded in catching a firm hold of animal's hang and busily tail, just the fore part of the body was within narrow entrance of the cavern. A fatal untimely placed his gun against rock, when sliding the boys in their seat and clutching at each other. Without apprising the lady, before their immediate peril, the stout him kept a dart grip of the wolf's tail, while he wailed around his left arm, and though the maddened brute snarled and twisted and strove with all might to force herself down to the edge of her cubs, Polson was first all with the exertion of all his strength, kept her from going forward. In the meantime, the other struggle, he passed in silence, his soul within a cave, finding the light excluded to above, asked in Gaelic, "Father, who is keeping the light from us?" "The tail breaks you will soon know that replied he. Before long, however, it may contrived to get hold of his hunting-knife, and with that killed the

THE "GRAY HEAD" OF THE HAVANA.—A private letter from a lady who spending the year among the people of "Yucal" says:—"The morning after arrival, we were awakened by the sound of a din and cries under the window, and, hurrying down, found the house adorned as for a feast, garlands over the door and wreathing a high chair which was set in state.

"The table was already covered with gifts, bread, sugar, and fruit, and a music would have been heard. The neighbors were kind, and the gifts came from uncles and cousins, every first of degree. They were very simple, for the donors are poor. Knives, gloves, a shawl, baskets of tropical fruits, leaves of sweet lime used up all since this message of love was put out.

"Is there a table in the house?" asked a friend, in the house.

"No," said the lady. "We do not make such a matter about our poor people. It is the grandmother's birthday."

The grandmother in her spectral white gown and high velvet cap, a throne all day, sitting in state to receive visits, and debiting on stairs a sweet lot to each who came. I could not but remember certain grandmother at home, just as much loved, and she, my mother, and a whole host of lives, and was frightened by any such such pleasure as this, and I thought I could learn much from these poor mountaineers."

MOTHER'S BAY.—Mother, after your day. Respect him and encourage him to walk as the Lord has willed. About this that interested him. "Car and kiss him and prove yourself to the best friend by showing your love. How is your little boy? to know if you love him, if you never love him. May continually repeat his name."

Mary motions came to show the love as soon as a child 18 four or five years old. Little boys after this a few kisses, because they don't like to soil their hands and faces in play, and have in a way and and tired, and the sweetest cheeks and lips, we love to kiss, and instead of putting back the matted curls, and with cool water taking the hot face, we say, go away my you, dirty boys. I don't want to look you. How much better to tell him your heart, kiss him and send him away happy? I have not said indulge your boys, but I think that is your duty. You must tell him to correct you when he is persons are talking. Teach him to be silent in company, unless directed by your good guests, but alone him make him your companion. To that age many boys have little respect or respect for their mothers, as the fault lies nearer the mother than the son.

"Always pay as you go," and I told said to his nephew. "But, may suppose I have nothing to pay you?" "You don't go."

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CHAS. B. GALLOWAY, Editor.

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THURSDAY, JULY 13, 1882.

Read the report, on our seventh page, of Port Gibson Female College commencement. We congratulate President Bradford on his success, and wish for him and his honored institution increasing prosperity.

A London clergyman says: "We need to pray that the church of Christ may be saved from formal proprieties and stupid improprieties, from being frigid or frenzied." We see indications of a "frenzied" state in this new world, but will say amen! to the rest of the prayer.

The temperance reform has well-nigh encircled the globe. It is said the Queen of Madagascar has ordered a prohibitory law framed, forbidding the manufacture or importation into her territories of brandy. A breach of this ordinance will entail the forfeiture of ten oxen and ten dollars fine. If the penalty can not be paid by any offender it must be worked out at the rate of nine pence a day. *Vive la Queen!*

This item deserves prominent mention. The First Church and Trinity of Atlanta, Ga., have taken their missionary collections, and will report a thousand dollars each for that cause. With a double assessment, they have doubled the double assessment. Sound the glad tidings all along the line, and let every church catch the spirit of enlarged liberality.

Notice has been given by the National Board of Health that its inspection service will be discontinued after the fifteenth instant. This action is rendered necessary by Congress not making sufficient appropriation to cover the expense of such service. Such penuriousness, when so much may be involved, deserves rebuke. While multiplied thousands are appropriated to cleaning out little winter streams in certain districts, to make a congressional "solid" with his constituency and secure his reelection, a pitiful sum could not be given for the protection of the country's health. State and local boards are now compelled to assume this burden. Alas! for the rarity of common humanity in our national Legislature.

Special services, and of rare interest, were held in the Methodist Church at Jackson, Miss., the editor's pastorate, on last Sunday. It was the farewell service in the old edifice. On the following day carpenters began the work of removing the old building, which has stood since 1838, and preparing for the new and handsome structure to be erected on the same site. The pulpit and altar were beautifully decorated with flowers in honor of the occasion. A short history of the church, written by the late Thomas Greco, was read by the pastor—a history of beautiful incidents and heroic labors. At the conclusion of the sermon a class of nine persons presented themselves for church membership—a fitting and touching farewell to the old temple of a thousand sacred memories. The day will long be remembered by that congregation. By the twentieth of November the lecture-room of the new church will be ready for occupancy.

The Rev. E. H. Manger, in his beautiful tribute to the memory of his life-long friend the Rev. Corydon Chamberlain, related the story of young Chamberlain's heroism in rescuing persons from drowning in Lake Superior. At the time he was stationed in Garret Institute, preparing for the ministry. The coincidence was significant, nor was the lesson lost on that consecrated young man. By a courage that commanded wide-spread admiration, at the peril of his own life, he rescued others from a watery grave. So, then, he was preparing, and his years were to be spent in rescuing the perishing. Not, indeed, from physical danger, but from the bitter pains of eternal death. The generous heart and manly courage that would not let him stand upon the shore and see his fellow beings perish, sanctified by grace, made him a faithful, self-denying, homeless itinerant preacher. That is a minister's high calling. To save the dying is his Divine employment. Every day souls are going down beneath the waves, and the cry comes over the billows for help. Let us be earnest and true, that none shall perish because of our indifference or lack of courage.

Sunday Law on the Sea Shore.

The enforcement of the Sunday law at Biloxi, Miss., has met with opposition, and been the occasion of no little excitement. These statutes, recognized and obeyed throughout the State, have been disregarded in the sea-coast towns. Judge Terrell charged the grand jury on the subject, and a number of indictments were returned. This offended the Sabbath breakers. A mass meeting was called, denunciatory speeches made, and resolutions passed condemning the law and the action of the grand jury. The mayor resigned his office (and very properly,) assigning as a reason that his business as a saloon-keeper, with a number of indictments against him, was incompatible with its duties. One prominent speaker waxed warm in his opposition to the law, but "favored the closing of saloons during church hours." Now, on all this we make several observations:

1. The judge and grand jury, only discharged the sworn duties of their offices. To have acted differently would have been infidelity to sacred official obligation. The statute is distinct and emphatic, and allows no exception for Biloxi or other towns. As to the wisdom of the law, neither judge nor jury had any province to speak. It was theirs, to administer it faithfully and impartially. On the bench a judge has neither friends nor foes. He is the impersonal administrator of law, without fear or favor.

2. The action of that mass meeting was insubordinate and revolutionary. A disregard of one law begets contempt for all. The peace and welfare of communities, and the purity of patriotic citizenship, depends upon implicit obedience to rightful authority. That mass meeting was born of a spirit of lawlessness. The court was condemned for discharging a plain and solemn duty. If the Sunday law is not to be enforced, the violators of all criminal statutes might, with equal reason, demand a similar exemption. If we claim the protection of one law we owe obedience to all. The State that defends our rights of life and property, expects our aid in the protection of others, and in advancing the peace and prosperity of the entire commonwealth. It is perilous to the honor and perpetuity of a free government when citizens, at will, disregard constituted authority, and assume or usurp the power of law. The fruits of the Biloxi mass meeting will be evil. The dragons' teeth were sown, and a harvest of outlaws will follow.

3. Sunday is a civil day. With its religious observance the law has nothing to do; nor is it desired or attempted. Yet this distinction many have not the power to make. As against the enforcement of law, they raise the cry of "puritanism," "religious persecution," "abridging private rights," etc. In this they display more ignorance than insight—more spleen than brains. For the great moral ends of society, the day has been subjected to statutory regulation, not to make men religious, not to compel attendance upon church service, not to command the adoption of any particular creed, not to force any one to spend the day in saying prayers and singing psalms, but to conserve the civil interests of government—its moral, commercial, industrial and social welfare. The necessity for a Sabbath is founded in the very constitution of man's nature. His physical life demands it. This is also true of society and good government. France tried the experiment of abolishing the Sabbath, and inaugurated the "reign of terror" which drenched her hills with blood. America will not repeat the sad experience for the privilege of reaping like bitter fruits. As to the value of Sunday as a civil day, the opinions of statesmen and jurists may be read with profit. Said Daniel Webster: "The longer I live the more highly do I estimate the importance of a proper observance of the Christian Sabbath. It is the moral conservator of nations."

William H. Seward: "I need not assure you that every day's observation and experience confirm the opinion that the ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for all civil and religious liberty, for temporal blessings and spiritual hopes."

Ralph Waldo Emerson: "The Sunday is the core of our civilization."

Earl of Beaconsfield (Disraeli): "Of all Divine institutions, the most divine is that which secures a day of rest for man. It is the corner-stone of civilization."

Hon. John Bright: "The stability and character of our country, and the advancement of our race, depend, I believe, very largely upon the model in which the day of rest, which seems to have been specially adapted

to the needs of mankind, shall be used and observed."

Hon. William E. Gladstone: "I can hardly over-estimate its value." London Times: "How much we all owe to the observance of Sunday it would be difficult to estimate."

Bishop: "It is the corner-stone of public morality and happiness, viewed merely as a civil regulation; its observance contributes to the public repose, health, morals and convenience, as well as religion."

Similar utterances might be quoted from Blackstone, Edward Everett, Washington, DeToqueville, Humboldt, and Justice Strong, of the Supreme Court of the United States, and the opinions of the Supreme Courts of Illinois, Massachusetts and Indiana. Surely there is something more in Sabbath observance than mere pulpit rant and cant. These are the words of statesmen—not parsons—of patriots—not fanatics.

A Model Son.

No worthy of Old Testament history—and "there were giants in those days"—has received more special and elaborate mention than the favored son of Jacob. His history is one continued succession of marvelous incidents and startling surprises—a chain of sacred wonders, and every link wrought by the hand of a mysterious Providence. From the time, when a shepherd-boy, tending his father's flocks on the hills of Palestine, he dreamed a dream, down to the hour when he sweetly "fell on sleep" and gave commandment concerning his bones, his life was an ever-varying kaleidoscope of wonderful scenes, of adversity and prosperity, of deepest humiliation and highest honor. At one time the victim of fratricidal hate, and again the central object of brotherly kindness and profoundest reverence. We see him a slave, and soon after standing before the king, receiving the honors of court. We follow him to a felon's cell, and thence to a chair of state by the side of haughty Pharaoh. What depths of sorrow, and what heights of honor! No earthly life—save that of our blessed Lord, of whom he was a radiant type—ever embraced such wide extremes or contained such strange and seemingly irreconcilable paradoxes. The same hands that attempted his ruin, afterward gladly ministered to his exalted honor. The same hearts that burned toward him with intensest hate, afterward glowed with warmest affection. The same minds that planned his downfall, were taxed to their utmost to invent expressions of highest respect and humblest gratitude. But all these strange and seemingly contradictory experiences were only parts of a life-plan, conceived by the mind of God, and wrought out by his own skillful hand. The hatred of his brethren, his slavery and imprisonment, the Lord did not ordain, but graciously overruled. Apart from the fatherly watch-care and overruling wisdom of God, Joseph's life is an enigma incapable of rational, satisfactory solution. But amid all he stands out as a shining example of filial devotion and obedience. Joseph was a model son. Wealth, exalted position, age and varied experience had no effect upon his filial heart, but to intensify his ardent affection. In Judean home and on Egyptian throne he was alike dutiful and kind. The boy who in tender childhood looked with reverence upon his aged father loves him as tenderly and obeys him as lovingly, though grown to manhood's prime and encumbered with a load of care. The first question after making himself known to his brethren was: "Doth my father yet live?" He still yearned for his father's warm embrace and smile of love. Speedily all things were made ready for Jacob's removal. And when the father came, how affecting the scene! He fell on his neck, and the changes, trials and separation of years were all forgotten in that long, loving, embrace. Every possible want was anticipated and supplied. Care was had that his last days should be peaceful and comfortable. Such an example is worthy of faithful emulation. Few of us have ever improved on Joseph's filial virtues. Indeed, there is in our modern society, a manifest impatience of parental restraint. Among the young, we are sad to say, there is no premium on loving respect for family authority. A growing spirit of independence is characteristic of our times. Boys too soon outgrow their childish reverence for parental government. How often have we heard young men speak of their father as "the old man," and of mother as "the old woman." That is the language of disrespect. We honor the young man who honors his parents, when father has grown to feeble age and mother has lost the bloom and beauty of young life. Their economy and industry have given him an education, but he is an unworthy son, who could be ashamed of their inaccuacies of speech. There is promise

in any man who retains his parental reverence. We felt like taking off our hat to the thoughtful young gentleman who offered his arm to his aged grandmother, to conduct her to the breakfast table, and inquired tenderly about her rest the past night, and how she felt in the morning. Given the home-life of a boy, and we will forecast his future. The model son will make a model citizen. Joseph was worthy to occupy the highest place in any empire.

A Half-Finished Picture.

We recall a visit, made some years ago, to a brother who had recently lost a daughter in the bloom of young womanhood. She died at school, and was brought home for burial. In relating the circumstances and scenes of her fatal illness—the beautiful faith that shod its auroral splendor over her last moments, and the tender, loving farewell messages she left for memory to treasure—the father's bleeding heart grew calm at the thought of the blessed "over there."

We were shown a picture on the wall, half-finished, just as she left it on the easel when the sickness seized her which extinguished her young life. There was the outline, but the hand, that was to complete the ideal was palsied in death. The last touch of the brush was plainly visible, but no other skillful hand could complete it. As we looked upon that picture, most suggestive but sorrowful lessons were impressed with indelible power. That picture sadly represented the young life that commenced it. She had all the outline and promise of a noble history. Gifted, gentle, religious, family and friends prophesied a future of usefulness and honor. With all the exuberance and glow of young life upon her cheeks and spirits she looked forward to a long career in which to accomplish the plans her ambition had formed. But, alas! the reaper came and called her hence. Only sixteen summers had flown swiftly by. Life was just begun. The outline of the picture had been sketched, but years must suffice to give it the last triumphant touch, and hang it up on the walls of eternity, to be seen of men and angels. So it seems to us, especially in the freshness of sore bereavement. The picture is incomplete to our eyes, but not to the eye of Jehovah. When faith inspires a young heart and grace adorns a young life, though death calls her in the hour of brightest earthly promise, the history is not incomplete—the picture is not unfinished. Heaven's ideal has been realized. Summerfield dying at the early age of twenty-seven, when two continents rang with his fame, and eager thousands hung upon his words of sacred eloquence, was not a mistake of Providence. To all human prophecy the future would be an ever-increasing triumph, and thousands would be brought to Christ by his scriptural ministry. But we see not the end from the beginning. Length of days do not measure the power and splendor of an earthly life.

"The days of earth show the length,
Not the depth of years."

His work was done, and grandly done. Other lives of far greater length have accomplished not half so much.

That picture represents life's plans and ambitions. How many of them are in a half-finished state, not for want of time and opportunity, but for lack of determined faith and purpose. We made good resolutions, set our mark high, and started out to reach it. The picture was outlined, but there it hangs untouched and incomplete. If the well and wisely formed plans of our young imaginations were accomplished, thousands of lives that have gone to waste would have been gloriously sublime. Many are to-day sitting under the shadow and mildew of ignorance and discontent, whose lofty purpose was to be learned and useful. They sketched the future with careful hand, but lacked the plodding patience to give it shade and color. Young men and women go out from our colleges with the benedictions of instructors and the fire of a laudable ambition, but soon lapse into indifference and idleness. The strain of labor necessary to reach the goal they will not endure. They sit at the foot of the mountain, and admire its sunlit summit, but have not courage and strength for its ascent. How many of these half-finished pictures we see every day! Men that enjoyed liberal advantages, and whose friends indulged for them most extravagant hopes, have accomplished comparatively nothing. They who ought to have been leaders and scholars have become drones and dols.

This also illustrates our religious life. We have not even approximated our ideal. We purposed to live near to God, and spend our days in consecrated service. Our standard of Christian excellence and attainment was high. The picture we had conceived, of a typical Christian, was

beautiful as virtue and radiant as the stars of heaven. It was happily begun, but how does it look to-day? Every prayer and holy deed were so many touches of the brush that was to develop the glorious ideal. But, alas! how has it been neglected! Some have abandoned it and ruthlessly defaced the outline. All of us mourn over unemployed moments and unimproved opportunities. The picture should have been nearer completion but for our faithless and prayerless days. Let us remember that this picture will be perfected by no other hand. No pencil of saint or angel will ever touch it. Another lesson we would emphasize: It is well to have an ideal, and labor to attain it. We then have something to do. Our lives are not aimless. A prize is before us, and every energy is exerted to reach it. Let us press forward. The picture is unfinished, but we are still at the easel with diligent brush and pencil. The last touch must be given before the Master calls.

And He With the Twelfth.

Who? Why, Elisha, the greatest human wonder-worker of the ages, unless Moses be considered the author of all the miracles wrought under his administration. Doing what? Why, plowing with twelve yoke of oxen before him, and he with the twelfth. Elisha had been fed by the ravens and by the angel of the Lord, and had lived forty days without eating at all. But such was not the law of life. It was fitting that he should be succeeded in the prophetic office by one who knew how to draw his supplies from the bosom of the earth by the processes of agriculture. In what degree of respectability plowing was held among the employments of men in that day we are not informed, but we may readily infer that Elisha was willing, if needful, to bear the burning sun and brave the public scorn while he exerted from the ground, with harrow and plow, an abundant harvest. He did not expect to live without eating, nor to eat without working. Elisha wrought many miracles, and, if uncommonness were the sole test of miracle, we should be inclined to number his plowing among them. Who ever knew the owner of two dozen mules, each with traces, plow and driver arrayed, to be himself a plowman? Called from the plow, to the prophetic office, Elisha employed his higher powers still in the line of useful work. Dividing the Jordan, curing the waters of Jericho, supplying water to armies, raising the Shunammite's son, heeding the deadly potage, feeding a hundred men with twenty loaves, curing Naaman's leprosy, making the ax swim, blinding the Syrian army, and finally, after he was buried, starting into life a corpse which had been hastily cast into contact with his bones, he was in all bestowing physical benefits upon men.

Our people at this time may learn a profitable lesson from the conduct of Elisha. Deprived of our servants, our lands made comparatively valueless, our homes, in many places, burned, and our fertile fields lying waste, we may well ask ourselves, what shall we do to survive this calamity, and secure for ourselves and those who are to come after us the benefits of that inheritance which, though marred and greatly diminished in value, is still ours, and susceptible of unlimited improvement? Let us think of Elisha, and take a hint. Our men must not be afraid of the field and the plow. We must lend dignity to those necessary employments from which none can be borrowed. Nothing is left us but our lands, and those natural surroundings which render them desirable as any on earth. Free negro labor is found not to be reliable, except when energized and directed by a superior. Elisha had twelve yoke of oxen before him. He brought up the rear. Armies must be led, laborers must be urged from the rear. He who presses the laggards on in the hours of the field will never find the leaders slow. The diligence with us has been that we too often have the wrong man with the twelfth team. The negro is not to be relied on as a laborer working alone. He is not capable of doing profitable work for himself, nor of performing satisfactory service for another, without supervision, and that too of the Elisha kind. With this he is perhaps the best laborer we can have. But our white men must take hold; for no man can successfully direct an unskilled person to do that which he has not done or can not do himself. There seems to be a sort of providential necessity impelling to the course here recommended. The average negro is a demonstrated failure in undertaking to make a living by himself. Without the assistance of white men the great majority of them would, I suppose, starve outright. The average white man is reluctant to undertake the cultivation

of his own land alone, and in many instances could not cultivate the tenth part of what he owns. In such cases let the white man's skill direct the negro's muscle, and the result will be better for both.

But we of the South are no longer confined to plowing as a means of making a living. An acre in Bermuda grass is found to be more profitable to him who knows how to utilize it than an acre of average cotton. Stock-raising is getting to be profitable, and our young men are no longer limited to the drudgery of cotton-raising as the only method of making money. A farmer may sit on his gallery and see his cattle gathering his living and his fortune from his meadow, if he will only have the cattle and the meadow. But even in this case there must be watching in summer and diligent care in winter. Ours is indeed a goodly land, and we are learning how its treasures lie, and how to make them ours.

W. L. C. H.

Brandon District Conference.

We had the pleasure of spending a day at the Brandon District Conference, held at Morton, thirty-five miles east of Jackson. The first session was well attended—almost the entire clerical delegation present, with a goodly number of laymen. The report of the presiding elder, Rev. James M. Gunn, was encouraging and afflicting—encouraging as to the efficiency and progress of the work, and afflicting that his own health has been so feeble as to admonish him to retire from active labor. He is revered and beloved by his preachers, and his favor in the eyes of the people. He is a man of toil, and a wise administrator. Fearing that his failing health might embarrass the work, he asked to retire, but his brethren prevailed on him to continue and relax somewhat his arduous duties. Bishop Parker's presidency of the Conference gave great satisfaction. We are altogether pleased with his method of conducting a District Conference. He searched so carefully into all the details of church-life that when a brother took his seat we had a very thorough knowledge of his charge. Indeed, he is a veritable interrogation point, and every question has aptness and force. His observations on points suggested in the reports excelled in practical wisdom.

The reports generally indicated a healthy church-life, with improvement in some directions. The administration of discipline had been somewhat emphasized. Not many had been cut off, but most were cured. One fact was noticeable and commendable—the number of prayer meetings held regularly in the country places. A brother reported that he had sixty members who would pray in public and thirty-five who studiously conduct family worship. Such pastormen, we fear, are exceptional; they ought to be the rule. Too few of our young people are being trained for prayer service in the church. Hence there are lapses and backslidings.

We had an opportunity of addressing a few words to the Conference in the interest of the Advocate. We found many friends of the paper, warm and true, and the hearty expressions of appreciation we heard made us glad. Bishop Parker exhorted after his *con amore*. He warmed with his theme, and earnestly urged the brethren to sustain their own organ, and support and circulate our church literature.


Financial deficits were noted in almost all the charges, owing to lack of systematic operation. We must have system in our local affairs, or these painful shortages will continue. There are abundant resources within the church, but tact and method are needed to command and utilize it.

We found a pleasant home with Bro. Bonds. He has a big heart, an open door and a long table, and the brethren all understood it. When we visit Morton again we hope to see the new church finished and well lighted. It is now in course of erection.

Seashore District Conference.

The District Conference for the Seashore District, Mississippi Conference, convened at Pearlington, Miss., June 23, 1882. Bishop Linus Parker was with us and presided in a manner so essentially Wesleyan as to adorn his high office with the grace of thoroughness, and adaptability to the aggressive spirit of our itinerant system. Every interest of the church was thoughtfully considered, and the general summary showed a perceptible and gratifying improvement since our last annual session. True we have not attained to that measure of success in any single department of church work that we may, yet we are watching every point, and are making some progress all along the line.

The improved spiritual state of the



PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

New Orleans, Monday, July 10, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that to fill small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Low middling	12 1/2	12 1/2
Middling	13 1/2	13 1/2
Good middling	14 1/2	14 1/2
Middling fair	15 1/2	15 1/2
Good middling fair	16 1/2	16 1/2
Receipts since our last	2,200 bales.	
Receipts previously	1,470,000 bales.	

Sugar, P. B.	To-day.	Set.
Full	7 1/2	7 1/2
Prime	8 1/2	8 1/2
Choice	9 1/2	9 1/2
Yellow clarified	10 1/2	10 1/2
White clarified	11 1/2	11 1/2
Crushed	12 1/2	12 1/2

Molasses, in bulk, P. B.	To-day.	Set.
Common	45	47
Prime	50	52
Choice	55	57

GROCERIES.

Butter, P. B.	To-day.	Set.
Western	18	20
Eastern	19	21

Coffee, P. B.	To-day.	Set.
High quality	8	8
Low quality	6	6

Cheese, P. B.	To-day.	Set.
Western	10	10
Eastern	11	11

Canned, P. B.	To-day.	Set.
Best brand	10	10
Choice	11	11

Corn Meal, P. B.	To-day.	Set.
Choice	10	10
Common	9	9

Flour, P. B.	To-day.	Set.
Super	10	10
Choice	11	11

Fish, P. B.	To-day.	Set.
Mackerel	10	10
Salmon	11	11

Meat, P. B.	To-day.	Set.
Beef	10	10
Pork	11	11

Oil, P. B.	To-day.	Set.
Castor	10	10
Lard	11	11

Soap, P. B.	To-day.	Set.
Castile	10	10
Common	9	9

Starch, P. B.	To-day.	Set.
High quality	10	10
Low quality	9	9

Salt, P. B.	To-day.	Set.
Common	10	10
Choice	11	11

Grain and Feed, P. B.	To-day.	Set.
Wheat	10	10
Barley	11	11

Corn, P. B.	To-day.	Set.
White	10	10
Mixed	9	9

Oats, P. B.	To-day.	Set.
Western	10	10
Eastern	11	11

Hay, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Cow Peas, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Clay, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

PROVISIONS.

Beef, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Pork, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Ham, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Meat, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Butter, P. B.	To-day.	Set.
Western	18	20
Eastern	19	21

Coffee, P. B.	To-day.	Set.
High quality	8	8
Low quality	6	6

Cheese, P. B.	To-day.	Set.
Western	10	10
Eastern	11	11

Canned, P. B.	To-day.	Set.
Best brand	10	10
Choice	11	11

Corn Meal, P. B.	To-day.	Set.
Choice	10	10
Common	9	9

Flour, P. B.	To-day.	Set.
Super	10	10
Choice	11	11

Fish, P. B.	To-day.	Set.
Mackerel	10	10
Salmon	11	11

Meat, P. B.	To-day.	Set.
Beef	10	10
Pork	11	11

Oil, P. B.	To-day.	Set.
Castor	10	10
Lard	11	11

Soap, P. B.	To-day.	Set.
Castile	10	10
Common	9	9

Starch, P. B.	To-day.	Set.
High quality	10	10
Low quality	9	9

Salt, P. B.	To-day.	Set.
Common	10	10
Choice	11	11

Grain and Feed, P. B.	To-day.	Set.
Wheat	10	10
Barley	11	11

Corn, P. B.	To-day.	Set.
White	10	10
Mixed	9	9

Oats, P. B.	To-day.	Set.
Western	10	10
Eastern	11	11

Hay, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Cow Peas, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Clay, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

BAILING STUFFS.

Bagging, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Flour, P. B.	To-day.	Set.
Super	10	10
Choice	11	11

Fish, P. B.	To-day.	Set.
Mackerel	10	10
Salmon	11	11

Meat, P. B.	To-day.	Set.
Beef	10	10
Pork	11	11

Oil, P. B.	To-day.	Set.
Castor	10	10
Lard	11	11

Soap, P. B.	To-day.	Set.
Castile	10	10
Common	9	9

Starch, P. B.	To-day.	Set.
High quality	10	10
Low quality	9	9

Salt, P. B.	To-day.	Set.
Common	10	10
Choice	11	11

Grain and Feed, P. B.	To-day.	Set.
Wheat	10	10
Barley	11	11

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White	10	10
Mixed	9	9

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Western	10	10
Eastern	11	11

Hay, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Cow Peas, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

Clay, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

SUNDRIES.

Butter, P. B.	To-day.	Set.
Western	18	20
Eastern	19	21

Coffee, P. B.	To-day.	Set.
High quality	8	8
Low quality	6	6

Cheese, P. B.	To-day.	Set.
Western	10	10
Eastern	11	11

Canned, P. B.	To-day.	Set.
Best brand	10	10
Choice	11	11

Corn Meal, P. B.	To-day.	Set.
Choice	10	10
Common	9	9

Flour, P. B.	To-day.	Set.
Super	10	10
Choice	11	11

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Barley	11	11

Corn, P. B.	To-day.	Set.
White	10	10
Mixed	9	9

Oats, P. B.	To-day.	Set.
Western	10	10
Eastern	11	11

Hay, P. B.	To-day.	Set.
Prime	10	10
Choice	11	11

NEWS OF THE WEEK.

DOMESTIC.

PITTSBURGH, July 4.—Intelligence has just been received here that the steamer Scioto, with an excursion party on board, collided with a towboat near Mingo Junction, O. One hundred persons are reported drowned. Telegraphic facilities are meagre, but additional facts will be furnished as soon as possible.

DEAL BEACH, N. J., July 5.—The storm here is the heaviest that has occurred along this coast within the past fourteen years. The surf was so heavy this morning that it tore the wreck of the steamship Piny, which was stranded on the beach between Deal Beach and Elberon a few weeks ago, entirely to pieces.

KNOXVILLE, July 5.—The Tribune received yesterday, from Charleston, Tenn., the first cotton bloom of the season. A cold, backward spring held the cotton crop in check for awhile, but the prospect is fair for a good yield. The acreage of the cotton crop is the largest ever known in East Tennessee.

PETERSBURG, Va., July 5.—The first cotton bloom of this year's crop has been received here; it is from the farm of Capt. W. C. Coleman, near Mico, N. C. The indications are that with seasonable weather the crop will be much larger than last year.

BATON ROUGE, July 6.—The Legislature adjourned at 12:30 o'clock, having disposed of all its business, and the Governor having acted on all the bills submitted to him.

WASHINGTON, July 6.—There was no opposition to-day in the House to the passage of the Senate bill granting the Northwestern railway the right to build bridges across Pearl river and Lake Pontchartrain.

A report of the autopsy upon Guiteau, signed by Arthur Assistant Surgeon of the Army Dr. D. S. Lamb, has been forwarded to Philadelphia for publication in the Medical News. It may be affirmed of Guiteau's brain that it presented as little evidence of pathological change as the brain of any one of his age dying of some other than cerebral disease. What may be disclosed on microscopic investigation, which is yet to be made, remains to be seen. Here the opportunities are great for unimpaired observation and for differences of opinion.

BOSTON, July 6.—Two cases of yellow fever were discovered on the steamer Mark Lane, which arrived yesterday from Matanzas.

LITTLE ROCK, July 7.—A woman and two children were found starved to death in a lonely section of Van Buren county, in the mountains.

STEVENSVILLE, O., July 7.—It is stated that whisky was at the bottom of the Scioto steamboat disaster, as some of the officers and many passengers had freely circulated the bottle before the collision, and were drunk at the time.

WASHINGTON, July 7.—Efforts were made in the House this afternoon to increase several of the items of the National Board of Health appropriation in the sundry civil service bill, but all amendments looking to that end failed. The hostility to the board was quite marked.

HONOLULU, July 7.—The first bale of cotton of this season's crop was received here yesterday. The bale weighed 480 pounds, and contained middling. It was raised in DeWitt county.

NEW YORK, July 7.—First bale of cotton of this crop, by Carson & Ellis, of Houston, Texas, to Latham, Alexander & Co., of this city. The producer obtained \$2500 for it in Texas, besides a premium of \$2500 here.

YACKSBURG, July 7.—Crops are reported to be excellent on the Tallahatchie river and on Big Bear creek. An encouraging report also comes from nearly all sections of the country tributary to Vicksburg.

CINCINNATI, July 8.—A special to the Times-Star from Steubenville, Ohio, states that eighteen additional bodies of victims of the Scioto disaster were reported found at noon to-day.

CAIRO, July 9.—Burglars blew open the safe of T. M. McCreary at New Burnside, Ill., situated on the Washburn railroad, thirty miles north of this city, late last night, and took \$10,000 in bank notes and coin.

COCHESSETTA, July 9.—The People's Telegraph line is now completed to this place, and we are all once more in telegraphic communication with the world. This line is built of new galvanized wire and other new material, and can be relied upon for promptness.

SHREVEPORT, July 8.—Peter Shully, contractor, arrived to-day and work will commence on the Vicksburg, Shreveport and Pacific railway bridge over Red River at this point at once.

ST. LOUIS, July 8.—The first case vs. lottery men ended this evening, when the jury, after being out one hour returned into court finding the three defendants—Herman Bruner, John Black and John Glorand—guilty, and assessing their punishment as follows: Bruner and Black each two years in the penitentiary, and Glorand six months in jail.

WASHINGTON, July 10.—The statistical returns of the Department of Agriculture for July, which are very full, show that cotton has improved since the first of June, its average condition being three points better than on the first of July. From Virginia to Georgia and west of the Mississippi, every State shows higher figures. From Florida to Mississippi and Tennessee the condition has slightly declined. The general average is twenty-two, which is higher than of July of 1873 and 1874 and lower than in any other year of the past ten.

FOREIGN.

LONDON, July 5.—The correspondent of Reuters Telegram Company at Alexandria says: Admiral Seymour's caution to the Governor was relative to the rumored intention to block the entrance to the harbor by sinking ships laden with stores. Admiral Seymour notified the Governor that he would not undertake such attempts as an act of open hostility. Meanwhile the Egyptians are dispatching large quantities of stores and ammunition to the ports on the coast. The private telegrams from Egypt state that the situation is so strained that a collision is unavoidable.

LONDON, July 7.—Military preparations continue. Drilling yesterday afternoon all the officers of the first battalion of Scotch Guards were ordered to rejoin their regiment. Two battalions at Aldershot have been ordered to embark for Egypt. Four others have been warned to be in readiness for embarkation. The War Office has ordered the preparation of tubular wells

capable of supplying two and one-half million gallons of water daily.

DUNELIN, July 7.—Five hundred fresh plaice, offering £20,000 reward for the discovery of the murderers of Lord Frederick Cavendish and Mr. Burke, were posted to-day.

ALEXANDRIA, July 7.—Work on the fortifications has been completely stopped. During a reconnaissance yesterday 80 guns were observed bearing on the harbor. The French agent has been instructed to do his utmost to prevent hostilities.

Three thousand Egyptians under Gen. Yussuf have attacked the Falso Prophet and been defeated. They lost 2000 men, four guns and 3000 rifles. The Falso Prophet, with 7000 men, is marching on Senhar.

A Montenegrin aimed a pistol at the Khedive on Thursday. He was seized before he could discharge the weapon. He declared that he mistook the Khedive for Arabi Pasha.

PANAMA, June 28.—There have been three fatal cases of yellow fever lately among the canal employees, and eleven soldiers of the Colombian Guard have died of the disease here. In Aspinwall there have been nine deaths from the disease, three being foreigners resident on the isthmus and three sailors from vessels in Navy Bay.

LONDON, July 8.—Two hundred and eighty-three outrages were committed in Ireland during the month of June, of which five were murders.

ALEXANDRIA, July 9.—From a steamer lying in inner harbor soldiers are distinctly seen digging trenches and carrying shot from one fort to another.

Christian Advocate.

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NEW ORLEANS, THURSDAY, JULY 20, 1882.

WHOLE NO. 1355.

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THE RISING TIDE.

Asks: O sleeper, wake!
No longer slumbering,
From hill to plain responds the strain,
"Jesus is passing by!" Jesus is passing by!
Not the rising tide,
And launch thy bark away!
Favoring gales quick spread the sails,
And start for heaven to-day!

Asks: Who is saying, "Come?"
"Jesus' wondrous voice"
Familiarly heard the quickening word,
And now in his voice!

It's passing close to thee,
O day of wondrous grace,
Himself to give, and thou shalt live,
Thou shalt see his face!

What shall they gain who come
Salvation rich and free,
Wager than souls? The blood-washed know
Heaven himself for me!

Follow the Master dear,
What though this little while
Some cross's shadow on your side
Is cast in vain and idle!

Let peace on earth to rest
In him whose life was given,
To save and love each one above,
What will it be to live again?

Let mercy's day be past,
Where will you hide, or how abide
The day that comes at last?

Have then, have then now,
Before the day declines,
Spirit and the Bride say, Come,
And Jesus shall be thine!

Meet the rising tide,
And launch thy bark away!
Favoring gales quick spread the sails,
And start for heaven to-day!

North Alabama Notes.

From all portions of North Alabama comes the cheering reports of good crops. Recent general rains have promised an abundant yield. The cotton which dropped under the April spring has wonderfully developed under the genial rays of the summer's sun, and, perhaps, to year's greater promise of a large gathering. It is a matter of congratulation and hopeful prophecy that the average of corn is higher than has been known in this section. This is fine grain and grass country, and when our farmers realize that these crops are more remunerative than cotton, the land will no longer be impoverished by cotton culture and will begin its onward march to prosperity and plenty.

The recent Democratic convention, held in the field an exceptionally good ticket in which the religious element is largely represented. E. A. O'Neal, of Florence, Ala., a staunch Methodist, having joined that church when the writer was pastor. In speaking of the Methodist Church he always calls her the old ship. The general is a very worthy man. Denied in early youth those advantages which position and wealth give, by dint of perseverance and the strength of his native intellect he fought his way from obscurity to be one of the leading lawyers of Alabama. At the commencement of the war he was a secessionist, and proved his faith by entering the service. He left home as a captain of volunteers, and his gallantry and ability to command were recognized by his superiors in his promotion to the rank of brigadier. He was several times wounded, and he surrendered with Lee. He returned to his home disarmed and his fortune gone. With his accustomed ability he resumed the practice of his profession which he continued until nominated for Governor. He has rarely sought office, but has much efficient service for his party and State. His nomination is just tribute to merit. Two other candidates on the State ticket were Methodists, one an Episcopalian, and one a Baptist.

The prohibition question will largely enter into the present canvass, and the humilitarian will rejoice that it will. Several counties of our State now have banished this accursed rum and whisky, and we hope and pray that Alabama may soon throw the yoke which has galled her so long. The recent handsome victory of Iowa should encourage temperance people everywhere. While I don't regret seeing the ministry on the stump, in my heart I endorse the cause of the ministry in Iowa who do the ordinary work for this work extraordinary. It is so closely allied with the best interests of the

church, the salvation of souls, that the ministry can not afford to be silent. The time has come when public opinion should render disgraceful the drunkard and the man who sells him whisky.

The Methodist Church in Huntsville is enjoying prosperity. Until this year there had not been a revival in this church for many years. In consequence the roll had been diminished and the membership dispirited. The "time of refreshing came" in February. A meeting was held of five weeks' continuance with astonishing and gratifying results. The pastor received at one time into full membership seventy-four persons. That was a scene rarely witnessed anywhere, and never before in this community. In this class three generations were represented. The father, children, and grandchild—the old man of seventy and the little boy of six. The meeting resulted in one hundred and thirty-six accessions to our church, and a goodly number to the other denominations of our city. Of course such a work gave a fresh impetus to all church enterprise. The Sunday-school, which had been languishing for years, took a sudden bound forward. It now numbers 325 pupils and teachers, and we think we will soon reach our possibility. The success of the school is largely due to the Rev. A. B. Jones, the efficient and model superintendent.

Our third Quarterly Conference was held last Tuesday night, and the reports show that we're in a healthy condition. We have paid up to date about \$1,500, and at Conference we propose to present a clean sheet.

We are called upon to mourn the death of one of our most valued and oldest members, Sister J. Hamilton Childs, who died May 21, 1882. She had lived to a green old age, the precise time of which is unknown. Neither is it known how long she had been a member of the Methodist Church, but presumably since early life. Possibly she had been a member seventy years. She possessed many traits and accomplishments which rendered her conspicuous among women. She was handsome in person, and of such commanding presence as would attract the stranger in any assembly. She was called a queenly woman. She had a richly-endowed mind which was beautified by a thorough education and mental training and extensive travel. Her powers of conversation were great. She generally delighted and always instructed. She was at ease in any circle, whether it were among the representatives of different nations in Washington City or with her intimate friends at home. She devoted many years of her life to the profession of teaching. She was the principal of the Huntsville and the Athens Female Colleges. These positions she filled with honor to herself, the satisfaction of her patrons, and the benefit of her pupils. She amassed quite a competency, retired from her profession, and devoted herself to her books, travel, and the church of God. But best of all, Sister Childs was an humble Christian; she had consecrated her all upon God's altar. She was a strong advocate for the liberal support of the ministry, and contributed more to this cause than any other member of our church. She was warmly attached to her pastor. He was her confidential friend as well as her spiritual adviser. She gently reminded him of his faults and delicately commended him when faithful. Her religion was not as emotional as she desired. One would more frequently find her with tears than with the spirit of rejoicing. She was singularly afraid of death. I have often wondered why so good a woman should have been tormented with this fear. When the time came she expressed no fear and gently passed away. She was a woman of broad, catholic views; but in denominational preference an intense Methodist. She was a friend to the poor, her large and unostentatious charity made many homes glad which otherwise would have been cheerless. In dying she remembered the poor widows of the church. She gave a house and lot worth \$1,200, the rentals of which are to go to this class. In her death our loss is great.

JOHN A. THOMPSON,
HUNTSVILLE, ALA., JULY 18, 1882.

Lampasas Springs.

The great sensation in Texas just now is Lampasas Springs, fast becoming noted for the attractiveness of the scenery in their vicinity and the healing virtue of their waters. These springs have come into general notice only within the past year. The Gulf, Colorado and Santa Fe railroad—the only railroad connection enjoyed by the springs—was completed to the town of Lampasas about eight weeks ago. This line is popularly known as "the Texas Midland Route," and its prospective terminals are Santa Fe, New Mexico, or some other point toward the setting sun. The springs are distant from Galveston about two hundred and seventy-five miles. There is but one change of cars with only twenty minutes' delay. The route is through sweeping prairies, broken only by ledges of timber which mark water courses, or clumps of oak, or mesquite thickets, until the water shed of the Colorado is reached, which

rises gradually from gentle undulations to mountain elevations, some verdure-clad, others but spurs of bald granite gleaming in the western sun.

Leaving the Island City at six o'clock in the morning we found ourselves in the mountain village at half past seven in the evening. Lampasas is situated in a beautiful valley, at an altitude of 1250 feet above the Gulf of Mexico, and literally surrounded by mountains of moderate elevation. As soon as our carriage began to descend the incline from the Santa Fe depot toward the town, our olfactory nerves gave notice of some unusual constituent in the atmosphere. The matter was, however, easily explained. An east breeze was blowing directly from Hanner spring and Sulphur creek; the exhalation of sulphur from the water was what so excited our smelling organism. The Hanner spring is a great circular fountain seething and bubbling from the bottom of the mountains and discharging 1000 gallons of white sulphur per minute. The sediment is the pure sulphate, and the hand plunged into the spring appears to be tinged with yellow, although the water is colorless. The whole atmosphere for rods around is deeply impregnated with the smell of sulphur, which increases in intensity at the springs to the softened aroma of Lucifer matches. Perhaps in no place in the world is there such a quantity and variety of healing water. Three other great springs as large as the Hanner spring, together with numberless smaller fountains, pour their waters into one channel and make Lampasas river an almost inviolable stream seeking the ocean through the windy waters of the Brazos.

Six weeks ago the population of Lampasas was only 900, while a few straggling storehouses of a primitive style of architecture, and dwellings constructed on economical plans, for lack of building material, made up the town. The population is now reckoned at about 2,500, including visitors. That is to say, about 1,500 inhabitants proper and about 1,000 visitors. This number would be more than quadrupled this season could accommodation be had. Every house in the village has been turned into a boarding-house. A new hotel is full to overflowing, and scores of people are tenting or sleeping in the open air. The sound of the builder's implements is heard on every side. Solid blocks of stone with elegant fronts are replacing tumble-down shacks and dilapidated gables. Streets and parks have been laid out. Several lines of carriages ply between the various springs. A street railway is projected from the vicinity of the Santa Fe depot to Hancock spring, a distance of two miles. The Hancock spring is the finest of chalybeate water. They have been purchased by a company in Houston, who have already enclosed a magnificent park of 250 acres covered with mesquite and live oak, and will begin the erection soon of a large hotel. The Hanner spring is owned by the Santa Fe Railway Company. A \$75,000 hotel will be erected on their ground next season in anticipation of a rush from every quarter.

Property is in great demand and is rapidly rising in value. It is thought that a permanently settled town of people will be built up with a visiting list as great as the most popular watering places in the country. Our people have just completed a beautiful little church here, and are taking the lead in all the social and religious enterprises of the community. Their pastor is the genial gentleman and consecrated Christian, the Rev. W. H. LeFevre, late of the Baltimore Conference.

W. M. DUBOSE,
LAMPASAS, TEXAS, JULY 18, 1882.

The Outlet and Levee Systems Combined.

Our Only Protection from Overflows—No. 2.

MR. EDITOR: A few examples will show what we mean by the outlet system. We mention first the Abafalaya bayou as one of the natural outlets from the Mississippi River to the Gulf of Mexico. This large bayou, or river we may call it, commences a few miles below the mouth of Red river, and after meandering about 250 miles enters Abafalaya bay through which it discharges its waters into the gulf. It is much obstructed by drift-wood, and in many places is very crooked. It has upward of twenty acute bends known as "the ox-bows," which, with the rafts of drift-wood, greatly retard the flow of the water. But notwithstanding these obstructions it is navigated by steamboats in high water, though the current is so rapid it takes a strong and well-manned steambot to make 80 miles in daylight against the current. Now, suppose the drift-wood was cleared out, and the channel straightened by cutting across the necks of the "ox-bows" so as to increase the velocity of the current, it would make an outlet sufficient to drain off a large portion of the surplus water that comes down Red river, including its numerous and large affluents such as the Ouachita, Texas, and other rivers. Getting this water to the sea by a nearer and more rapid way would greatly relieve the sugar country on the lower Mississippi. Bayou Lafourche is another natural outlet

from the Mississippi river to the Gulf of Mexico. It leaves the right bank at Donaldsonville, and after a course of about 150 miles enters the gulf. Bayou Manchac, which leaves the Mississippi below Baton Rouge, and after uniting with Amite river enters Lake Maurepas, is another natural outlet for our annual high water. And, no doubt, other outlets could be made to advantage at other points. Let them be opened, cleared out, and straightened so that the flood-water would have quick passage to the Atlantic ocean and get out of the way in time to make room for the floods coming from above. I have long believed that the great secret for preventing these destructive overflows is to hurry the water, as soon as it comes, by the shortest and quickest routes to the sea. No danger of filling the sea. Should the outlet system be adopted it will, no doubt, be necessary to have levees of low altitude on the banks of the river and also on the banks of the outlets to protect the adjacent plantations. Those outlets can be converted into beautiful little navigable streams greatly to the benefit of the adjacent inhabitants. If the outlet and levee systems judiciously combined can save our invaluable valley from those on repeated inundations then I have no hope for it. All the world knows that the levee system heretofore persisted in, after the expenditure of millions upon millions in labor and money, and lost crops and other property, is an utter failure. We want level-headed and practical men to take hold of this subject. I have read and studied all theories extant on the subject of protecting our swamp lands, and I would not give a short letter from Capt. T. P. Leathers I have read in the papers, in advocacy of the outlet system, for all I have read elsewhere. "What is the cause of this terrible overflow?" inquired one gentleman of another last spring. The answer returned was, "Too much water." Yes, that is it! Too much water in the valley at one time. We must divide it and hurry it off to the sea as fast as it comes down to make room for what is behind before it gets here. But who shall superintend and bear the expense of this all-important enterprise? I presume our national Congress. The Mississippi river belongs to the United States, and they ought to police their river so as not to let it run riot over all the riparian inhabitants and property. If my views are admitted to a respectful hearing I may say something more after a time.

Yours respectfully,
HIGHLANDER.
From the Capital.

MR. EDITOR: At the suggestion of a friend in my elbow I send this note also from the capital. If it exists a shadow across the brow editorial send it and the shadow into the open-mouthed basket at your right. The commencement of Readville Seminary ought to have had an Avoca mention at an earlier date. All the exercises came up to the full expectation, and well sustained the long-established reputation of this fine school. Mrs. M. W. Read founded this institution more than thirty years ago, and has directed its fortunes continuously. It seems to bear with a Christian science, the gathered experience of a long lifetime, and is far better qualified for the duties of her place than at any former period. An interesting class graduated. The address, inimitable and strong, was delivered by the presiding elder, Rev. C. Keener. Seeking those things which are above, as the only means of possessing truly the things which are on earth, afforded a fine scope to the speaker. He used it wisely and well. Readville Seminary is one of the good things of the capital. It is most heartily commended to your readers.

Our congregations keep up well. The Sunday-school looks thin, as it always does during vacation months. Our good women are active despite the hot weather and a dead General Assembly. The Woman's Missionary Society, Ladies Aid, and Woman's Christian Temperance Union, etc., hold right on without thought of vacation.

The temperance workers are greatly rejoiced in the result of the late election in Iowa. In this connection the New York Methodist has this fine paragraph:

Yet the New York newspapers, which could give columns to the Malloy trial and a schoolboys' boat race, and had pages to spare for the account, with illustrations, of the execution of a wretched criminal, condensed the news into the smallest space into which it could be put, and hid it away among the general telegraphic dispatches. More than this, they mixed up the misstatements of the liquor sellers of the Mississippi towns so as to leave it doubtful with the average reader whether the amendment was carried or defeated; and allowed it to be represented to the last that the vote was a close one. We make an exception of the Tribune, which gave the amendment a congratulatory paragraph in its editorial columns.

Ask your printer to insert after New York," and the New Orleans newspapers." It seems so strange that these great "dallies" will lend

their power to the perpetuation of havoc and ruin as is found in the "drunkard's drink." And our own General Assembly, though flooded with petitions and memorials from hundreds and thousands of our best people, would not even grant us the privilege of voting for such a constitutional amendment. It said: "You people of Louisiana shall not disturb the quiet ease of the death dealer. He brings ruin and famine and bloodshed and horrid disaster we well know, but let him alone." Is it not an awful calamity to a State when a large majority of the members of a General Assembly will not even consent for an effort to be made at the ballot-box to throw off the yoke of death? Let "Christian temperance" see to it that another General Assembly shall not convene without such thunderings at its doors as will compel it to admit them. But I have written enough for this time, and so will stay the pen.

JOEL T. DAVES,
BATON ROUGE, LA., JULY 18, 1882.

Letter from Gilderoy.

MR. EDITOR: And so you are on your way to the Blshopric by way of the editorship of the NEW ORLEANS CHRISTIAN ADVOCATE. But what better place could there be to develop a Bishop than the editorship? A man at the head of a great church paper like the NEW ORLEANS CHRISTIAN ADVOCATE is compelled to keep up with the church in her onward movements. If he is not among the front men his paper will soon "play out"—to use an army phrase. A good editor is wise, deep, broad, industrious, penetrating, active and pious. A narrow, little man can not make a good editor. An editor must in the nature of the case be a leader. He must keep his eye upon every movement of the church in every department of her work. This constitutes him an "overseer"—a Bishop.

One thing, brother, I do not want you to forget, and that is that you once belonged to the North Mississippi Conference. You were one of us, and went out from us, and now you are one of us again. I hereby and herein invite and command you to attend all the sessions of our Conference. We will entertain you, work you, hear you, and then subscribe for your paper and send you on your way rejoicing. If you do not know it you ought to; but we have some sixty odd thousand Methodists in Mississippi, not counting the negroes and Indians. That many Methodists ought to afford several thousand subscribers to two or three church papers. Our papers have not exerted the full measure of their influence yet. They ought to be in the hands of all our people. If able I would pay for a paper to go into every family in my charge. I do not know but that it would in the end pay every preacher to make the investment. The money would come back to him. Those who read the papers are the best and about the only supporters of all the institutions of the church. The opponents of missions are those who know the least about missionary work, and so of every other interest calling for hearty and intelligent support. There are comparatively very few of our white people in this part of the country who can not read and write. Hardly a family that does not take some paper, unfortunately, shoddy papers offering large premiums have gone into too many families. People soon become attached to a paper; it is like an old friend—hard to give up. If our people had a good first-class church paper for one year they would make some sacrifice before they would part with it—they would become attached to it. It is hard work to get some people to subscribe at first, but an easy matter to get them to renew for a good paper. I see an agent now and then for papers that are not fit to go into our families, and they take a town, street by street, and house by house, on foot and satchel in hand, and they get subscribers. The people have to run after many of our agents, and limit them up to subscribe, even for such a paper as the NEW ORLEANS CHRISTIAN ADVOCATE.

The Jesse James and Galt class of reading is all over the land. Beardless boys in many places seem perfectly familiar with the minutest details of the robberies committed by the James boys. They dwell with evident pleasure upon the courage and coolness of those robbers, and delight in rehearsing some real generous things done by them. The James boys are real heroes in the eyes of far too many of our young men. The pernicious effect of such reading will be seen in the next crop of marauders and robbers. The seed planted will be sure to yield fruit. The devil works fast and works hard to keep his work going. He eats no idle bread, allows no opportunity to pass, and writes the life of every good subject he has before the breath is out of his body. He knows what kind of bait to put on the hook to catch every kind of fish. What an awful angler Satan is!

But I weary you.

Baton Rouge Collegiate Institute.

MR. EDITOR: Though late, it is not too late to say a word relative to

the above institution that has for so many years entered so largely into Baton Rouge history. Prof. W. H. N. Magruder, a man of culture and a teacher of over forty years, I need not say is still at the head of the Collegiate Institute. He is its founder, and in its walls for more than a quarter of a century he has trained its hundreds and hundreds of boys. For some years past and now he is ably assisted by his son, Prof. J. B. Magruder. The last term closed with more than average prosperity. The closing exercises were witnessed by far the largest audience I have seen assembled in our city. The large and beautiful yard was filled with delighted people. I heard a gentleman of culture say that he had witnessed many commencements, but that he had never heard boys declaim better than on this occasion. Baton Rouge is justly proud of her schools; but no one occupies a higher place than the Magruder Collegiate Institute. It is well situated about one mile from the river in a beautiful grove, with three grassy yards high and dry. It is inviting to the eye. It is classic in appearance, and suggestion. There is ample room for one hundred boys. The school building proper, recitation rooms, dormitories, etc., are all well arranged. Boarding pupils find not only a school, but in the full sense a home. They find a teacher in Prof. Magruder, and a mother in Mrs. Magruder. I commend most heartily the institute to all parents who have boys to send from home.

JOEL T. DAVES.

The Future of the African.

The London Times gives the summary of a very suggestive paper by a French physician, Dr. A. Corne, on Africa and the African. As this is a great problem in our latitude we reproduce it.

The author discusses a great array of data on the subject of the civilization of the native races of Africa, and comes to some conclusions of great moment in connection with the future of that continent. Dr. Corne shows that in a temperate climate like that of North America the negro has shown himself possessed of a genuine capacity of civilization. In tropical countries, however, such as the West Indies, Africa has proved themselves incapable of maintaining their numbers, and have, moreover, become demoralized and incapable of efficient labor, except under slavery. Even in tropical Africa itself the native, Dr. Corne maintains, is incapable of developing the resources of the continent even under white supervision. Thus, when the negro is at home he is subject to a grant mortality; he does not succeed in peopling in sufficient proportion, the most fertile regions, the highest degree of civilization which he is able to attain is a state of semi-barbarism, under the influence of a degraded Islamism. Whenever he comes in contact with Europeans, he escapes the influence of a religion which condemns him to social immobility; he contracts vices which conduce to retrogression. The negro has not here freely reached the height of a superior civilization; he has borrowed that of the white man only to satisfy his instincts, never to develop his intelligence. He craves for our liquors to get drunk, our powder and arms to carry on noisy war, our garments to cut a dash. Dr. Corne never met a negro with a book in his hands, outside of the schools of Senegal. Does an experiment of more than three centuries encourage the hope of a modification of the physical aptitudes of the African? Dr. Corne thinks not. The negro may flourish, on account of his immunity from yellow fever and malarial fever, soldiers and laborers who may help to fill the first settlements of Europeans. He will never form a serious empire under the direction of the white races as long as these are in an infinitesimal minority. The European race, Dr. Corne maintains, must people Africa as they have peopled and are still peopling America. He thinks we must produce those who will be able to carry out this work. It will not be the Anglo-Saxon, he thinks, since his want of aptitude to inhabit himself in the torrid zone will push him back sooner or later in spite of his efforts toward the northern zone; if he does not succeed in conquering some point in the southern zone, nor the German, so devoid of aptitude for acclimatization in warm countries; nor the Portuguese, too reduced by the colonial climate he has made to colonize an extent of country out of all proportion to the density of population. But, without doubt, it will be the Spaniards and Italians, who have already multiplied in Algeria; the latter especially, "whose covetousness has been so pronounced in Tunis, Tripoli and Egypt."

The Times adds: But in spite of Dr. Corne's formidable array of data, the negro can hardly be said to have yet had fair play, either at home or abroad.

"Beer," says Dr. Hubbard Mitchell, "contains eight per cent. of alcohol and ninety-two per cent. of dirty water." Drinking it, therefore, is a dirty business.

BY MINNIE E. DERRY.

produce a sensation in the "world." Similar quotations could be given in abundance; but these are sufficient to show the esteem in which the book is held by those who have read it.

L. CARLEY.

Christian Advocate.

CHAS. B. GALLWAY, Editor.

Corresponding Editors:
REV. J. W. RICE, REV. W. L. O. HENNINGWAY,
REV. C. W. CARTER, D. D., REV. J. T. SAWYER.

THURSDAY, JULY 20, 1882.

A Baptist brother said, at the State Convention in Mississippi, that he would not have C. H. Spurgeon for his pastor, because he was not sound on close communion. He need not be alarmed. Mr. Spurgeon says he never expects to visit America. Wonder if old land-markism does not keep the Atlantic between him and brethren of the new world! However, our Baptist friends are fond of claiming Mr. Spurgeon on occasions when a little denominational pride is innocently indulged.

A company of the Salvation Army has recently been in Patterson, N. J. On Sunday they marched through the streets loudly singing, and marking time with the following couplet:

Right, left, right, left,
The Lord is right and the devil's left.

Surely the "army" on the other side the sea do not encourage such nonsense. It is not compatible with true devotion and holy service. We hope, for the sake of our common cause, that these "blood-washed warriors," as they term themselves, will desist from such practices. Not long since we read a most excellent article in the Wesleyan Methodist Magazine on the work of the Salvation Army, which impressed us greatly with their singular zeal and devotion. They have certainly developed into a mighty evangelical agency. But if a religious movement can be interpreted by the songs it produces, the section over here can not become a power for great good. Couplets like the above excite ridicule rather than devotion.

The battle has been fought and the victory won by the friends of prohibition in the State of Iowa. Rejoicings go up, not only from the valleys and hill-tops of that temperance commonwealth, but from every State and all lands where the curse of intemperance is felt, and where Christian sympathy fills and thrills the human heart. Of one thing we are assured—the sentiment in favor of the legal prohibition of the liquor traffic is steadily and intelligently growing. Every year it gathers force and friends. One State after another will wheel into line, until the nation will pronounce the fiat of law against the wrong and ruin of rum. Political papers, here and there, will sneer at its fanaticism and folly, but friends and patriots will never falter. Iowa rolls up a majority of sixty thousand. A few years ago such a result could scarcely have been entertained as the latest dream. So, in our Southwest, the cause is moving forward. The decisive struggle will come sooner or later, which will ultimate in the overthrow of law and the overthrow of the liquor power. We can afford to work and wait. Now is the time of prayer and battle, after while the paeans of glorious victory.

Church Music.—This is an oft-discussed but never exhausted subject. Its importance is growing as our service of song is declining. In the earlier years of our history we were called "the hymn-singing Methodists," and in England are yet entitled to the appellation. But over us a sad change has come. We have lost the power and inspiration of song. The hymn-book is not carried to church, or, if so, is rarely used. The worship of singing has been relegated to the choir, and, as to how well and edifyingly they conduct it, we will see in the following extract from the Wesleyan Christian Advocate. We do not in vein against choirs, but we do plead for congregational singing:

Within the last six months we have attended dozens of musical concerts and church-choir performances. Not long since, after listening intently for a half hour, but all in vain to catch a single word from the lips of any singer on the stage, a gentleman of strong convictions and sound judgment—no backwoodsman either, for he has traveled and seen and heard much—leaned toward us, and said with emphasis: "I want to shoot every musical teacher in this country." Being at the moment in a generous mood of mind, we promptly proffered to furnish the powder. Neither the gentleman alluded to nor we are of a blood-thirsty disposition, but the case calls for revolutionary proceedings. We are being robbed daily of our heritage of song; the fair estate bequeathed to us by the great master-workmen in the divine art of poetry is forced from us, and we are compelled to take instead the infections and modulations of common voices. In the place of the real opera, with its lofty sentiments of patriotism or of self-sacrificing devotion to duty, we are compelled to take mere operatic sounds; in the place of the simple song instinct, with a good-natured insight into things about us, we must be put off with operatic sounds; instead of the religious lyric, every word of which raises our thoughts heavenward, we must have forced upon us operatic sounds.

"For Jesus' Sake."

These are words of infinite meaning. Their wealth of wisdom is inexhaustible. The more we reverently meditate upon them the richer they grow in suggestion and inspiration. They are at once the touchstone of religious principle and the main-spring of spiritual endeavor. They exalt our Lord to his central and supreme place in the empire of Christian activity. He is the object, end, inspiration, and motive of all spiritual enterprises, undertaken or accomplished. All Christian labor must have its birth and being in him. It is not enough for us to serve and suffer, but it must be "for Jesus' sake." The motive is considered, and by it we are weighed and judged. God looks beneath the outward act to the inner, hidden impulse. His eye penetrates down into the region of purpose, and scrutinizes not only the works we do, but why we do them. The unseen and intangible will determine our eternal destiny rather than what is seen and judged of men. The life may not always be what it seems. Good works may spring from unrighteous motives. Selfish ambition may prompt to kindly offices. The kiss our Lord received was not of love, but betrayal. Our service, therefore, to be acceptable, and receive the recompense of reward, must be born of a pure purpose—must be "for Jesus' sake." Every life has its controlling purpose. Men act for the sake of something or some one. Effect has its cause, and all service or sacrifice has its "sake." This spirit or purpose that prompts to action, and determines conduct, differs with the varied and diverse lives of mankind. Avarice dominates one, ambition another, pleasure another, and so on to the infinite variety of human character and condition. The true history and beauty of a life is not in the service rendered, or the great deeds accomplished, but in the spirit and objects that inspired it. It makes all the difference whether in citizen labors for his own or his country's good—a Christian for his own or Jesus' sake. It is well, therefore, that we often examine the foundations of our faith and the purpose of our lives. With our growth in years, and increase in influence and position, other things may have crept in to tarnish the purity of motive, and, therefore, the holiness of service and the richness of reward. When, for instance, the young man of God entered the ministry he had a single and holy purpose: After much prayer and meditation, he had yielded to the call of duty. He is not ambitious for a preferred place, but anxious for any place to preach the glorious gospel of the Son of God. But years have passed, and with them he has developed in mental stature and pulpit power. Friends have flattered and admired him. Unconsciously vanity has been inflated, until he has somewhat lost his singleness of aim and fervor of zeal. He now wants to command place, and, if not secured, there is disappointment and discontent. Surely this latter spirit is "not for Jesus' sake."

This ought to be the end and aim of effort. A Christian should labor always and only "for Jesus' sake." The question should be asked and honestly answered before the bar of conscience, what is the end and effect of this course of conduct or line of business? Am I consulting high Christian obligation—doing this "for Jesus' sake"—or am I dominated by personal and selfish influences and ambitions? A rigid application of this rule would give us a consistent and exemplary life, that would itself be an irresistible argument against the evil one. Too often professed Christians enter questionable lines of business, and resort to tricks of trade, that dishonor the religion of our Master.

This ought to inspire the labors of the pulpit and pastorate. As servants, we work at our Master's command, and for his sake. We preach, not to make or sustain a reputation, but to win souls and glorify God. We go into the homes of the lowly "for Jesus' sake," and in his stead. He walks with our feet, speaks words of cheer with our lips, and ministers to human want with our hands. If the faithful pastor always had this spirit and single eye his parishioners would feel that his visits were like angels, not in rareness, but in holy sweetness.

This ought to be the spirit and measure of our benevolence. We give of our substance "for Jesus' sake." He needs it, and demands it, and we cheerfully offer it. Not because others give—not that our names shall be spoken with praise—but "for Jesus' sake." If this principle could rest upon the conscience of the church, and develop its grace of liberality, the Lord's treasury would never be empty, and his cause would never suffer embarrassment or declension. The widow should give

her mite and the millionaire his millions "for Jesus' sake."

Such a grace is a high attainment. To possess it and illustrate it should be our prayer and care. To approach it, is growth; to attain it, divine consecration.

Christian Citizenship.

As citizens, clothed with the solemn privilege of suffrage, with responsibilities to meet which can neither be neglected nor relegated to others, we are interested, not only in the principles formulated by political parties, but in the men put forward to represent them. Just now this fact should be restated. Conventions are being held all over the country for the nomination of candidates for Congress. Who shall occupy this high and responsible place? is a question that should be carefully considered by every Christian patriot. There is not a sadder fact in the history of American politics than this, that good political principles have been represented by unprincipled men. To subscribe to a certain platform is a very simple matter, but, in perilous times, to defend, advocate, illustrate and incarnate that platform demands manhood of no least type. Both of the great political parties, therefore, should not only be careful in the enunciation of principles, but discreet in the selection of men—men of character—men of untarnished honor—men whose influence is never put on the market like sheep in the shambles—men who love country better than ill-gotten gain, and a good conscience more than suspicious success. Platforms are but as dust under our feet. If their advocates and representatives are wanting in manly honor and scrupulous fidelity. Two facts deserve consideration and remembrance:

1. Parties and people are typed by men rather than platforms. We are studied and measured not only by political formulas and platitudes, but by the men we entrust with our suffrages and leadership. An able writer has thus expressed this idea: "Given the men a people chooses, the people itself, in its exact worth and worthlessness, is given." The same truth finds illustration and application in the old French proverb: "According to the worth of the man is the worth of the land." Parties may appeal in vain to their declaration of principles if unworthy and unprincipled men command popular favor. The morals of a people are unmistakable when burr-mound candidates and pot-house demagogues are foisted into place and power.

2. Unless regard is had for men as well as principles, Christian citizenship can not vote. However wise and statesman-like the party doctrines promulgated, if a drunkard, gambler, debauchee or other immoral monster is nominated to represent them he should not command a Christian's ballot or support. In exercising the functions of citizenship he can not subordinate morality to party, conscience to a formula. Among all Christians prayers are offered for good and wise rulers and public officers. After such prayer, to vote for candidates of notorious immorality is shameless sacrilege. No flat of caucus or convention can bind or unbind a Christian's conscience. To support a man for office who is a moral leper in society is to sin against God and country. Piety and patriotism alike lift up an eternal, thunderous protest. This is written to sound a note of warning. Public morality can not be disregarded or insulted and any party long survive. The conscience element should find expression in the ballot-box as in private relations. Christians must vote as they pray.

Reception to Bishop Parker.

After attending the Brandon District Conference, at Morton, Bishop Parker went over to Jackson, Miss., on Monday, the tenth instant, and remained until Wednesday, when he left to meet the Vicksburg District Conference at Utica. On Tuesday evening, from eight to eleven o'clock, a reception was tendered the Bishop, at the parsonage, by the ladies of the congregation. It was altogether a most delightful occasion, and long to be remembered by the community of the capital city. The doral display exhibited "exquisite taste, and commanded universal admiration. Delicious refreshments, in rich abundance, were prepared for the large company who thronged the parlors of the parsonage to pay their respects to one of our honored chief pastors. Not only the members of the congregation, but the citizens of the city generally, were coming and going during the evening. The pastors of the several churches, Gov. Robert Lowry and other distinguished gentlemen were present. In the midst of the festivity silence was commanded, and Col. W. L. Nugent addressed the Bishop in substance as follows: "Bishop Parker: We were

delighted when the telegraph brought us intelligence of your election to the episcopacy in our church. Through the columns of our church organ we have known you long and well. You are by no means a stranger among us. And now, since by the voice of the General Conference you have been called to a higher sphere of labor, be assured you have our generous sympathies and prayers. We welcome you to our community—to our homes and our hearts. And now, on behalf of the officers of our church, I have the honor of addressing you the following: 'Bishop Linus Parker—Rev. and Dear Brother: Representing, as we do, the sentiment of our entire congregation and community, we extend you a most cordial invitation to select Jackson as the place of your episcopal residence. This is a healthful location, central, and, by means of the various lines of railway, converging here, easily accessible to all parts of our great Southwest. You will find among us appreciative friends, and a church loyal to the doctrines, polity and ministry of Methodism. If consistent with the duties of your high office, as one of our chief pastors, we would rejoice to have you locate among us. Very respectfully and fraternally, W. L. Nugent, M. A. Vanhook, A. G. Moore, W. A. Whiting, W. L. Hemingway, H. H. Hines, Geo. S. Green.'

The response of the Bishop was tender and felicitous. He expressed profound gratification for the distinguished kindness extended him, and said he should ever cherish it among the most pleasant reminiscences of his new career. Though duty called him to another and distant field, he could never forget Jackson and Mississippi.

At a late hour the company retired, and thus closed one of the most enjoyable episodes in the history of that noble congregation. In honoring the Bishop they honored themselves. The connectional bond was strengthened, and the social life of the church found delightful expression. During the evening Bishop Parker met a brother who was a member of the Quarterly Conference which licensed him to preach, and recommended him for admission into the traveling connection. A happy meeting after many eventful years.

Themes for the Pulpit.

Dr. Daniel Curry, writes a most timely and readable editorial article for the New York Methodist on this subject. What we preach is of first importance; how and where are of secondary consideration. We make a short extract, and offer a word of exhortation. The most effectual preaching is the simple gospel. It is God's power unto salvation. We do not discount the developments of science or the advance of modern culture, but they are not themes for the pulpit. The vast, limitless field of life and literature may be exhausted for facts and incidents to illustrate the truth, but should not be the subject-matter of our preaching. We have heard Darwin, Huxley, Spencer and others' exhortations most furiously before congregations that had no acquaintance with their teachings; and many of them had never heard their names until pronounced and denounced from the pulpit. This is not the preaching that converts the sinner, comforts the mourner and edifies the believer.

It is not desirable that the pulpit should, to any large extent, be made a vehicle for the superficial theories that fill the newspapers. The true worshippers desire the house of God to be for them a retreat from the world, and as far as may be from the thoughts and passions which oppress and harass them in their daily contacts among their secular duties. Nor are they there to be regaled with discussions on the latest phases of modern skepticism, nor to see certain celebrated writers set up as targets, to be knocked down by valiant pulpit Quixotes. Not only all such matters wholly out of place in all ordinary religious services, but also because of the inability of nearly all preachers (which is not to their reproach) to deal with such subjects, they, in their treatment of those things, more frequently betray than vindicate the truth of God. For a quarter of a century the evangelized pupils of the land have been thundering against the covert but ill-concealed indelicacy of transcendentalism and sentimentalism, and during the same time their theosophic poetry has found its way into our pulpits, to be used as our formulas of worship; and as some of these dreadful men die, or celebrate their septennials, the religious press, and the pulpit too, write in the acclaim of canonization a humbling and a highly damaging display.

It is only to a very limited extent the business of the pulpit to occupy itself with the external evidences of Christianity. Apologies, no doubt, have their place in the church's work, and in our literature; but the pulpit, in its ordinary and almost universal use, is not the place for their presentation. The great body of the laity in nearly every church in the land are not, for the most part, the kind of persons to be profited by such discussions; they need to be taught what to believe and how to profit by the things declared to them, much more than to be intellectually convulsed as some of their kind may be. The very act of the pulpit often does more to unsettle the faith of the hearers than the most cogent arguments can do to reassure

them. And further than this, it is not every good and valuable minister of the gospel that can really do justice to such a theme, and here, as elsewhere, a feeble or faulty defense is often equivalent to the betrayal of the cause attempted to be defended.

Death of Bishop Scott.

Bishop Levi Scott, senior Bishop of the Methodist Episcopal Church, died, after a long illness, on the fifteenth, at Odessa, Del. He has suffered from two strokes of paralysis, and has not been effective for several years. Bishop Scott has been a man of marked purity of life and consecration to his one work. As a pulpit orator or great aggressive administrator, he has been eclipsed by some of his colleagues. But as an earnest minister of the New Testament—a preacher who went among the people with a gospel of love and comfort—a leader of the hosts in true spiritual work—his name will abide in perennial freshness and fragrance. He entered the Philadelphia Conference in 1820, and continued in active itinerant work until 1848, when he was elected assistant book agent of the Methodist Book Concern at New York. In 1852, at the General Conference which met in Boston, he was elected a Bishop. Shortly after he visited the Liberia Conference, Africa—the first American Bishop who had visited that far-off field. He was a man of labor, and filled up his active years in holy service. A good man has fallen on sleep. But God buries his workmen and carries on his work.

Methodist Fire.

The Southern Churchman, in noticing a recent volume of sermons by the Rev. Jos. Cross, D. D., once a Southern Methodist preacher, and, by his frequent changes, known as "the ecclesiastical acrobat of the age," says: "It was a pleasure to see he had lost none of his old Methodist fire, and this not much tempered by the proprieties which appear to us so important."

So the "old Methodist fire" is at a premium even in the pulpit of the church. Indeed, many of their most popular clergymen have "good trading" in the Methodist ministry. The elements of success which gave them high position, and caused them to be sought after by apostolic hands, makes them attractive and useful in their new relation. If all who leave us carry the "old Methodist fire," and the old Wesleyan religion—justification by faith and the witness of the Spirit—we can endure the loss for their greater gain and good. The "old Methodist fire" is what is needed in our own and every other pulpit in the land. But most generally while the "fire" is glowing they prefer to stay at home. It is when the flame flickers and the coals are asked over they get discontented and wander abroad.

Northeast Mississippi Notes.

Mr. Editor: I doubt not you have been well-nigh sufficed with congratulations since your elevation to the "tripod," and by this time something more substantial than mere words of cheer, as evidence of the appreciation of friends, would be acceptable. But as I have seen nothing from northeast Mississippi, indicating our appreciation of the action of the Publishing Committee in selecting a new editor for the Advocate, I thought I would at least say that we endorse that action most heartily. Indeed, sir, we feel somewhat complimented by it ourselves, for have we not some interest in you up here in North Mississippi? and have we not a right to be a little proud of any honor conferred on you? For were you not born, reared and educated in North Mississippi? and was not your first appointment within the bounds of what is now the North Mississippi Conference? So we claim to have given you your start, and you know there is nothing like a good start; and now we intend to show our appreciation of the honor conferred on us in your promotion by our increased efforts in behalf of the Advocate. So I think you may look out for an increase of patronage from North Mississippi. (Thanks—that is to our mind.—Editor.) I trust so at any rate. Perhaps some notes from this part of the vineyard would not be uninteresting to your numerous readers. Materially, Aberdeen, to use the popular phrase, is just on the eve of a big hooin. We are located on the eastern border of the celebrated Mississippi prairie, as true a farming section as there is in the State. These black, rich lands stretch away for many miles north, south and west of us, and are now covered with a growing crop of corn and cotton which gives promise of the finest harvest that people have had here for many years. The oat crop, already harvested, was much better than the average, and the oldest inhabitant never saw the fruit trees of every kind, more heavily laden. Vegetables were never

more abundant, nor of a better quality. Now, add to this the two new railroads we have in prospect, the Canton, Aberdeen and Nashville, the bed of which, I am informed, is now being located from Kosciusko to this place, and the Memphis and Selma road, which has been so long contemplated, but now promises to be built at an early day, and you will not be surprised that our people are buoyant and hopeful as to the future prosperity of our little city. Already several new and handsome residences are in course of erection, and others in prospect. That part of the city recently destroyed by fire is soon to be rebuilt. Some of the buildings are now going up, and the noise of the "saw and hammer are again heard in the land." I am glad to say that in church matters we intend to keep pace with the "boom," if possible. Among the improvements now in prospect is a handsome and comfortable parsonage, the money for which has been nearly all raised through the zeal and energy of our noble women. We hope in a few months to be domiciled in the preacher's home. Among the institutions of interest to the community, and to this part of the State, the Aberdeen Female College stands in the front rank. This school is the property of the North Mississippi Conference, and is under its patronage and fostering care. The Conference has just grounds to be proud of this institution. Located as it is in the midst of an intelligent and thriving community, and in a town which now promises to be one of the first importance in the State, contiguous to a large part of our territory, and when the contemplated railroads are completed, convenient to the whole of it, there is no reason why there should not be a female college built up here equal to any in the South. President McVoy has just closed his second term as principal of the school, and has proven himself every way worthy the position he holds. The Board of Trustees have him their unqualified endorsement, and have elected him for another term.

This, as you know, is the home of Bishop Paine, our venerable senior superintendent. The dear old man seems to be just lingering on the gentles of time, waiting patiently for his Master's call; and, though a constant sufferer, no word of complaint ever escapes him; he is resigned, peaceful, happy. O, what a benediction now to visit him, hear his words of wisdom, see his calm fortitude, and witness in him the power of grace to conquer physical suffering, and even the fear of death. I am thankful for the Providence which has permitted me to be associated with him as I am this year.

But I must close this letter, which is already too long. Success to you and the Advocate.

R. T. MITCHELL.

ABERDEEN, MISS., JULY 6, 1882.

Woodville District Conference.

This body convened in the Methodist Church, in Clinton, La., at 10 o'clock A. M., on Thursday July 6, 1882, and was opened with religious exercises conducted by Rev. C. G. Andrews, D. D.

Rev. D. A. Little, P. E., being in the chair, the roll was called, and forty members answered to their names, the preachers in charge being all present save one. C. S. Stewart, was elected secretary, and W. F. Norsworthy, assistant secretary. The opening sermon was preached by Rev. B. Jones, and was replete with excellent advice to the preachers from the text, "Ye are the salt of the earth, ye are the light of the world." So well pleased was the conference with the sermon, that a copy was asked for publication.

The presiding elder called special attention to the requirement that "at these conferences prominence shall be given to religious exercise, such as preaching, prayer meetings, love feasts, and the administration of the sacraments, all of which was complied with and we trust with beneficial results.

Careful inquiry and reports were made as to the spiritual state, and attendance upon the ordinances, and social meetings of the church, as to missions in the district, as to Sunday schools and the manner of conducting them, and as to education generally, as to the financial systems and contributions to church purposes, and the condition of parsonages, and houses of worship, and as to the manner of keeping Quarterly Conference records. The reports were generally encouraging.

Action was taken looking to the purchase of a property in Clinton, for a district parsonage, and also the establishment of a camp meeting in the district. H. C. Nowson, P. A. Richmond, W. Brown and J. W. McLean, were elected delegates to the next Annual Conference, with N. B. Norwood, and John Cassels as alternates.

The following is the report of the

Obituaries.

WORKS.—MRS. EMILY ANNA
Wheeler was born in Talladega county,
Ala., in 1843, and died in Lincoln parish,
La., April 30, 1882. When quite young
she became a member of the church,
and led an exemplary life to the day of
her death. As a child she was obedient
and faithful to her parents, as a wife
and mother she was kind and self-sac-

We are in sincere doubt whether this Gospel of defense and apology ever really relieves and singsers doubter of the Christian faith. We believe there is a place and a mission for this work. A clear, calm, honest, logical discussion of the true claims of Christianity as a system of life and worship, may be of service to those who never have swung into unbelief, but never have thoughtfully considered the anti-life and solemn theme. It may serve to confirm their trust and defend them from the assaults of infidelity, but we are disposed to doubt whether a real unbellyer was ever converted by the simplest apology that has ever been made. The only convincing apology is the life one: "If any man will do His will he shall know the doctrine." It is the personal work upon the heart and life, revealing the power and the presence of God, that both takes away unbelief and inspires a man to high, and holy, and persistent service for his fellow men.—*Zion's Herald.*

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J. C. Holloway, Wallace Wood,
L. L. Lyons, D. J. West,
R. L. Moore, Lloyd R. Coleman,

New Orleans, April 10, 1892.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, July 17, 1882.
Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	To-day.	82c.
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Low middling	12 1/2	12 1/2
Middling	13 1/2	13 1/2
Good middling	14 1/2	14 1/2
High middling	15 1/2	15 1/2
Sales to-day	300 bales	
Receipts since our last	217 bales	
Receipts previously	1,172,325 bales	

Sugar, P. B.	To-day.	82c.
Fully fair	7 1/2	7 1/2
Prime	8 1/2	8 1/2
Choice	9 1/2	9 1/2
Yellow clarified	10 1/2	10 1/2
White clarified	11 1/2	11 1/2
Refined	12 1/2	12 1/2
Crushed	13 1/2	13 1/2

Molasses, P. B., gallon	To-day.	82c.
Common	45	47
Prime	50	52
Choice	55	58

Rice, Louisiana, P. B.	To-day.	82c.
Common	3	3 1/2
Prime	4	4 1/2
Choice	5	5 1/2

Butter, P. B.	To-day.	82c.
Western	18	24
Eastern	19	25

Coffee, P. B.	To-day.	82c.
Robusta	8	8 1/2
Arabica	9	9 1/2

Cheese, P. B.	To-day.	82c.
Swiss	10	10 1/2
English	11	11 1/2

Candies, P. B.	To-day.	82c.
Best brand	12	12 1/2
Common	13	13 1/2

Corn Meal, P. B.	To-day.	82c.
Shag	1 1/2	1 1/2
Shag	1 1/2	1 1/2

Flour, P. B.	To-day.	82c.
Shag	1 1/2	1 1/2
Shag	1 1/2	1 1/2

Fish, P. B.	To-day.	82c.
Mackerel	2 1/2	2 1/2
Halibut	3 1/2	3 1/2

Meat, P. B.	To-day.	82c.
Mutton	4 1/2	4 1/2
Beef	5 1/2	5 1/2

Oil, P. B.	To-day.	82c.
Castor	6 1/2	6 1/2
Lard	7 1/2	7 1/2

Soap, P. B.	To-day.	82c.
Castor	8 1/2	8 1/2
Lard	9 1/2	9 1/2

Wool, P. B.	To-day.	82c.
Wool	10 1/2	10 1/2
Wool	11 1/2	11 1/2

Starch, P. B.	To-day.	82c.
Starch	12 1/2	12 1/2
Starch	13 1/2	13 1/2

Grain and Feed, P. B.	To-day.	82c.
Wheat	14 1/2	14 1/2
Barley	15 1/2	15 1/2

Hay, P. B.	To-day.	82c.
Hay	16 1/2	16 1/2
Hay	17 1/2	17 1/2

Provisions, P. B.	To-day.	82c.
Provisions	18 1/2	18 1/2
Provisions	19 1/2	19 1/2

Meat, P. B.	To-day.	82c.
Meat	20 1/2	20 1/2
Meat	21 1/2	21 1/2

Butter, P. B.	To-day.	82c.
Butter	22 1/2	22 1/2
Butter	23 1/2	23 1/2

Cheese, P. B.	To-day.	82c.
Cheese	24 1/2	24 1/2
Cheese	25 1/2	25 1/2

Wool, P. B.	To-day.	82c.
Wool	26 1/2	26 1/2
Wool	27 1/2	27 1/2

Starch, P. B.	To-day.	82c.
Starch	28 1/2	28 1/2
Starch	29 1/2	29 1/2

Grain and Feed, P. B.	To-day.	82c.
Wheat	30 1/2	30 1/2
Barley	31 1/2	31 1/2

Hay, P. B.	To-day.	82c.
Hay	32 1/2	32 1/2
Hay	33 1/2	33 1/2

Provisions, P. B.	To-day.	82c.
Provisions	34 1/2	34 1/2
Provisions	35 1/2	35 1/2

Meat, P. B.	To-day.	82c.
Meat	36 1/2	36 1/2
Meat	37 1/2	37 1/2

Butter, P. B.	To-day.	82c.
Butter	38 1/2	38 1/2
Butter	39 1/2	39 1/2

Cheese, P. B.	To-day.	82c.
Cheese	40 1/2	40 1/2
Cheese	41 1/2	41 1/2

Wool, P. B.	To-day.	82c.
Wool	42 1/2	42 1/2
Wool	43 1/2	43 1/2

Starch, P. B.	To-day.	82c.
Starch	44 1/2	44 1/2
Starch	45 1/2	45 1/2

Grain and Feed, P. B.	To-day.	82c.
Wheat	46 1/2	46 1/2
Barley	47 1/2	47 1/2

Hay, P. B.	To-day.	82c.
Hay	48 1/2	48 1/2
Hay	49 1/2	49 1/2

Provisions, P. B.	To-day.	82c.
Provisions	50 1/2	50 1/2
Provisions	51 1/2	51 1/2

Meat, P. B.	To-day.	82c.
Meat	52 1/2	52 1/2
Meat	53 1/2	53 1/2

Butter, P. B.	To-day.	82c.
Butter	54 1/2	54 1/2
Butter	55 1/2	55 1/2

Cheese, P. B.	To-day.	82c.
Cheese	56 1/2	56 1/2
Cheese	57 1/2	57 1/2

Wool, P. B.	To-day.	82c.
Wool	58 1/2	58 1/2
Wool	59 1/2	59 1/2

Starch, P. B.	To-day.	82c.
Starch	60 1/2	60 1/2
Starch	61 1/2	61 1/2

Grain and Feed, P. B.	To-day.	82c.
Wheat	62 1/2	62 1/2
Barley	63 1/2	63 1/2

Hay, P. B.	To-day.	82c.
Hay	64 1/2	64 1/2
Hay	65 1/2	65 1/2

Provisions, P. B.	To-day.	82c.
Provisions	66 1/2	66 1/2
Provisions	67 1/2	67 1/2

Meat, P. B.	To-day.	82c.
Meat	68 1/2	68 1/2
Meat	69 1/2	69 1/2

Butter, P. B.	To-day.	82c.
Butter	70 1/2	70 1/2
Butter	71 1/2	71 1/2

Cheese, P. B.	To-day.	82c.
Cheese	72 1/2	72 1/2
Cheese	73 1/2	73 1/2

Wool, P. B.	To-day.	82c.
Wool	74 1/2	74 1/2
Wool	75 1/2	75 1/2

Starch, P. B.	To-day.	82c.
Starch	76 1/2	76 1/2
Starch	77 1/2	77 1/2

Grain and Feed, P. B.	To-day.	82c.
Wheat	78 1/2	78 1/2
Barley	79 1/2	79 1/2

Hay, P. B.	To-day.	82c.
Hay	80 1/2	80 1/2
Hay	81 1/2	81 1/2

Provisions, P. B.	To-day.	82c.
Provisions	82 1/2	82 1/2
Provisions	83 1/2	83 1/2

Meat, P. B.	To-day.	82c.
Meat	84 1/2	84 1/2
Meat	85 1/2	85 1/2

Butter, P. B.	To-day.	82c.
Butter	86 1/2	86 1/2
Butter	87 1/2	87 1/2

NEWS OF THE WEEK.

DOMESTIC.

SAN FRANCISCO, July 11.—A terrible hurricane visited the Friendly Islands on April 23. The hurricane was accompanied by a tidal wave fifteen feet high, which swept over the island, and did terrible damage. All the natives' houses and many of the Europeans' houses were carried away. At Tonga all the churches were destroyed, and 200 houses leveled, and at Copra, houses with their contents and everything else were swept away.

WASHINGTON, July 11.—The arrival at New Orleans of Gen. Barrios, President of the Republic of Guatemala, on his way to Washington, excites some comment in diplomatic circles in this city, particularly among the representatives of Mexico and Central American States. It is said that President Barrios' object in coming to Washington is to obtain the support of this government and the exertion of its influence in favor of Guatemala in the disputed boundary question; second, to bring about, with the aid of the United States, the reorganization of the five Central American States into one republic. Gen. Barrios is expected to arrive in this city about the end of the present week.

WASHINGTON, July 12.—Congressman Robertson, of Louisiana, has sent a letter to the postmaster general, in which he says the Louisiana Lottery Company has no legal existence, and asks if the postoffice department intends to permit an illegal institution to use the mails. He has not yet received an answer.

HUNTSVILLE, Ala., July 12.—The fifty-ninth session of the Alabama Baptist State Convention opened here to-day.

LITTLE ROCK, July 13.—Further particulars of the dreadful calamity wrought by the cyclone at Texarkana last night were received to-day. The storm is described as being a vertical tornado, accompanied by torrents of rain and thunder and lightning. It broke on the place at six o'clock last night. A large three-story brick building, partially completed, was struck by lightning and demolished. The walls fell upon and crushed a school and a gambling-house, in which had gathered hundreds of life and sixty persons. The lights in the crushed structure set fire to the debris. By the benevolent efforts of citizens the flames were extinguished. The town is in mourning and business almost entirely suspended. At this writing about twenty dead bodies, together with many wounded, have been taken out of the ruins.

CRYSTAL SPRINGS, July 13.—Capt. W. S. Terry died this morning after a lingering illness.

Two thousand boxes of peaches were shipped to-day.

There is plenty of rain, which is highly beneficial to the crops.

SEA SHORE CAMP GROUND, Miss., July 13.—There are 600 people here, and every train brings large additions. A number of distinguished visitors are expected.

WILMINGTON, Del., July 13.—Dr. Levi Scott, senior Bishop of the Methodist Episcopal Church, died at his home near Odessa, this morning, at 9:30 o'clock.

ATLANTA, July 15.—To-day, Senator Joseph Brown gave \$50,000 to the State University, at Athens, the interest on which is to be used for educating poor young men.

SPRINGFIELD, Ill., July 16.—Mrs. Lincoln, widow of the late President, died in this city at 8:15 to-night. She had been ill for a long time. A few days ago she grew worse. Saturday evening she suffered a stroke of paralysis, and from that time lay in a comatose state till she died.

WASHINGTON, July 16.—The arrival in the United States of Gen. Barrios, President of the Republic of Guatemala, his understood, if not directly expressed, intention is asking the intervention of this government in the disputed question of boundary between Guatemala and Mexico.

LEADVILLE, Col., July 16.—The Mayor and City Council were arrested yesterday and fined \$250 and ten days in jail for contempt of court. The police judge and city attorney were removed and new officers appointed in their places.

ATLANTA, July 17.—The health officer received a telegram to-day stating that national quarantine would be continued by the National Board of Health at the station below this city until further orders.

ATLANTA, July 17.—Senator Hill is worse. His death may occur at any moment, and great anxiety exists.

FOREIGN.

ALEXANDRIA, July 11.—Shortly after noon all the exposed guns on the forts were dismantled, and only those in sheltered positions were able to return to the British fire.

PARIS, July 11.—The Turkish Minister has officially informed Mr. De Freycinet that Turkey will not send troops to Egypt.

LONDON, July 11.—A dispatch to Lloyd's from Port Said states that the British Consul there, by order of Admiral Seymour, has stopped ships from entering the Suez canal.

MOSCOW, July 11.—Grand Duke Alexis and Nicholas, the Minister of War, and a huge concourse of people, attended the funeral mass of Gen. Skoboleff yesterday.

OFF ALEXANDRIA, July 12, midnight.—The barracks, houses and wind-mills around Port Mex have been shattered to pieces. A portion of Ras el Tin Palace, recently inhabited by Derwish Pasha, which formed a separate building from the Khedive's residence, has been burned to the ground. The light-house is still standing, but a number of holes are visible in the masonry, and the light appears to be injured. A large fire is now visible in the direction of the British consuls.

ALEXANDRIA, July 13.—The Egyptian army is greatly demoralized and is in full retreat toward the interior. The European quarter of the town, including the Exchange and telegraph office, utterly destroyed. The city was set on fire by released convicts, who committed horrible atrocities. The Egyptians used the flag of truce to enable the troops to withdraw from the town.

The telegraph ship, *Chilren*, is crowded with survivors who fought their way to the beach, whence boats of the fleet removed them. They report having passed a dreadful night, defending themselves desperately. One hundred Europeans and other Christians in the Ottoman Bank and adjoining building were massacred.

After day-break this morning a number of persons were seen on the edge of the water of the harbor. Glasses showed them to be Europeans. Boats were at once lowered, and crews armed to the teeth started for shore. They found about one hundred Europeans, many of them wounded, who had gathered in the Anglo-Egyptian bank and had resisted desperately. They had maintained themselves there throughout the night. Toward daylight their assailants drew off, and the party made their way to the shore. They reported that Arabi Pasha, before he left with his troops, had the prison opened, and that the convicts, joined by the lower classes and some Bedouins, proceeded to sack the city and kill every Christian they could find, and set the European quarters on fire. From the part they were defending the Europeans could hear shrieks and cries and reports of pistols and guns. Scores of fugitives were cut down or beaten to death in their flight. The European quarter is all in flames and the great square is a mass of smoking ruins. All the public buildings are destroyed and nothing European appears to have escaped the rage of the fanatics.

LONDON, July 14.—A dispatch to the News from Alexandria says: The number of persons massacred by the mob is estimated at 2000. Admiral Seymour telegraphed: I have occupied Ras el Tin Palace with marines, and spiked the guns in six batteries opposite. The city is still burning, but I am clearing the streets. The Khedive is safe in the Palace, which is garrisoned by 700 marines.

LONDON, July 15.—A dispatch dated Alexandria, Saturday morning, says: It is now possible to walk the streets without escort. The cafes and shops are re-opening and confidence generally reviving. Admiral Seymour telegraphed: I am organizing a police corps as fast as possible, and I have occupied the Ras el Tin Palace.

An Alexandria dispatch says: Thirteen hundred Christian refugees were saved in Coptic Church during the massacre. The fires in the town were undoubtedly directly instigated by the principal supporters of Arabi Pasha, if not by himself.

ALEXANDRIA, July 15.—American marines were the first to land to help the British to restore order. The Germans followed. Both parties landed without any political instructions from their respective governments. The vessels in the harbor, of all nationalities, except Austrian and Greek, landed men. Famine is apprehended, also an epidemic, because of the number of the unburied dead. Arabi Pasha appropriated 25,000 pounds from the customs before leaving.

HAVANA, July 15.—Forty-three deaths from yellow fever occurred in this city during the week ended last night.

ALEXANDRIA, July 16.—The Khedive has dismissed Arabi Pasha from the Ministry of War. The fire continues. The aspect of the town is indescribable. It reminds a spectator of Pompeii. Whole families of Europeans have disappeared. It is believed they were thrown in the flames.

ALEXANDRIA, July 16.—Arabi Pasha is still at Ras el Tin. His force consists of four regiments of infantry, 1500 irregular troops and one regiment of cavalry, with 800 horses, 30 Krupp guns, 12 mitrailleuses. Arabi Pasha sent an officer to Alexandria to demand the rolling of the Cairo railway and 3000 tons of coal. The officer was made a prisoner. The British have cut the Cairo railway, near Lake Maroutis.

July 17.—The Americans are sending nearly all their marines back to the ships. Arabi Pasha's forces are looting the entire country. The route to Cairo is blocked. The Khedive believes that the people of Cairo will not permit Arabi to loot that city. Refugees continue to be found in large numbers. The dead were buried to-day. Many houses were blown up by English and Americans in order to stop the fire. Admiral Seymour has issued a manifesto announcing that he has undertaken, with the consent of the Egyptian government, the restoration of order. Nobody is allowed to leave town after sunset.

Mr. David D. Jones, of Parkersburg, W. Va., writes: "I experienced for many years great annoyance and suffering from rheumatism and weakness of the kidneys, and my bowels were almost always irregular. A friend Brown's Iron Bitters, which acted like a charm, restoring me at once to regular health, and banishing all pain from my body."

Notice to the Friends of Bishop Andrew.

At the request of the Society, I have prepared "The Life and Letters of Bishop Andrew," for the press. There was placed enough material in my hands to make a most delightful book. If this has not been done, the fault is mine.

Authors are proverbially sanguine but they learn somewhat by experience. They find the public are not anxious by any means to read as they were to write, and when authors publish they are often disappointed. If the public wish this memoir, I will publish it. Let those who desire to have it send me a postal. It will be neatly printed, well bound and illustrated, about 20 pages, and delivered at \$1.50. No money called for till the book is sent. I should be glad to call all the responses during this month so as to put the book to press in July.

Address me here.

GEO. W. SMITH, MADISON, IA.

Grand Council United Friends of Temperance.

Office of the Grand Worthy Prime, Indian Boy, La., July 10, 1882.

The Grand Council will meet at Vermillionville on Wednesday, August 16, 1882.

The Officers and Members of the Grand Council and Representatives of the Subordinate Councils will be present. Business of importance.

S. M. ANGELO, WM. SHERRILL, G. S. Grand Worthy Prime.

CAMP MEETINGS.

Toplaaw Camp Meeting on miles east of Summit, Miss., will commence on Friday before the second Sabbath in August, and continue at least eight days. The District Conference of Brookhaven district will meet on Toplaaw Camp Ground during the camp meeting, and commence its session on the fifteenth at Ten A. M. (Tuesday). The session of the

Christian Advocate.

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WHOLE NO. 1356.

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THE IRON PEN.

Not from a letter of Bonny, the prisoner of war, the handle of wood from the fete of the nation, but from a circle of gold in the three precious stones from Siberia, Ceylon, and India.

BY HENRY W. LONGFELLOW.

Thou hast this pen which arose
From the casket wherein lies
Of its life would arise, and write
My thank and my surprise.
When you gave it me under the pine,
I knew you were from the mines
Of Siberia, Ceylon, and India,
Would glimmer as though in the fire.
But this from the chain
Of the world's great things,
I know it is from the fete of the nation,<
And I need to write on the sky
The song of the sea and the land.
No wonder as I write,
I know it is from the fete of the nation,
And I need to write on the sky
The song of the sea and the land.
I know it is from the fete of the nation,
And I need to write on the sky
The song of the sea and the land.
I know it is from the fete of the nation,
And I need to write on the sky
The song of the sea and the land.

China and Her People.

BY REV. J. W. LAMBETH.
(Continued from last week.)

My Dear Young Friends: It gives me great joy to tell you that the people of the Saviour is now preached in the great city of Peking, the capital of the largest empire in the world. We thank God for what we saw of the glorious work his people are doing to do in sight of the palace of the Emperor of China. In many parts of this great city there are now Protestant Churches where the gospel is preached. We visited the first Protestant Church ever erected in Peking. It was built in 1861 by the Christians, and is now the property of the Methodist Church. Protestant missions have only been established in Peking since 1861, and since that time, after a few years more, the free and open form of worship among the Protestants has been the Chinese far better than the hidden mission of the Roman Catholic religion in a foreign tongue. When once the Chinese understand the Protestant form of religion, and that it encourages free inquiry, they will accept it. The Roman Catholics have been pomp in their ritual, many beautiful pictures to attract attention, and their priests deck themselves in rich robes—all of which please the Chinese and surpass anything seen among the Buddhists. Everything seemed to make the service attractive. There are four Catholic Churches in the Tatar city, but none in the Chinese city. The example of the Roman Catholic Church has been followed by many Chinese in Peking. I am glad to tell you that the devotion of little girls is almost unknown now in Peking. Before Christianity was taken there, "dead cars" went about the streets every morning about daylight to take up the bodies of little girls thrown away by their parents and frozen to death. Some of those who died of these would be placed on the streets to be taken by these "dead cars" because their parents were too poor or unwilling to pay for their burial. We have now in Shanghai a native Christian woman who was picked up from the roadside, having been left there to die. I will send her picture to the editor, and if any of you would like to see it call at his office. You will also see my little missionary daughter sitting by her

side teaching her about the love of Jesus. I am going to give you the early history of this Christian woman. Her name is Maylong. The picture was taken many years since.

When Maylong was only a few months old she was taken to a founding institution, because the mother did not want her. In a few weeks a good woman, who had no little girl, went to this home and asked for a little girl. They gave her little Maylong. She put the little girl in a family to be taken care of, for no one knew who her parents were. The adopted mother was called away for a few days, and in the meantime little Maylong was taken with small-pox, and the family took the little babe out one cold night just before day and put it on a grave mound to die. The adopted mother hearing her little babe had the small-pox hastened home. On her way she heard a little babe crying, and when she went to see it found it almost frozen. She took it up, and its little face was so swollen she did not know it was her own little girl until she got home. For months she tenderly cared for her and saved her life. That good woman is now a member of the Baptist Church, and Maylong is a member of our church. They are good Christian women. You can almost see in Maylong's picture the deep scars left there by that dreadful disease. Twenty-four years since she was brought to Mrs. Lambeth's school and was educated. She is married and has four children. They have all been baptized, though her husband is not a Christian.

I will return to Peking. Since the Sisters of Mercy have opened a school near the emperor's palace, a founding hospital has been opened by the Chinese. We saw five hundred of these little girls learning all kinds of needle-work. Near this is a Catholic Church with a tall steeple. The Chinese did what they could to prevent it, and finding they could not do so, they erected a wall thirty or forty feet high so as to keep back any evil influence that might proceed from it.

No foreigner is allowed to enter the emperor's palace or even go near it. Some three hundred years since Jesuit missionaries had access to the palace where they performed the ceremony of prostration before the emperor. They were their printers, astronomers, mathematicians, and manufacturers of cannon. There are two thousand eunuchs in the emperor's palace, and it is from them a great deal is learned of the inner life of the emperor's palace. When the emperor has an audience, it is always before or about daylight, so that every morning many officers come with petitions. The emperor sometimes gives a great feast to his princes and nobles. It is said Emperor Kanghe, of this dynasty, entertained in this hall one thousand old men, from sixty years old and upward, from all ranks of society, and his children and grandchildren waited on them. His grandson, Kien-long, followed the example of his grandfather, but he required all his guests to be over ninety years of age. When the emperor arrives for his morning audience the eunuchs present give a peculiar sound, saying "whist!" when all the guests present knelt on both knees to receive the emperor. The emperor dwells in a palace always concealed behind a curtain near the audience-room. In the southwest part of the Forbidden City is the portrait hall. It is said they have there all the portraits of all the emperors and empresses from the time of Adam down to the present time. In the palace grounds are two schools—one for Turkish and one for Tibetan. These schools were founded 130 years since, when Kien-long married the widow of a Turkish prince from Cashgar.

While in Peking we visited the great Lama Temple of the Mongol branch of the Buddhist religion. In this temple there are more than a thousand Lamas, mostly Mongols and a few Tibetans. There was not an intelligent-looking one among them, and they had the appearance of having been awakened from a deep sleep. They were certainly a motley-looking crowd, some of whom resented our passage and we had paid a fee. A "Living Buddha," who is usually a Tibetan, has rule over these Lamas. We may have seen him, if so, he must have been in a dreamy or sleepy mood and not at all perturbed about his clothing. This temple was formerly the residence of the son and successor of Kanghe until he ascended the throne. When he became emperor he gave this temple to the Buddhists and thus favored that religion. This "Living Buddha" when he dies is to be buried in the province of Shensi, two weeks' journey from Peking. We entered this temple about five P. M., when the bells were tolling for prayers. In a few minutes great crowds of Lamas of all ages issued from their cells dressed in filthy garments; with the left shoulder and arm bare in imitation of Buddha. We were detained at the gate until all the Lamas had passed in, many of whom had a most diabolical expression. In the center of the temple of this temple we saw a representation by the four-clawed sea monster, or sea-serpent, or sea-calf, with three eyes. In the large hall of this temple we found the

Lamas all seated, Turkish fashion, some facing the east and some the west. The entire hall was carpeted. The chanting of the Lamas was most peculiar. The chanting which we heard in St. Paul's Church, London, reminded us very much of the chanting of the Lama priests in Peking. Back of this hall in another building is an image of the "Coming Buddha." It is made of wood and is about ninety feet high. Near this image is an immense praying-wheel reaching up through three stories of the building. It is only set in motion when the emperor visits the temple. When turned once, several hundred thousand prayers are turned out for the benefit of the emperor.

We paid a visit to the Ming tombs and the great wall. There are thirteen of these tombs forming a semi-circle and spreading over a space of ground at least fifteen miles in extent. They could not have selected a more beautiful spot surrounded by hills. After leaving the tombs we entered Nankow pass, which leads to the great wall just sixteen miles from the village of Nankow. We met frequent drives of camels and sheep coming from Tartary. About half way through the pass we came to a splendid marble arch forty feet in length, the inferior and both ends being beautifully carved representing gigantic images playing on musical instruments and resting their feet on the shoulders of ordinary men. There are four different languages carved in this arch, one of which is not intelligible to anyone. On the east end of this arch is carved a gigantic image holding in his hand high above his head a tremendous club. Under his feet is the head and body of an enormous serpent, and standing by his side with hands clasped is a man and woman partially clad in what seems to be leaves or grass. There may have been a tree near, but I do not recollect to have seen one. (Read Genesis iii.) The Chinese character which means "to cover" represents a woman under two trees covering the fruit of them, and yet the Chinese have forgotten the original significance of this character and can not tell how long it has been in use. The character "forbidden" is represented in Chinese by that character being put under two trees, the fruit of the trees forbidden. The Chinese have forgotten its original significance, and they do not know where it was first formed. (Read Genesis ii.) They have another character which means "boat," and it is made up of eight men on a boat. The Chinese have lost its original significance, and they do not know how long it has been in use. (See Genesis vii.) The arch to which I have just referred is a very peculiar one, and the figures carved upon it may have some reference to the temptation and the fall of our first parents. No one seems to understand it, not even the most learned among the Chinese.

I will write of the great wall in my next letter.
SHANGHAI, CHINA, June 8, 1882.

"The Sabbath Question."

MR. EDITOR: Greeting! I fully agree with your correspondent, "J. W. H.," in the Advocate of June 23, in his regrets that this most important feature of our holy religion is receiving so little attention. I do not suppose that I can fully explain the difficulty, but "J. W. H." sees in it; but I can briefly state some views I have long entertained on the subject, and if you see proper to print them, let them go for what they are worth.

It seems to me, as it does to "J. W. H.," that the Saviour and the apostles recognized the Sabbath day as other Jews did. And after the Jews divided into two great parties—those receiving Jesus as Christ, and those rejecting him—in all their animosities I do not see any particular quarrel about the particular identity of the Sabbath period. I have been taught that a change made then and there of the holy day from the Jewish to the Christian Sabbath. Whether any such change was made or attempted, I do not know, nor do I regard the question as important. It seems to rest upon flimsy testimony. But if they did make a change by making one week of eight days, it must have been a mere feat of geographical arrangement, and whether they so considered it or not it could not have pertained universally to mankind. Moreover, I know of no more authority in the twelve apostles to change the Sabbath day more than in any other company of Christian men. But still I think it probable that if they had recommended such a change, and given it to sufficient publicity, that the Christians of that country would have conformed their worship to it. But why could they not have made a change from the seventh to the first day for all mankind? For the simplest philosophical reasons: because our world is a globe revolving on its axis and not a plane at rest. So there is, never was, nor ever can be a particular identical period for mankind, set apart for a Sabbath. The thing is geographically or longitudinally impossible. No two lines of longitude can have the same Sabbath. I readily assent that the apostles did not know this; but we know it. And so no two men can keep the same Sabbath unless they remain in

the same place. Any man who travels must change his Sabbath now and then. Calling the day first or seventh makes no difference. A week begins the hebdomadal count on our Monday, then Sunday will be the seventh day. And so any day of the week will be the seventh, or the first, as you begin the count.

All men could have the same Sabbath, that is, those of each longitudinal neighborhood could have each their own Sabbath day; every time, but as some men travel, and as all are liable to travel, a changeable Sabbath becomes necessary. It is, therefore, naturally impossible that all men could have the same Sabbath period, because there is no sameness of days in different longitudinal neighborhoods. Nor is it possible for all the persons in the same town, or in the same latitude, to observe either the same Sabbath period or the same day if they separate and travel longitudinally. To illustrate this: A few years ago a new British missionary station was established on an island in the South Pacific thirty or forty miles from an older station. Several persons of the one made up a Sabbath visit to their neighbors, arriving on Friday morning, but were surprised to find the people going to church on Sunday! The Friday of the one was the Sunday of the other. The thing was inexplicable until they came to think a little. It was certain that neither could have the English Sunday! And in going out, as one passed down by the eastern and the other by the western route, the one would necessarily lose a day and the other gain a day as to English time. So, of course, the Friday of the one must be the Sunday of the other.

It is the universal law of God plainly written, not Moses, but Shmita, not Jewish, but Christian, not pertaining to any old or new dispensation, but for mankind, that one day in seven shall be sacredly observed. But, nevertheless, even this law is subject to the prior law of the earth's diurnal motion. A small inhesion of common sense will make it all plain. While this division of time is hebdomadal, some persons, in some countries, must have their weeks shortened or lengthened by one day. Naming and numbering the days is arbitrary and conventional. Our Sabbath is the seventh day, and, so far as I know, it is the Jewish Sabbath. It is not the identical period, but the seventh part of the time, that is thus consecrated.

Reminiscences.

BY REV. H. J. MARION.
PATELSON CHURCH, MISSISSIPPI CONFERENCE.

This is not a report from the devoted and beloved pastor of this interesting field, but some "recollections" by one who traveled that circuit in 1880—just forty-two years ago. The brief extract from a private note to the editor of the Advocate from Bro. J. A. Ellis carries me back to the days when, as junior preacher with Rev. E. R. Strickland, I traveled then border circuit of the Mississippi Conference. It was all new country then. The Choctaw Indians had not been long removed from that region; the eastern counties of Mississippi were just fairly organized, and the machinery of the State government fully in motion. But the tide of white population was flowing rapidly, and already signs of civilization, development and progress were visible on every hand. Among the pioneers of that region, in all the departments, there were men and women who have left their impress for good upon the generations following, and who deserve honorable mention while there lives one among men to cherish their precious memory.

Bro. Ellis says Pateleson circuit is an "extensive and interesting field," that he has one church, ten regular appointments, etc. Well, when Bro. Strickland and I traveled it we had, I think, about twenty-six "regular appointments," besides "pressing demands for preaching in other communities." The circuit then embraced the whole of Jasper county, a large portion of Jones county, with appointments in Chick and Newton counties, and one appointment in the Indians in Santa county. We went as far east as Enterprise, and as far north as National, near Newton station. This was my first circuit. I had attempted to preach, perhaps, not more than twice or three times before I received my appointment. But for the brotherly kindness of my much beloved colleague, the paternal counsel of my venerated presiding elder, E. N. Talley, the forbearance of the people, and, above all, the grace of God, I could not have gotten through that circuit year with any degree of credit to myself or usefulness to the church. Thank God, I had all these, and the memories of that year are very precious to me now. It was in the fall of that year, at a camp meeting held about three miles west of Pateleson, that Hon. Henry Moninger, the Judge of the Circuit Court, and Hon. John Watts, the district attorney, were both happily converted and joined the Methodist Church. Our beloved Edwin H. Moninger, son of this noble sire, was then a very small child, perhaps, un-

able to recall the thrilling scenes of that memorable night when his now sainted father found the "pearl of great price." The conversion of no other man in all that country, could have caused so great a sensation or given such impetus to the cause of truth. I never saw such power of the Spirit accompanying the utterances of a new-born soul as attended the warnings and appeals of Judge Moninger to his friends the night he was converted and on the following morning when the preachers prevailed on him to stand up in the pulpit and relate his experience of the night before. He was converted about twelve o'clock at night in the grove, some two or three hundred yards, perhaps, from the camp, whither he had gone after the public exercises had closed, accompanied only by Bro. Talley. There, in the woods, they prayed and wrestled till their prayers prevailed with God, and salvation, like a flood, poured in upon his soul. All on the campus had retired and fallen asleep. Suddenly the stillness was broken by shoutings and praises in the direction of Judge Moninger's tent. The whole campus was aroused. Men, women, and children, by scores and hundreds, arose and went to the scene of rejoicing. There we found him prostrate on the straw floor of his tent, helpless almost as an infant, his head resting on the lap of his weeping and unconverted wife. Oh! such words of tenderness and prayerful solicitation as he uttered for his wife and children, such childlike pleading in their behalf! I have never heard them equaled. Then, as he recognized friend after friend approaching him, calling them by name he would simply point them to Christ and his power to save, and they would instantly fall upon their knees and begin pleading for mercy. Such I have never witnessed before nor since. So far as I know there is but one man living, beside myself, who witnessed this scene: my beloved Bro. E. R. Strickland. Not one, I am sure, of all the preachers who were there and rejoiced together that blessed night. The next evening, after much entreaty, Judge Moninger stood up in the pulpit and related his experience. It was the most effective sermon preached at that camp meeting. The slain of the Lord were many. There was no regular preaching during the forenoon of that day, but it was a continuous season of prayer and praise. Among the first to come to kneeling and weeping to the altar that morning was Gen. John Watts, then district attorney and afterward the successor of Judge Moninger on the bench. If there was any other man who had anything like such a hold on the popular heart as Henry Moninger, it was Judge Watts. They were of totally different temperaments, each, however, possessing qualities of head and heart that drew about them a host of true, devoted friends. Gen. Watts' conversion was unmistakable. Perhaps the only difference in the immediate effect produced by these two powerful conversions was the fact that the conversion of Gen. Watts was at the altar, in the midst of general rejoicings over scores of others who were then and there born into the kingdom of God. I saw both these men rejoicing in their first experience of Christ's love and forgiveness of their sins. I was present and saw them both licensed to preach. They lived to see all their households come into the church, and some of their dear ones preceded them to heaven. Others are still on the way. Bro. Moninger has an honored son and daughter in the literary industry. These truly great and good men have ceased from their labors, but "their works do follow them."

"There are other names that deserve to be historic in the annals of Methodism in the bounds of old Pateleson circuit, and I will esteem it a privilege with your permission to be a subsequent article to pay the tribute to their memories, which I feel due from one who owes it as a debt of gratitude to these friends of long ago. Will you allow me?"

A Contrast.

A few years ago there arrived in Natchez from a distant State a young man of pleasing personal appearance, sprightly intellect, vigorous bodily health and development, but with no fixed religious belief. His mind was not stayed on God. He boarded in a quiet portion of the town and with a very respectable family good Christian people. He made a few acquaintances among the young men. But he was not here long. One day while he was feasting with them he was brought by an illness, the sharp report of a pistol rang through the house. Immediately the other male boarders went to the young man's room, whence the sound came, and there found him lying on his bed, ill-exhausted, and the hand pistol on the floor near by. Unconscious he had uttered his soul into the presence of his Maker and his Judge. Among his papers were found freshly written these lines:

"Out in the dark unknown to night,
My troubles, weary and death-struck,
Father, thou hast: 'Tis there be light!
Let light shine within me, and my way.
Father, forgive me and all others too.
Father, forgive us, we know not what we do."
A few days ago, in the same city,

It was my privilege to stand beside the death-bed of one not yet old, but whose pathway had led through fiery trials. Ofttimes the hand of God had been laid upon her in sorrowful affliction. Her first husband had been suddenly and unexpectedly taken from her while she was yet scarcely more than a girl, and he only in the fresh vigor of early manhood. For years she suffered great bodily pain. After six years of widowhood she married again. Her husband was devoted to her and sought to gratify every wish. A son and a daughter were the fruits of their union. The son attained manhood and began to study for a professional career. But in less than two weeks both husband and son were not, for God had taken them. "Though he slay me, yet will I put my trust in him," she said. But her heart was crushed. For the sake of her daughter, and her son by the first marriage, she would have lived. Submitting to God's will she struggled and strove to discharge every duty that devolved upon her. Her life continued to be a life of prayer. All last spring she was sick and suffered greatly, but no murmur escaped her lips. Gradually her strength ebbed away until one Sunday morning, not long ago, it became evident that the end of her journey was near. All pain was gone, her sufferings were over. Her daughter asked me to tell the dying woman that death was near. I approached the bedside for that purpose. Immediately, as if divining my intention, she asked: "How much longer does the doctor think I can last?" I told her probably only a few hours, and then asked her if she was resigned to God's will. "Perfectly," was the response. "Is your trust firmly fixed in God?" I asked. "Oh, yes; I have trusted him all my life, and I trust him now," came in firm tones from her lips. "Do you feel no doubts nor fears?" "None whatever," she replied, and her countenance bore the impress of perfect peace. "Are you not at all afraid to die?" "Some one asked," she answered. "Not at all. I feel just as if I could reach out my hand and put it into the hand of God." The clergyman was not a dark unknown to her. It was radiant with the promises of God. Faith was already changing to glad fruition, and prayer was becoming eternal praise. She sank into a sleep from which she awoke in the other world. "We saw not the angels who welcomed her there," but we felt their presence, and not only theirs, but the presence of a Father than they, that room was filled with privileged beyond common ground. It was the very verge of heaven.

Good Words.

Say, I will pass the cross's weight,
Say, I will pass the cross that brings
Some that ever saw how good it is,
Can't like to see their fatherly light,
May be still, and all to see,
And a strange, deep glory in it,
Only self, and nature feel,
Only sense and nature feel,
They to thee, for they must perish,
I'll be true to thee with church,
I'll be true to thee with church,
I'll be true to thee with church,
For it is the gift of love.

"As thy days, thy strength shall be." It is first the promise for strength according to our need. There are days of darkness, and it is the promise for light in them. There are days of weakness, and it is the promise for strength. There are days of what we call prosperity, and we need a strong hand to hold us calm and steady and true. For oftentimes the most dangerous trial is when we seem not to be tried at all. But in them all the anchor of the promise still holds. "As thy days, thy strength shall be." Episcopate's order.

He that never changed any of his opinions never corrected any of his mistakes; and he who was never-wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.

As frost, raised to its utmost intensity, produces the sensation of fire, so any good quality, over wrought and pushed to excess, turns into its own contrary. William Matthews.

"I can stop if I will," says the slave of evil habit. "The trouble is you won't will." What you need is a will that will. You must be born again. Nothing short of that will do it.

As the countenance is made beautiful by the shining through it, so the world is beautiful by the shining through it of God. J. A. J. A.

When you are down-hearted and the world looks black at you, you ought to be hospitable enough to entertain a hope of better days.

In frailty, the differences in human lot are very far from being so great as the vulgar, the ignorant, the inexperienced imagine.

It is the proper work of faith to believe what thou seest not, and the reward of faith to see and enjoy what thou hast believed.

In this commonplace world, every one is said to be reasonable who either admires it like thing or does one.—Pope.

We are haunted by an ideal life, and it is because we have within us the beginning and possibility of it.

Christian Advocate.

THURSDAY, JULY 27, 1882.

HIMSELF, HATH SAID, "I WILL IN NO WISE FAIL THERE."

BY M. W. MOSELEY-STYKER.

God is ever true.

His loving changes never,
Though on and deep, thy heart
Beneath his hand may quiver.He makes thee to endure,
That faith may be more pure,
And patience steadfast grow;
Thy God is ever true.

God is ever true.

Though grievously it pain thee,
The thorn his wisdom leaves,
His strength will still sustain thee,
His discipline is good,
And all his fatherhood
Thou yet shalt fully know;
Thy God is ever true.

God is ever true.

The language of the grieving
He will not overdo;
He baste to thy relieving,
And brings thee forth once more,
And leads thee still to show
That God is ever true.

God is ever true.

He comes to end thy mourning;
Behind the light of day
A star of peace is burning,
The winds shall, at his word,
Cleanse every stormy cloud;
Thy God is ever true.

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this miracle by the way prepared the disciples for the greater which were to follow! The miracle bears on its face the golden text, and warns us against the sin of hypocrisy. The Master preaches through it a sermon. Have faith in God. Doubt not his power nor his love. He shows them the power of prayer, to effect in grace miracles greater than blasting a tree with a word, or casting the Mount of Olives into the Mediterranean sea.

Colportage Sketches—No. 30.

BY A. M. JONES.

MY TRIP TO THE SPRINGS.

Early in the hot summer, 1881, while passing near a popular watering-place, nestled amidst the vine-clad hills, in an extreme portion of my colportage field, I was tempted to turn in and spend the day. The gentlemanly host and his entertaining guests were so exceedingly polite that on leaving, late in the afternoon, I was fully decided, if possible, to make them another visit before leaving the county. On meeting the proprietor again, a month or six weeks later, he informed me that his boarders had increased to almost two hundred, and that they were entirely destitute of divine service. It was agreed that I should designate a Sunday, as early as convenient, and give them a sermon. When the time arrived, on Saturday night, I was comfortably lodged, with a kind family, in less than a half mile of the place, though it cost me a long day's drive, the hottest weather I ever felt. During the evening, while looking over the family photographic album, I discovered a familiar face, which proved to be the picture of Dr. Hule Johnson, a brother of the lady of the house, and schoolmate of mine, at Summerfield, Ala., more than twenty years ago. The lady belonged to a pious Presbyterian family, was educated, intelligent and refined. Of course I was welcome, agreeably entertained, and felt at home. The gentleman was a practicing physician, and on entering his office, on Sunday morning, I found there a man, a neighbor, who had been baptized for the remission of his sins, and who belonged to the only church in the world, earnestly endeavoring to make a trade. He persisted in either selling a wagon or buying a mule. My presence, or that of the holy Sabbath, embarrassed the doctor, and the trade was not consummated, at least while I remained. At ten A. M. I was at the springs, and kindly received by the generous landlord and clerks. My horse was stabled immediately, and they began to publish my presence. Being on the look-out for a sketch, and expecting one, both pleasant for me to write and those gentlemen to read, I took a convenient seat and began my observations. The first thing that attracted my attention was a half dozen or more well-dressed gentlemen and ladies settling up their bills, and preparing to leave. Having worshiped at that shrine of revelry for days or weeks, they had deliberately selected the holy Sabbath as a day of travel, in which to return to their homes or seek new places of vice. When these were gone two young ladies, the one a pretty girl of perhaps seventeen, and the other of uncertain age, with a train almost a yard in length, came tilting into the office, and, in a low tone, began an animated conversation with the clerk. During the interview the pretty girl, with energy, said: "Well, I am not going to sit in that hot room for two hours such a day as this." (She was present at the service, and an attentive hearer.) The clerk whispering something, they glanced at me, and, passing into the hall, gave vent to suppressed laughter. They were dancing girls, and I was informed, danced in "that hot room," evening after evening, for hours at a time. Not only the two whom I heard complaining of the weather, and urging the intense heat as an excuse for not attending divine service, but there were many others who danced in "that hot room" until eleven o'clock every evening, except Sunday, regardless of the mercury, though the thermometer frequently stood at ninety-seven degrees. They could dance to music made by negroes, and with men whose breath had the odor of whisky, permitting them to take hold of their hands, and, in the mazes of the "round dance," place their arms around their waists, but could not, even on the quiet of the sacred Sabbath, endure the hardship of devoting one hour to the worship of God. Many of these persons, no doubt, are well educated, belong to what is socially known as the best class of society, and at home are members of some branch of the Christian church. What a sad comment on the devotion and piety of our boasted Christian civilization! Hoping to find some pious brother, I asked the proprietor if any of his guests were members of the church. "I suppose so, but can not tell; while here they all act alike." Our cities, where most of these Sabbath-breakers live, should be great centers of light, religion and piety, but, alas! to a fearful extent, they are dens of darkness. I mean what I say, but the intelligent reader will understand that there is no allusion whatever to the thousands of pious, devout and noble souls whose homes are in the various cities of the nation. I saw a young man, in poor health, with whom a pleasant hour had been spent during my first visit, but he seemed to shrink. Finally we met, but he was evidently embarrassed, spoke only a few words, and turned away. The mystery was solved when some one informed

me he had put up a bar, and even on Sunday was selling cigars, tobacco and whisky. While engaged in a business of double sin, in which both whisky was sold and the Sabbath violated, he did not wish to come in contact with a minister of the gospel. The vending, as well as the drinking of whisky, will soon destroy the finer feelings, and blunt the nobler instincts of the soul.

Changing positions, my attention was attracted to a fat, red-faced man, who said to a gentleman sitting near: "If I wanted to die I would go to a city and employ two eminent physicians. They would soon do the work. Whisky is my medicine. I believe it will cure any disease in the world." Surveying his face, I was fully impressed he had been trying the article for years, and if there was healing virtue in it he had already drunk enough to have cured a thousand men. Having made some blasphemous remarks about the Bible, he felt his pulse, and said, "I believe I have fever rising," and left for another drink.

As the hour for service had arrived, a clerk informed me the hall was ready; I repaired to the designated room. The chairs were conveniently arranged, and two hundred persons could have been comfortably seated, but only one man, three little girls and fourteen ladies present. I waited for others, but they did not come. I waited for the proprietor, family and clerks, but waited in vain. Some were at the spring, some in their rooms, some strolling over the grounds, and others rambling on the creek. Though a stranger, I was well endorsed, had been invited and warmly received by the host, therefore did not regard the indifference as personal. It was the result of the enmity of the human heart against Christ. The springs was the place, and the summer months the time for revelry and mirth. The worship of God was an invasion on the devil's ground. No room for Christ in the inn. It had been a skilled performer, and gone there with a fiddle for my back, or been in possession of an organ, and an educated monkey, even without the endorsement of good men; a hundred persons would have readily gathered around me. Those present were attentive hearers, and seemed to enjoy the services. After the benediction a lady approached me, and said: "Mrs. — is my name; I want to make your acquaintance, and thank you for your sermon; I am a Methodist." I am truly glad to see you, madam; I am a Methodist preacher. "Oh, yes; I recognize you as such; I always know my preachers when I hear them." Since arriving at the hotel I had felt as if among strangers, and almost regretted my trip, but the little speech of that good Methodist woman amply repaid me for all my travels and disappointment. If under all the embarrassing surroundings my sermon gave out the true Methodist ring it was enough. The older I grow, and the more I learn of the Bible and the world, the stronger is my love for my church. I simply speak the feelings of my heart when I say that I would rather be known as a useful, successful Methodist preacher than be the head of the richest financial firm in the world, or President of the United States. We have to endure labor, disappointments and hardships, but then it is not the whole of life to live. Two or three other pious Methodist ladies gathered around me, and, after a few pleasant words, I turned away, praying in my heart that God would keep them from the evil one while surrounded by those thoughtless and Sabbath-breaking people. Reader, if you are a member of the church, when you leave home, under any circumstances whatever, always take your religion with you. Finding the proprietor of this popular summer resort in his office, engaged in posting his books or making out bills, I said: "Will you please order any horse? In astonishment he replied: 'Not until after dinner.' Yes, sir; I want him now. 'We expected you to remain at least until after dinner, and I insist on your doing so.' No, sir; I will go now. After making other appeals, the horse was ordered, and when ready for travel, having Scriptural authority, I shook the dust off my feet as a testimony against them, and returned to the house where the previous night had been so pleasantly spent. I could not, I would not dine at the springs. They received me, but not him who sent me. At night I raised a handsome collection for the Bible cause in an intelligent community not many miles distant.

From Invalid.

MR. EDITOR: As my last contribution—a deceptively well-penned, I think, some time during "the moon of bright nights"—has been admitted to your columns, I again offer a few paragraphs "to be or not to be" accepted, as you may decide. It was with reluctance and sorrow that Invalid bade adieu to the kind editor whom she had known through the Advocate since her acquaintance with that paper, and she had thought to put away her pen forever, fearing that ill-health and the new editor might demand it. As "there rose up one who knew not Joseph," so I feared it might be with Invalid when an unknown editor assumed control of the Advocate; but the new editor is an old acquaintance, having preached the first year on this circuit at the Little Rock church, or schoolhouse, where Invalid first began her school days. All the memories associated with the past spent in the old schoolhouse that crumbled into ashes a few years since!

From Invalid.

MR. EDITOR: In the Advocate of the twenty-ninth ultimo I read an article from the pen of Rev. J. H. Harris, formerly of the Mississippi, but now of the North Texas Conference, giving some reflections of "sweet memories past."

As I was a member of the Mississippi Conference from 1845 to 1850 (at which time I was transferred to the Texas Conference), I, too, have some "sweet memories past." Bro. Harris mentioned the names of some of my near and dear friends who were co-laborers in that pleasant field in the long ago; among them were your honored though now sainted father, Rev. Washington Ford (my brother-in-law), and Rev. Henry Schrock. The last named died in Texas during the past year. His long life was characterized by consistent piety; his death, as I have learned, was peaceful and triumphant.

But of all those memories none are more sacred than those of the first year of your ministry. Perhaps you have forgotten, having left us so long to go so far; but the eager throng of rustic—enthusiastic admirers of our "boy preacher," as you were often affectionately called by those who were so proud of you. They will never forget you and the "revival" of that golden summer. How the people thronged to the rude "tabernacle," and many, if not all, were graciously blessed! Among the many conversions were my two brothers and many friends and schoolmates. How vividly that one picture of the past passes before me! Gray-haired aires leaning on the staff of age, silver-wreathed, saintly "mothers in Israel," matrons and maidens, young and middle-aged men, even little children, crowded into the limited space long before the hour for services, singing, and communing together. If the space was limited, the power of the Holy Spirit was not; for it came in Pentecostal power, and everyone seemed constrained to tell of its power, some earnestly inquiring: "What must I do to be saved?" Others rejoicing with those that rejoiced. The preacher seemed to speak "as never man spoke before," and every day and night some new soul was registered in heaven, while the angels rejoiced over the repentance of more than one sinner. During this revival there was little thought or interest in extravagant dress. The dim, flickering candlelight fell on many an uncovered head, neat but plain costumes, and toil-worn hands and bronzed visages. But the young "Timothy" gave those gleban hands as cordial a clasp as he ever extended to the soft, jeweled hands of his parish city church members. He went as frequently and gladly to the humble cottage of the poorest as he did to the homes of their wealthier neighbors. His smile was genial, his merry laughter contagious. Now, did you not laugh, Mr. Editor, when you saw a certain rustic maiden plodding to "meeting" on old Nell? Poor old Nell! she entered her well-deserved rest a year ago, while her abashed, but determined, rider is still spared, but no longer able to enjoy the much-loved recreation of riding. Yes, Mr. Editor, you are still kindly remembered by those to whom you were sent the first year of your ministry. Several of the number have fallen asleep, some alas! have wandered "away from the tender Shepherd's care," while the "few and faithful" are "stepping heavenward." I could say much more about our now editor—as much as I once penned in the form of a "memorial" when the sad tidings flashed over the wires: "He is dead!" Thank God that this was a false alarm! Our then future editor was rescued from the very threshold of death, "the sufferer" was vanquished, he lives to-day, and Invalid sends greetings and congratulations. May he live long and usefully as a preacher and editor, and in due time come forth as No. 4 from "the Bibles factory," where the best materials have been found for that holy purpose.

Pardon me, Mr. Editor, and excuse, if you can, the poor penmanship that inevitably reaps its quota of "imprints" unto the mortification of that weak and unpretending scribbler: WOODLAND GROVE, July, 1882.

(The happy year of our first pastorate, that glorious revival, the home of "Invalid," and the cordial support of relatives and friends are among the fairest and sweetest of memories.—Editor.)

"Sweet Memories Past."

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As I was a member of the Mississippi Conference from 1845 to 1850 (at which time I was transferred to the Texas Conference), I, too, have some "sweet memories past." Bro. Harris mentioned the names of some of my near and dear friends who were co-laborers in that pleasant field in the long ago; among them were your honored though now sainted father, Rev. Washington Ford (my brother-in-law), and Rev. Henry Schrock. The last named died in Texas during the past year. His long life was characterized by consistent piety; his death, as I have learned, was peaceful and triumphant.

In the summer of 1843 (if I mistake not the date,) I attended a quarterly meeting at Kosciusko. Bro. Wiggins was the presiding elder, and Bro. John G. Deskin the preacher in charge. Several preachers were present, one of whom was E. A. M. Gray, who was regarded as somewhat cranky. His education was classical, his reading extensive, his memory retentive, and his sermons were well conceived and well delivered, rarely exceeding thirty minutes in length. He had no patience with an auditor who would have before the close of his sermon. He dealt largely in figurative language. On one occasion, when he was about half through his discourse, a large, heavy-set man, who had seated himself in the back part of the church, vacated his seat and walked the length of the house, with mud boots on. The preacher suddenly paused, all eyes were upon the man in noisy boots. When in front of the pulpit he gave an imploring look at the preacher, as much as to say why don't you proceed?

as he turned to go out of the door. Gray remarked: "Small vessels are soon filled; that man has taken in his cargo and hoisted sail."

Mr. Gray abandoned the ministry for many years, and practiced law. Few excelled him in forensic pleading. He afterward moved to Texas, and died at Beaumont. I learned that a few years prior to his death he was reclaimed, and again entered the ministry as a local preacher. His widow, who still lives at Beaumont, informed me that his death was peaceful. Some of the preachers who are now living in Mississippi may remember a sermon he preached at an Annual Conference, held in Jackson, from the text, "What think ye of Christ?" which produced a thrilling effect upon his audience.

If you will permit I will relate an amusing episode, which occurred during the quarterly meeting referred to at Kosciusko. Bro. Deskin and I were stopping with our lady friend, Sister Robertson, if I mistake not the name; after dinner, as we were seated on the piazza, engaged in conversation, an elderly man stopped at the gate, declining an invitation to come in the house. He had evidently taken so much of the ardent as to render him top-heavy. Hence he clung to the gate-post, realizing that there might be truth in the oft-repeated sentiment: "United we stand, divided we fall." The good sister informed us that he was then a Hard-Shell Baptist preacher, but that in years past he had been a Methodist exhorter. She asked him why he did not attend the quarterly meeting? He replied that he loved the Methodists, was once a member of that church, and would have remained with them, but the preachers refused to administer, in his case, Scriptural baptism. Said Sister Robertson: "You do not believe in the possibility of falling from grace?" "No, indeed," said he. "I do not, for the Apostle Paul, in speaking of Christians, says: 'Your life is hid with Christ in God.' That makes them safe and secure." He was asked: "How is it, my dear sir, when your life is hid with the devil in the grocery?" He became dumfounded, staggered, and, no doubt, consoled himself with the reflection that he had a willingness for the Spirit, but the "flesh was weak."

We would like for Bro. Harris to give us more of his "memories past." I presume he has enough in store for several volumes. It may not be with Methodist preachers, as it was with Goldsmith's village schoolmaster.

"Thou'lt find it in his name, the very name, Where many a time he thought he'd lost it." To the contrary, we embodied in fondest memory persons who have outlived themselves to us by their Christian courtesy and cordial hospitality, and places where the "Lord of hosts" has been with us; and sinners have been converted to God.

WILLIAM H. MOORE.
MERRILL, TEXAS, July 6, 1882.

From California.

MR. EDITOR: By this time, my young brother, you are well settled on the tripod. Allow me to congratulate you, and wish you success in your new field of labor. In my last letter to the Advocate I promised to write after I should visit the southern part of the State.

Well, I have been to Los Angeles, and as far south as San Bernardino, and saw and heard all I could going and returning.

The trip from San Jose to these points south is well calculated to awaken thought in most minds, but, after all, our thoughts can not solve the many mysteries to be seen on the way. The Mojave desert (pronounced Mohave) is the wonder of my life; this sandy plain, two thousand feet above the level of the sea, and large enough for a small State, and no vegetable life to be seen, but that of the cactus. The species of cactus on this desert grows up like scrubby forest trees, and, passing through it in the night, most any one would be deceived. Could I but have heard an owl, or seen a bird, frog, or anything that had life, the darkness would not have been so great; but these creatures have better sense than to try to live in such a place.

The locomotive seemed to me to have a strange sound, and the whistle appeared to be foreign; in fact, it seemed to have forgotten English, and talked all through this desert in a foreign tongue. We go out of this desert through a tunnel one mile long, and one hour more brings us to Los Angeles city.

The change makes a grand impression on one's mind. I think I enjoyed Los Angeles better by having passed through the desert first, yet there is much to be admired here. Los Angeles county, as well as the city, is a land of fruits and flowers. This county seems to have lost all regard for zones, and proposes to grow anything put in its soil.

San Bernardino is sixty miles south of Los Angeles city, the land all the way is rich, and, where water can be had, the crops of grain, wheat, and every sign of life and thrift could be seen.

San Bernardino is in a basin, and you may judge, warm enough, yet the nights are cool and pleasant. This town seemed not to be as full of life as other places in this State. But I found that the minds of the people were greatly divided between the richness of the soil and the precious metals of the adjacent mountains. Groups of men can be seen on the streets in close council, now and then a word can be heard like

this, "gold," "silver," "it pays well," "dilly," these men have found precious metal, and they are talking the matter over in secrecy.

In business matters California is of secrets, and beats the world every man to mind his own business, and let the business of others alone; and by this method they get rich. I was told, by good authority, the daughter of one of my old friends, Vicksburg had found a silver mine, and good judges say she is worth three hundred thousand dollars; hope it is all true. I could but think that if a tenderly-raised Warren woman could pick a fortune out of the hills of California certainly mine to do as well, but I must hunt gold, I tried in the fire.

I must confess that I love the wagons loaded with silver, three thousand dollars in each one, and thrown about the depots, and gazing at them as something strange.

Southern California is rich in gold and silver, and the discovery of them is almost daily. Any old sons have free access to these mines. The government holds all mineral subject to the finder. No bank in Francisco, San Jose, Oakland, or Menlo or Stockton will give interest money deposited for a long or short time; they have all the money want. I can find five men who will loan money to one who wants it now; this shows the thrift of the country.

Our church is doing well in the State.

U. M. FEATHERS.

From the West.

LIVINGTON, MONT.

MR. EDITOR: As no one has written anything from this work for some time, I thought it not amiss for me to add a few lines to your readers. I have been here for some time, and how the cause is progressing, and how it grieves me to be compelled to say that, in a spiritual sense, we are to be going backward. Our Rev. J. Wilson Brown, has still doing all in his power, and labors deserve reward. He is beginning of the season, many to contend with, high winds, weather and fidelity, and health is very bad. I heartily hope him to give up the work, as the year is out. He is liked very much by the people, and has accomplished much good, and his lowliness to labor as he would do. Pray for us and him, that he may bring to a better knowledge of the truth, and that his health be sufficiently restored to enable him to perform his high and sacred duty.

COVINGTON, LA.

MR. EDITOR: When I was in January we were treated kindly, and found an open door where we went for our first work. The general interests of the

have gone through somewhat of all over the circuit. Some have abundantly thrived, some have converted, and some have left church. We had no personal success here, but we have many more, and fought a good fight, and brought to a better knowledge of the truth, and that his health be sufficiently restored to enable him to perform his high and sacred duty.

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MR. EDIT

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCES OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, Editor.

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REV. J. W. RICE, REV. W. L. C. HUMPHREY
REV. C. W. CARTER, D. D. REV. J. T. SAWYER

THURSDAY, JULY 27, 1882.

We will be glad to get news from the work and short communications from correspondents. Many excellent articles find their way "to Botany Bay" solely on account of their great length. Consider and abbreviate.

Religion away from home, needs care and culture. Away from the home class meeting, prayer meeting and regular church service there is temptation to adjourn the practice of religion until we return. A good brother, with his family, passing through the city called at the office and had the ADVOCATE sent to his summer address. A good example worthy of all emulation.

The Pennsylvania railway has issued an order that intoxicated persons shall not be admitted to the cars while in that condition. Another road will not employ engineers, conductors, etc., who use liquor. The good work is going on despite all ridicule and opposition. A few more steamboat disasters, caused by drunken engineers and even river men, will encourage the reform.

A correspondent of the Methodist Recorder contributes a very readable article on the words "Christen and Christening." He shows their Romish origin and their theological significance, viz.: that by baptism children are regenerated, born again, and made Christians by being made Christ-like. Hence the words *christen* and *christening*. We never liked the terms, and have always discouraged their use. Our children are baptized, not christened.

The two Methodisms in St. Louis are discussing and calculating which is the larger. Statements and counter-statements are made, tables and other tables are published, reviews and criticisms follow, and all to no purpose. There is in such discussion a sad waste of time and temper. Mere numbers do not indicate prosperity. Figures may fill us with pride, but the Spirit alone fills us with abounding charity. "In honor preferring one another." The question should be not which has greater numbers, but more ardent zeal, and divine consecration in the work of winning souls. We are getting too fond of figures. The Holy Ghost, and not the census, is our strength and glory.

THE MISSIONARY GOAL OF THIS QUADRENNIUM.—In the Advocate of Missions, just to hand, Dr. Kelley states it tersely and well. We give it prominent place, and add our amen! to his earnest prayer. This is not beyond the measure of duty and ability.

A sermon on missions once a quarter in every charge.

A concert of prayer for missions once a month in every charge.

A contribution for missions from every member of the church.

An average of one dollar per member for missions from the whole church.

A universal conscience upon the part of preachers and people that the assessment is the least amount to be collected under the most adverse circumstances.

The assurance of the word delinquency from the head of the column in Conference reports, and its replacement with the word *cess*.

To double our missionaries in the field.

Twenty thousand souls for Christ from the regions beyond.

"Lord, I believe; help thou my unbelief."

The State Prohibition Convention of Mississippi met at the capital on the twentieth. About one hundred delegates were present, representing twenty-five counties. The spirit of the convention was earnest and aggressive, without rashness or impetuosity. There was a fixed determination to put forth every lawful, possible effort to overthrow the liquor power, and drive the traffic from the commonwealth. The colored delegates—men of intelligence and position—were prominent in the proceedings, and promised the hearty co-operation of their race when the issue is fairly joined. Evidently the sentiment in favor of legal prohibition is steadily growing, and will yet bring redemption from the degradation and damnation of liquor. A Prohibition Union was organized and officered, and all things made ready for a vigorous contest. We know the men in the van of that struggle, and have confidence in the wisdom of their leadership and the inflexibility of their principles. "Onward speed the righteous cause! Let the redeemed of the Lord say so."

A Torn Purse.

Those are significant words used by the prophet Haggai in his earnest exhortation with the people for their neglect of the temple. Like the mines of greatest wealth, their surprising value is not discovered on the surface. In the dark, hidden recesses the rarest nuggets are found. So in secret, reverent meditation, infinite treasures are revealed to the mind, otherwise unknown and unseen. Haggai was a prophet of the restoration, and a man of intense faith and vivid spiritual discernment. He saw clearly and spoke earnestly. The Lord's house and worship were disregarded, and he bravely pointed out the consequences of such neglect. In it he found the secret of their successive and increasing misfortunes. Temporal and civil calamities resulted from spiritual decadence and infidelity. Their once fruitful fields were largely unproductive, and where labor was expended its fruits brought little profit and satisfaction. He says: "And he that earneth wages earneth wages to put into a bag with holes," or as one rendering has it, "into a torn purse." This is a striking figure, illustrating a most important lesson. Alas! how many torn purses: lost and scattered the gathered wages of our toil. What and where are some of them?

In our national life it is *moral decay*. There is an intimate and indissoluble relation between the moral and commercial life of a nation. There may be abundant harvests, mines of untold wealth, multiplied manufactories, large revenues and an overflowing treasury, yet if its inner moral life grows corrupt, decline and decay will sooner or later mark its sad history. As has been aptly said, this "is to the nation what the soul is to the physical organization in you and me." And so the eloquent prophet of the restoration exhorted the people to consider their ways and rebuild the temple. The temple was the palladium of their hopes and liberties; in fact, the very condition of national existence. When neglected or profaned, sorrow and calamity came upon the land. But when God's dwelling-place was guarded and revered, when sacrifices and supplications were offered at its altars, then the fields laughed with the harvest and the hills clapped their hands for very joy. Moral corruption is the rent in the purse, through which will escape the prosperity and greatness of any and every nation. When we, as a nation, fail or refuse to conserve and guard with ceaseless, sacred vigils the moral forces and virtues that gave us being, our glory has departed. We had as well silence the bells of hope and ring the funeral peal, for we are no longer worth the blood that purchased our independence, nor worthy to be the sons of our heroic sires. We have much to fear from foreign ideas and institutions. Already our American Sabbath is assailed and its sanctity profaned. Civil and social virtue are enduring the strain of hostile influences that disintegrate rather than assimilate. Communist doctrines and orders constantly menace the peace of large cities and the security of capital. Our traditional morals are in peril—our ancestral faiths are on trial.

In our individual life it is *spiritual neglect*. If soul culture is not first and foremost all our plans and labors will bring but meager satisfaction—our wages will be earned into "a torn purse." The pleasure we derive therefrom is but for a season. Nothing permanent, solid, abiding will be realized. Without a Christian's faith and conscience to give wise direction to our well-earned wages, they will neither benefit us nor others. For lack of this wisdom, many fortunes have been left for prodigal hands to squander—to slip through a torn purse without a benediction upon the world. The exhortation is, seek first the kingdom of God and his righteousness. Other things in sufficient measure will be added if that is gained, but without it all else is nothing worth.

In our social life it is *evil habit*. Great industry and skill, in trade and profession, though amply remunerated, never bring comfort and satisfaction to many homes. Some passion or habit demands it, and must be gratified and satisfied, though the cry of want and woe is heard at home. We have known laborers, with interesting families, to receive their wages on Saturday evening, but never reach home with a penny, though sadly, bitterly needed. A liquor thirst was the torn purse through which his week's labor escaped.

In the Christian life it is a *prayerless habit*. Nothing is more observable than the loss of spiritual power and vitality among professed Christians. They may have the form of religion, attend to certain routine duties and services, and yet be lacking in true holiness. Unless this habit of prayer is carefully guarded, losses will constantly occur, until we

find ourselves weak, indeed, in the presence of great temptation. The joy of religion is gone—its inspiration and power only a memory of the past.

Reading As An Accomplishment.

At the late Vanderbilt commencement a gold medal was awarded the best reader, among the theological students, of a hymn and chapter in the Bible. The offering of gold prizes to young divines for correct reading of the Scriptures we must say is not exactly to our taste, but the end sought—improvement in pulpit reading—is worthy of all commendation. The efficiency of pulpit ministrations depends largely upon it. Much is lost by indifference to this important matter. The sentiment and beauty of a hymn, or the sublime teachings of a Scripture passage, are often never seen, and felt by a congregation, because of incorrect and inexpressive reading. Indeed, some good brethren seem to regard it an unpardonable affectation or shameful sacrilege to make any effort at accuracy and expression. Much care and labor are expended to cultivate the voice and manner of musician and orator, but rarely is special attention given to the simple reader. Our colleges, male and female, do not emphasize it as its importance demands. Nor can our theological seminaries or departments neglect it without irreparable loss to the young student preparing himself for "the poorest of trades but noblest of callings." We have always been amazed at the number of indifferent readers among the Episcopal clergy. Reading is their principal work. Prayers, Scripture-lessons, sermons and all are read, and yet the beauty and solemnity of their service is frequently marred by its monotonous rendition.

There is no estimating the power of good reading. It has a charm for ears untouched by the finest music. For where one person enters into the sentiment and fascination of a musical composition a score or more will be delighted and instructed with good reading. Why read the hymn before singing, or the Scripture lessons of the day, if they are not to be heard and understood? These lessons have their own power on the heart when correctly and reverently read. It is said that most remarkable effects were produced by Elizabeth Fry, in her prison work, especially at Newgate, by reading the parable of the Prodigal Son. A writer has thus referred to it: "Princes and peers of the realm counted it a privilege to stand in the dismal corridors among felons and murderers, merely to share with them the privilege of witnessing the marvellous pathos which genius, taste and culture could infuse into that simple story." Nothing so affects the human heart as the human voice. Merely pronouncing words is not reading. A flexible, trained voice, with a true appreciation of the meaning of a passage, gathered from careful study, is necessary to its proper rendering. We venture, therefore, to make this suggestion: Let the hymns and Scripture-lessons for each service be carefully studied and read over before entering the pulpit. An author, in writing on this subject, refers to a celebrated novelist, who occasionally read his own compositions in public, spending not less than six hours a day in studying the most appropriate accent, cadence and force. If that was for mere applause, surely the minister of Christ might give a little time to impress God's word upon ear and heart. This may be considered trilling, but, as Michael Angelo said, "Trifles make perfection, and perfection is no trifle."

Our Centennial Thank-Offering.

The General Conference very wisely took action looking to a proper observance of American Methodism's centennial anniversary. The historic occasion should not pass without improvement, and we hope may be so observed as to leave an abiding benediction on our later and stronger years. In order to this it must not be an occasion of mere dress parade, of self-gratulation and display of statistics, of sentiment and rhetoric, but of quickened zeal, intelligent faith, and generous offerings to our great connational enterprises. Our history is honorable and eternal. Every page and paragraph are inscribed with inspiration. The courage of our fathers and the sacrifices of our mothers entitle them to be canonized among the saintliest of earth. We glory in their conquests and enter into their labors. Providence has singularly blessed us. We were born of God, and all through these eventful years the good hand of our Father has led us. When we consider the circumstances and smallness of Methodism's genesis, and now the grandeur of its achievements, its almost immeasurable moral power, the success of its educational enterprises, the ever-widening field of its mis-

sionary operations, the millions of its communicant membership, and the countries invaded by its earnest gospel, even the most heroic faith looks on with amazement, and exclaims: "What hath God wrought!" But we recall the past only to inspire gratitude and invigorate our efforts for the future. With our vast increase of wealth and numbers, the future should be proportionately great in courage and conquest, in toil and harvest. God requires it at our hands. Freely we have received and freely we must give. To crown our centennial year with a thank-offering of two millions of dollars would be an act worthy of our history, but not beyond the measure of our ability. The recent success of the Wesleyan Methodist *Thanksgiving Fund* is a marvel of Christian enterprise and enlarged liberality. The amount of £300,000 sterling has been raised, and the offerings yet pour in, without embarrassing the ordinary demands of their work, either at home or abroad. This generous fund has been used in liquidating an oppressive debt on their missionary society, and in aiding Methodist educational enterprises. And now their church papers bring the gratifying intelligence that the year just closed—the one succeeding this thank-offering—has been one of wide-spread and powerful revivals, and large accessions to their aggregate membership. A revival of the grace of liberality in the church was followed by an outpouring of blessing and power upon the pulpit and the conversion of the people. Christian zeal and liberality will have its reward in a harvest of regenerated souls. In due time the committee appointed by the College of Bishops on this subject will mature plans and measures for its accomplishment. Our Wesleyan brethren were two years at work on their noble enterprise. So we venture to suggest that as early as practicable the necessary sub-committees in the Annual Conferences be appointed, and all arrangements be perfected for collection to commence during 1883. Other Methodist bodies on this side the sea have inaugurated measures similar to our own, and with a view to a grand and grateful celebration in Baltimore, in December, 1884.

Few Words in Buying and Selling.

This is one of the best of our general rules, prepared by Mr. Wesley for the united societies. It is wise and practical to the last degree. Its scrupulous observance would save the conscience from many a twinge and the church from many a scandal. Christian tradesmen have suffered in reputation by forgetting these words of caution. Integrity is impeached and religious character is questioned by too much talkativeness. When we have an article to sell the temptation is both to conceal and exaggerate—to withhold the bad points and grow extravagant over the good. The age of an old horse is not exactly known, and the fact that he has been spavined and swindled and strung-limbed, and almost died several times with colic and botis and lung fever, is not told; but his gentleness as a good, reliable family horse makes the anxious seller wax eloquent. All the while he is afraid the old animal will die on his hands. On the other hand, the buyer has his temptations. He is disposed to depreciate the article he wishes to purchase, complain of its exorbitant price and minimize his ability to pay so much, until he has "Jewed" down the seller to a lower figure; then he boasts of a good bargain, and extolizes the article of his purchase as of the finest and rarest quality.

Very few persons believe the half that is told on either side in the trades that are made. Our commercial life is corrupted with the idea that gain is the principal thing even at the expense of truth and conscience. The sharp competition of trade has doubtless produced this unfortunate passion. We knew once a storm to pass over a city, partially unroof several buildings and damage some goods with ruin. Taking advantage of the calamity, a shrewd Hebrew wet the old stock that had burdened his shelves for several seasons, and worked them off as damaged goods at a first-rate profit.

Trade has its legitimate profits. Commercial prosperity and the progress of a people are dependent upon it. A Christian may accumulate a fortune strictly within its legitimate limits. Enterprise, which brings success, is commendable. But we want to impress the cautionary words of our excellent rule upon our brethren everywhere. Heeding it will not cripple your large success, and will save your conscience and extend your Christian influence. Confidence in your integrity will strengthen with years, and through it you will preach a gospel our modern times needs to hear and practice.

Something About Paul.

The longer the character of the Apostle Paul is studied the more extraordinary does that character appear. Take his life, from his boyhood in elegant Tarsus to his martyrdom in old age in Imperial Rome, and its parallel can not be found in human history. Look at the two sides of his character, or rather the two chapters of his history! No man was ever such an enemy to Christianity as Saul was in the first days of its existence. No persecution of the church has ever equaled in fierce cruelty that persecution of which Saul was the leader. That was a persecution so thorough that every house was ransacked for victims, and so fierce that no class or character was spared, and so sweeping that the keen eyes of the persecutor could not detect a single Christian left in Jerusalem. So wisely had Saul laid his plans, and so surely did he work up to them, and so effectual was the work he performed, that but for the direct interposition of the hand of God upon him he would have accomplished the complete destruction of the church in a few months. The church of Christ was never so near destruction as it was the morning Saul started to Damascus! That is the first chapter in his history. What a man is revealed in it! In the height of this prosperous career, in which youthful enthusiasm was flushed with continuous success, the mercy and forbearance of him who was so relentlessly pursued were so graciously exhibited to the persecutor that, ashamed and humiliated and confounded, he could neither eat nor drink for three days, and sat down in blindness to ponder over his condition. And when, as the result of a still larger manifestation of God's grace, the scales fell from his eyes, and the bigotry of the churchman fled from his heart, Paul began a career which is a growing wonder to all who study it. From the day of his conversion his life becomes the unimpeachable witness to a zeal as stirring and a devotion as true and a heroism as daring in the cause of Christianity as were ever exhibited by any man in any cause. God's love had been bestowed so freely upon him, his salvation was such a wonderful illustration of a Saviour's long-suffering, and his heart was filled so preciously full of the inducements of the Holy Spirit, that he was ready to go anywhere, to encounter any foe, to meet any obstacle, to brave any danger, to suffer any pain, if he might thereby proclaim the fullness, the freeness, the saving efficiency of grace to dying men. "The love of Christ constraineth him," and in obedience to that loving constraint, he went up and down through Syria and Asia Minor, he battled with the storms of the Mediterranean, he coasted along the shores of the Egean, he braved the dangers of the uneasy Adriatic, he suffered privations and persecutions, stormings and shipwrecks, that he might declare to lost men the precious love which filled his soul, and exhibit himself as the brightest example of the power of that grace which was able to save the chief of sinners. What a beautiful sentence is this, from Archbishop Paley: "He endured every species of hardship, sacrificed his pleasures, his ease and his safety, persisting in this course to old age, unflinching by the experiences of the perverseness and ingratitude and prejudice and desertion of others, unsubdued by anxiety, want, labor or persecutions, unwearied by long imprisonment and undismayed by the prospect of death." All this was done and suffered that he might declare to sinful men the great love of God. That is the second chapter of this strangely fascinating biography. Who will reconcile these two chapters? The religion that Paul experienced and preached is the only thing that can reconcile them. After studying these two chapters long and diligently and conscientiously, this conclusion is reached: taking into consideration his race and his race-prejudices, his education and the intellectual and moral bias which it gave to his culture, the conversion of Saul of Tarsus is an incontrovertible proof of the truth of Christianity, and his life furnishes the clearest sort of evidence of the genuineness of his conversion, for that life was an unreserved consecration to God and an unwearied devotion to duty.

American Industry in Switzerland.

The Rev. Dr. D. H. Wheeler, editor of the New York Methodist, with his young bride, is traveling abroad, and writing most charming letters back to his paper. The last number contains interesting correspondence from Olmutz, Switzerland. At that place—a most romantic spot—he found "the best business in Switzerland," owned and conducted by two American gentlemen, who left Dixon, Ill., some sixteen years ago—

more lads. Their business is the condensing of milk, an account of which will be of interest to the readers of the ADVOCATE.

Here, then, in 1866, the Page brothers began to make the "Anglo-Swiss condensed milk." Aided chiefly by Swiss capital, the business has grown to be the largest of its kind in the world, and the company has factories in Germany and England, and has just opened one in Orange County, N. Y.—in all which great factories. The European factories make daily in summer 2,400 cases each containing 48 cans of condensed milk, and in winter about 1,600 cases per day. Though the product is sold at so small a profit for milk, competition is so keen, the company makes a profit of \$300,000 per year. It is managed by Geo. H. Page and David S. Page—two of the Dixon boys referred to above. Charles A. Page, formerly U. S. Consul at Zurich, and now deceased, conceived and organized the enterprise, and Geo. H. Page planted it firmly on this Swiss soil. Something like 20 rival establishments have failed; but one has succeeded—not because milk is cheap here, for one of the discoveries of the Page brothers is that milk bears about the same price wherever it is abundant—but because the Page brothers have good "horse sense" as well as untiring industry. Goods of uniform quality, moderate prices, and no book-keeping as to cost, and no foolish haste to get rich of a summer's morning—are some of the ideas that underlie this American success in the heart of Europe. Nine hundred small farmers sell their milk at the Cham factories at better prices than any other market would afford them, and the 200 employees of the factory receive better wages than the ordinary citizens of like ability. There are no strikes, and for eight months of the year the Swiss farmers derive from the milk of cows. Condensing milk consists simply of driving off its water by heating it in *vacuo*, and adding sugar enough to preserve it. The success of the manufacture depends upon cleanliness and economical adjustment of men and machinery. In various ways every part of the business, from milking and testing the milk—every farmer's milk is tested daily—to the packing and shipping, is upon inspection. It would be simple to put up anything but milk mixed with sugar and cream; this is one of the few branches of prepared food in which adulteration would not be feared—partly because it would be immediately discovered, partly because milk is less than ten cents per quart is too cheap to enable the manufacturer to "crook" his milk. In our great cities, the consumption of milk will, before many years, be supplied entirely in this form, because it is pure milk at moderate prices. It is worth noting, too, that Geo. H. Page has a model farm managed by a younger brother, William Page, in which he is cultivating American trees and improving by selection an excellent native cow. 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unns were long enough for these detailed reports. It would let the members of different churches see that their indifference, coldness and in some instances, their utter disregard for the Discipline is known to others now, as it will be known to all on that day when what is done in secret shall be proclaimed from the housetops. The financial reports, with about two exceptions, were very discouraging, surely the stewards are not considerate, and do not make an effort to do not strive to provide for God's chosen servants.

A resolution was adopted on the temperance question, not dealing with politics however, but condemning the unholy traffic and the frequenting of dram-shops. Another resolution called attention to the desecration of the Sabbath, and condemned visiting, traveling, the frequenting of secular books and papers on the Sabbath, as well as grosser violations of the fourth commandment. The Port Gibson Female College was heartily endorsed. The following was unanimously adopted:

Resolved, That we cordially commend to the public, and especially to our own church members, the Port Gibson Female College, under the presidency of the Rev. T. C. Bradford, as being well worth their patronage and material support. The faculty is efficient, the curriculum comprehensive, and the religious influence all that could be desired.

A move was made in the right direction for the procuring of a District Parsonage. The ADVOCATE was not forgotten. The following report was presented by a committee and by the Conference unanimously adopted, and a copy ordered to be sent to the ADVOCATE.

BRETHREN: Your committee to whom were referred matters pertaining to the NEW ORLEANS CHRISTIAN ADVOCATE, beg leave to report that the ADVOCATE is still in every way worthy of our hearty and united support. Not only the materials, but also the layout, should do all they can to increase circulation, and thereby increase its usefulness.

While we regretted to part with the late editor of the ADVOCATE, and shall miss his scholarly essays, stamped as they were with the impress of earnest and sincere conviction in the Master's service, yet we regard his promotion to the Bishopric as approved of God, and tending to the advancement of our Redeemer's Kingdom.

But we welcome to the editorial management of the ADVOCATE, the Rev. Dr. C. B. Galloway, a member of the Mississippi Conference, and a brother well beloved by us all, and we pledge ourselves to do what we can, both by obtaining new subscribers to the paper, and by our prayers in his behalf to sustain him in his responsible position. Although the position is a new one for him, he has given evidence of sufficient skill and ability to discharge his duties and make the ADVOCATE as of old, a welcome visitor to our homes.

Chas. Messers was discussed by the Bishop and several of the brethren, and a resolution was adopted urging "our people to return to the old paths of Methodism in this particular," and also urging "the pastors to bring this matter before their congregations, and, if possible, organize classes in every charge." The Conference recognized the fact that we can not, must not throw aside this "sacred anchor" of Methodism, already we have to many doubt Christians.

E. S. Drake, Henry Key, T. Reed, and T. L. Mellen, were elected delegates to the Annual Conference with D. N. Brown and H. F. West alternates.

T. L. MELLE, Sec.

The Rev. J. F. Wynn, writing from Plaquemine, thus speaks of an excellent meeting at one of his appointments. We rejoice that the spirit of revival is stirring the churches. With God the set time for favoring Zion is all the time. But we must be ready to receive blessings, and rightly use them for yet grander conquests.

We have as yet had no protracted meetings on our circuit, but the Lord is converting precious souls, and encouraging believers to go on to higher heights and deeper depths in humble love. At Kimball Chapel and in the regions beyond the cause of the Master is advancing. Crowds who can not speak a word of English are coming out to our services, and quite a number have been happily converted and received into our church. About thirty-three persons have joined the church up to date, and seventy children have been baptized. We are laboring for and expecting a glorious revival of Scriptural holiness throughout the entire work.

Revival at Magnolia Miss.

The Rev. J. T. Nicholson gives the following account of a remarkable work in his charge. May God be praised for the glad tidings from so many fields: On the first day of this month, we commenced a protracted meeting at this place, which continued until the nineteenth. God was with us from the first to the last, and manifested his willingness and power to save. The convicting power of this revival was as strong as any that I have ever seen. The only way for sinners to keep from becoming intensely interested was to stay away. It was remarked that persons of six different religious persuasions, were seen in the altar from time to time, and some one of all these different persuasions was con-

verted. The visible results are as follows: accessions, 36, several others joined, and requested that their names be turned over to the Presbyterian pastor, which we did gladly. As near as we could ascertain there were about fifty conversions. This revival has reached the pocket books of this people, and the pastor has been made to know it. We have just ordered two dozen copies of our Discipline. Have raised \$10, for the Sabbath-school, and the ADVOCATE has not been neglected as you will learn later. We were assisted by Rev. W. B. Lewis, J. W. McLaurin, J. N. Winbourne, (local) and Charles F. Smith, (local). We thank all of these brethren for their faithful and efficient services.

—Rev. George Müller is back again in London, from Palestine.

—Senator Joseph Brown, has given \$50,000 to the State University of Georgia.

—Dr. Sullins, the president, has received \$18,000 on an endowment fund for Emory and Henry College.

—We see, it stated: that the churches in Texas, propose to build an Episcopal parsonage for their resident Bishop.

—Robert Emory Patterson, candidate for Governor of Pennsylvania, is the son of a member of the Philadelphia Conference.

—Bishop Parker, preached last Sunday at Carondelet Street Church, in this city, and left on Tuesday morning for Shreveport, and a line of District Conferences in Texas.

—Rev. Dr. C. H. Fowler, of the Methodist Episcopal Church, is suffering from a throat trouble, and he is medically advised to give it three months rest or give it up for life.

—A note from Bro. A. J. Forster, Lexington, Miss., brings hopeful intelligence from his work. May the Lord prosper his cause among that excellent people more and more.

—The Rev. M. C. Callaway writes that the meeting at Spring Ridge, near Jackson, Miss., resulted in eight conversions, six accessions, and a gracious spirit of revival in the church.

—Rev. Dr. John Hannon, of Park Place, Richmond, and formerly of this city, has gone to New York for medical treatment. It is said he has never fully recovered from the attack of yellow fever he had in 1878.

—A national educational assembly will be held at Ocean Grove, New Jersey, August 8-9, 1882. Distinguished speakers will be present. The Assembly will be conducted by Dr. Hartzell, formerly of New Orleans.

—Rev. E. C. Taylor, D. D., formerly pastor of the Coliseum Baptist Church in this city, has lost recently two of his sons, and has resigned his pastorate of Mt. Morris Church, Harlem, to travel in Europe with his remaining child, a daughter in feeble health.

—The Rev. W. L. C. Humphreys, presiding elder of the Jackson district, Mississippi Conference, has been sick with fever for two weeks or more. At last advices he was improved and we hope will be able to report for duty at the District Conference which meets to-day at Madison Station.

—Thanks to Dr. Laflerty for an engraving of the Southern Methodist Bishops. The likenesses are good, especially the bland face of our immediate predecessor. It is well to have the pictures of our chief pastors in Methodist homes. This engraving will be an ornament to the parlor, and a connective link to the children.

—We are glad to hear that our long time friend the Hon. Thomas L. Mellen, of Natchez, Miss., has recently been licensed to preach. Bro. Mellen, has been a successful lawyer, standing among the foremost at the bar, and has unusual literary attainments. He is not yet decided as to his entering the itinerancy, but in the local ranks, should he remain there, will be a tower of strength.

—The Rev. T. C. Bradford, President of Port Gibson Female College, is traveling through the territory tributary to his institution, in the interest of the same. We commend him and his cause. He expects a large patronage next year, and to prepare for it, improvements are being made on the college property. The queen of our household was educated there, which gives us a special interest in its continued prosperity.

—A private letter brings us sad intelligence from Rev. E. A. Flowers, a superannuated member of the Mississippi Conference. He has recently buried three of his children from typhoid fever, and two yet remain extremely ill with the same disease. Surely the rod is laid heavily upon his heart and home. But the blessed gospel he has preached so faithfully through all these years, will not

fail in its comforting and sustaining power. The prospect of heaven is sweeter to the veteran toiler, because of these transactions. There will be dear ones waiting and watching to welcome him home.

News from the City of Mexico.

Mr. Editor: Dr. Patterson and family, with Bro. Freeman, have arrived safely, much to our joy. The Doctor looks much improved by his trip. God grant that his health may continue, and he spared to the Central Mexican Mission many years. Bro. Freeman has taken charge of the Union English Congregation, and has been well received by the people. An inviting field opens up before him in that direction. May God make him abundantly useful. Am glad to say that all your mission family are well. Yours in Christ,

ROBT. M'DONELL.

CITY OF MEXICO, July 1, 1882.

The Rev. H. F. Johnson, pastor in charge of Cuba Circuit, Alabama Conference, writes thus cheerfully of a revival meeting at York Station: "We had a very interesting meeting at this place. The church was much revived and seven accessions to the church. We have painted the church here, and will make ample preparations for the entertainment of the District Conference which meets here the second of August."

OUR COLLEGES ADVERTISED.—Mansfield Female College has nine experienced teachers, and ample facilities for thorough education. The Rev. J. Lane Borden, is the indefatigable and accomplished President. This college, commends the patronage of a large and wealthy territory and is doing a good work for the church.

Thiessop Female College is located in one of the most charming towns of Alabama. Its history has been successful, and its prosperity increasing. The next session will begin September 18. For catalogues apply to Alonzo Hill and S. S. Mellen, Principals.

WHITWORTH COLLEGE. The success of this institution is the pride and joy of our southwestern Methodism. It is possibly the largest and most prosperous female college in the South. The number of its alumnae has become very large and as they are scattered over several States they will multiply its friends and patrons. Dr. H. F. Johnson is still at the helm. He contemplates enlarging his facilities for yet greater things.

East Mississippi Female College is advertised this week in our columns. This institution has grown steadily in public favor and patronage from the day of its inauguration. We know something of its work and worth, and take pleasure in recommending it to our readers having daughters to educate. Prof. Addison has developed most admirable qualities as president of such an institution. He is a man of scholarship and culture, and, without an earnest, able minister of the New Testament.

The University of Mississippi has a card in this number. Located in the beautiful and healthful town of Oxford, and thoroughly equipped and equipped, a young man enjoys superior advantages. We spent the years of our college life there, and know well what we recommend. Tuition is free, board is cheap and instruction thorough.

Millersburg Female College, under the presidency of Dr. George T. Gould, has enjoyed a large measure of success for years. We notice in the advertisement that Louisiana patronized the college liberally last year. Dr. Gould has excelled as an educator, loves the work, and gives to it enthusiasm and ability.

Trinity College, North Carolina, not only has grand commendations, but has a strong body of alumni, who reflect honor on their alma mater. Superior inducements are offered young men attending Trinity. Dr. Craven is a veteran in the great cause of education, and his college is a center of influence in North Carolina Methodism. Read the advertisement before deciding where your boy will be educated.

Memphis Conference Female Institute, located at Jackson, is one of our oldest and best schools. Dr. A. W. Jones has been in charge for a number of years. He says the graduates have averaged twelve annually for thirty-eight years. Her daughters are many, and polished after the similitude of a palace.

GERMAN MISSION CONFERENCE.—Bishop Kooner has changed the time for holding the German Mission Conference from December 20, to Thursday, December 11.

Address all mail matter to New Orleans, CHRISTIAN ADVOCATE, New Orleans.

Books and Periodicals.

SEMONS: 1873-4.—Preached in Plymouth Church, by Henry Ward Beecher. From Photographic Copy, T. J. Ellwood, 280, 6th St. New York: Forth, Howard, & Hubbert.

This volume is equal to any sermon ever preached by the great Brooklyn divine. The subjects show a wide range, but they are all of practical and timely interest. "Religion in Daily Life," "Fore-lookings," "Soul Power," "The Science of Right Living," "Spiritual Mailbox," these are some of the questions discussed in the authors well known original and masterly style. Mr. Beecher always says something to make orthodox wince, but at the same time he makes the thoughtful think. This book will be read by all lovers of sermon literature. All his teachings will not be accepted, but thoughts will be suggested and received that will greatly aid us in right living.

—The North American Review for August, is to hand promptly. The leading article is by Rev. Henry Ward Beecher on "Progress in Religious Thought." In this paper Mr. Beecher, indicates the influences, social, educational, and scientific, which are undermining and changing all dogmatic belief. As Mr. Beecher has no reverence for creeds, and a constitutional impatience of all restraint, he very likely exaggerates these influences and tendencies. Another excellent article is on "The Organization of Labor." This is a difficult problem. "Woman's Work and Woman's Wages," will attract attention. "The Ethics of Gambling," by O. B. Frothingham is a strong paper, and deserves to be read. "The Remuneration of Public Servants," will find readers among the civil service reformers. Other papers we cannot now notice. This is a superb number. Sold by all book-sellers.

—The Southern Pulpit, from our brief examination we find, it to be a capital number. The leading sermon is by Dr. A. A. Lippcomb, who adorns every subject touched by his pen. Rev. A. W. Heathurst, of California, and Rev. J. B. Johnston, of Florida, also contribute sermons. The expository section has a study in Daniel by the editor, which is recommended of special interest. The sermon outlines are by Rev. H. C. Morrison, of Louisville, Ky., Dr. Bowman, of Virginia, and Rev. F. W. Lewis, of Opelousas, La. Altogether this is an attractive issue. The subscription price is only \$1.50 a year. Address, Southern Pulpit, Richmond, Va.

—The Magazine of Art for August, is out in good time and in royal style. The frontispiece—Prince Charlie's Parliament—is from a picture by W. B. Hole, exhibited in the Royal Scottish Academy. An article on Richard Watson, the English Claude, is profusely illustrated by the best productions of his pencil, next follows: Canterbury Cathedral with various representations of the architectural splendor of that grand ecclesiastical building is given. The sketch contains the chief episodes of the building throughout its remarkable history. "The Thames and its Poetry," is superb. Indeed the entire number is most attractive.

Littell's Living Age, is always received with pleasure in this office. We would certainly like to increase the number of readers of this paper. Its plan is unique, and its contents of the very first order. No original articles are written for the Age. All are selections from the ablest reviews and magazines, of both sides the sea. The number for July 15, is just to hand.

—The Southern Dental Journal, Atlanta, Ga., edited by Dr. B. H. Catchings, is on our table. We are indebted to our old friend, the editor, for this copy. It reflects ability in his special field and a good degree of literary taste. As it is the only dental journal in the South, apart from its eminent merit, it ought to receive liberal patronage.

—We have received the American College Directory and Universal Catalogue. This is a hand-book for all interested in education. It contains descriptions of institutions of all kinds, from Kludergarten to University, throughout the United States. Published by C. H. Evans, & Co., 708 Chestnut St., St. Louis.

Catalogues of Central College, Missouri; Sallins College, Tenn.; Nashville College for young ladies; Whitworth College, East Miss.; Female College, Southwestern University, Georgetown, Texas, and of Vanderbilt University, have been received with thanks. These indicate progress in the work of Christian education.

Manager's Department.

"We shall do our best to exclude fraudulent advertisements from the ADVOCATE, and read our friends in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage."

Send the ADVOCATE to your friend for the next year and you will not regret it.

"Why do you keep me here?" said the rocket. "I have done nothing." "Well, then, I'll let you off," said the man. And the Fourth of July was proceeded with.

THE PLACE FOR BOYS.—The attention of parents who have boys they wish to educate is called to Prof. Magruder's advertisement in the educational column of today's paper. For the last six years this popular educator has been successfully conducting the Collegiate Institute at Baton Rouge, during which period he has educated some of the most distinguished men of this section.

"Bridget, I cannot allow you to receive your lover in the kitchen any longer." "It's very kind of you, ma'am, but he's almost too handsome to come into the parlor."

The great sympathetic and muscular system, on which all and healthful development depends, kept from growing flabby and inactive by using Brown's Iron Bitters.

I think the goose has the advantage of you," said a lady to a fox-pelt-headed who was carving. "Guess it has, queen—in age," was the withering retort.

Mr. Philip Werlein, 135 Canal street, New Orleans. The well-known and reliable piano dealer. Sells the Chickering and Mathushek pianos at reduced prices, and at accommodating terms. These pianos have an old record, especially the Chickering, like many old things they can not be improved on. They last for a great many years. Thousands being in use manufactured more than thirty years ago. Mason & Hamlin organs also Sterling's organs can be had at the lowest rates from Mr. Werlein. Sheet music and musical instruments of all kinds are to be had at this great piano store also good second hand pianos at \$100, \$125, \$150 and \$175.

A fool in high station is like a man in a bullion. Everybody appears little to him and he appears little to everybody.

Do not waste your money, and risk injuring your hair by purchasing useless washes or oils, but buy something that has a record as remedy that everybody knows is reliable. Hall's Hair Renewer will invigorate, strengthen, and beautify the hair, restore its color if faded or turned gray, and render it soft, silky and lustrous.

"Women are so capricious," said Beldos. "I thought when I got married my wife would darn my socks, and let me alone; instead of that she lets my socks alone and dars me."

A SEASONABLE AND TRUSTY FAMILY REMEDY.—Asiatic Cholera, Cholera Morbus, Summer Complaint, Colds, Stomach, Diarrhoea, and all Affections of the Bowels, incident to either children or adults at this season of the year, are cured at once by Dr. J. C. Cunningham's Balaena, Balaena is a pleasant and reliable remedy for the stomach and bowels, and being pleasant to the taste is an acceptable remedy to the youngest in the family.

"You are as full of airs as a music box," is what a young man said to a girl who refused to let him see her home. "That may be," was the reply. "But I don't go with a crank."

FOURTY YEARS' EXPERIENCE OF AN OLD NURSE.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and "wind-colic," by giving health to the child it rests the mother. Price twenty-five cents a bottle.

"My wife and I are one," explained the colored gentleman, adding, with a smile that was child-like and bland, "and I am alone."

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Southwestern Co-operative Association, No. 50 Carondelet Street. This co-operative house, has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. This is J. Carter, Manager.

Business Notices.

Get the Genuine Article.—The great popularity of "Hill's Compound of Castor Oil, and Lime," has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture, but any person who is suffering from Coughs, Colds, or Consumption, should be careful where they purchase this article. It requires no puffing. The results of its use are its best recommendation; and the proprietor has ample evidence on file of the extraordinary aid it gives in pulmonary complaints. The Compound of Lime possesses a most marvelous healing power, for combined with the pure Castor Oil by Dr. Wilbur, is prescribed by the medical faculty. Sold by A. H. Wilcox, Chemist, Boston, and all druggists.

NEW ADVERTISEMENTS.

CHICKERING PIANOS, "THE BEST IN THE WORLD." MATHUSHEK PIANOS, For Sale or Rent. AT REDUCED PRICES!



DO NOT HESITATE TO CALL AND EXAMINE, OR Send for a Catalogue. MASON & HAMLIN Organs, also STERLING Organs, very cheap.

Musical and Musical Instruments. P. WERLEIN, 135 Canal Street, NEW ORLEANS.

Solid Silver.

Made by the GORHAM MANUFACTURING COMPANY, Providence and New York, and stamped should be for sale in the stock of STERLING every first-class Jeweler in the United States, and if purchasers insist upon buying this make of goods they will be sure of securing the best quality of ware made 925/1000

while, if they are apt any other trade mark, there is no such absolute guarantee, other makers having two, and sometimes three different grades of goods, but the GORHAM Trade mark is never used on any other than English Sterling.

GORHAM MFG. COMPANY, SILVERSMITHS.

For sale by Jewelers throughout the United States.

L. AND N. R. R.

WEDNESDAY EXCURSIONS, Via Mobile Fast Line.

On WEDNESDAY, July 26, and continuing every Wednesday thereafter, this Management will run Wednesday Excursions to OCEAN SPRINGS AND RETURN.

Only \$1 Round Trip.

Trains will leave depot foot of Canal Street at 7:17 A. M., returning some evening.

JOHN KILKENY, Asst. Gen. Pass Agent.

MISCELLANEOUS.

Collegiate Institute

AT BATON ROUGE, LA.

25TH SESSION, BEGINNING ON MONDAY, 1882. This is a select Family Boarding school for ladies, limited in number, where they are prepared for college, or for the business and professional pursuits. The present year of the Third Hall is given to the health of the mind and of the body. The health of the mind is the foundation of the body. For particulars and circular apply to W. H. A. M. or Dr. Principal, or J. B. Massie, A. M. Assistant.

THE UNIVERSITY OF MISSISSIPPI

AT OXFORD.

Tuition free to everybody but law students. This institution will open its next session September 25, 1882. The course is to complete the Faculty is large, able and efficient. The course is very moderate. All the departments—Law, Literary Science, Arts and Preceptor—are in force and open as usual. The whole institution is open to ladies for the purpose of education. This College does not charge tuition, but it does charge for board and for the purchase of books. It is a very desirable place for the poor young men of all persuasions.

East Mississippi Female College.

MERIDIAN, MISSISSIPPI.

REV. J. W. ARKIBSON, A. M., President. The College Department for the next term of this well-known school will open on Wednesday, September 13, 1882. The list of this institution, its successful operation for the past eleven years, its endowment, its established in the midst of the surrounding public, its thorough discipline and complete course of study, its superior faculty, complete equipment of all modern sciences. This College does not charge tuition, but it does charge for board and for the purchase of books. It is a very desirable place for the poor young men of all persuasions.

H. DUDLEY COLEMAN & BRO.,

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MANUFACTURERS, DEALERS,

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At our Foundry, Factory and Machine Works here, on Esplanade, from Mobile to China, we make all varieties of FOUNDRY WORK and are prepared to contract for:

STORE FRONTS,

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Costings of all Description.

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Our prices are based on the cost of labor and material and will be found to be as low as strictly first class goods can be purchased for elsewhere.

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NEW GOODS.

GRAT REDUCTION IN

CARPETS,

Tapestry Brussels,

Seventy Cents a yard up to \$1.05.

Wilsons, Axminster, Velvet, Moquette, Brussels, Ingrains, Three Plys, Window Shades, Lace Curtains, Cords, Naps and China Slating, Turkish Rugs, Green Cloth, Rugs and Mats in great variety.

A. BROUSSEAU'S SON,

17 Chartres St.

Call and see for yourself.

Is More Perfect, Costlier to Make, More Durable, and made of

Finer Material than any other Machine, and

SOLD FOR LESS MONEY.

NEW HOME!

SEWING MACHINE

It is More Perfect, Costlier to Make, More Durable, and made of

Finer Material than any other Machine, and

SOLD FOR LESS MONEY.

NEW HOME.

HEADQUARTERS, 170 CANAL ST.,

GUSTAV SEEGER,

Sole Agent.

Agricultural.

SAVE THE MANURE.—The importance to the farmer of the manure made on the farm is not sufficiently appreciated by a majority of them; hence it is that line upon line and precept upon precept in order in connection with it. The facts and recommendations contained in the following paragraphs will bear frequent repetition: Nitrogen and phosphoric acid are the most costly and most potent elements of fertilization, and in many soils they are the only elements which need to be supplied. Hence such dung of animals as supplies the greatest quantity of these elements is the most valuable. The fresh dung of swine when they are well fed is richer than that of horses, sheep or cattle. The following figures represent the amount of these two ingredients found in 1,000 parts of fresh manure of the different animals. Thus, 1,000 parts of horse manure contain 4.4 parts nitrogen and 3.5 parts phosphoric acid; 1,000 parts of cattle manure contain 2.9 parts nitrogen and 1.7 parts phosphoric acid; 1,000 parts of sheep manure contain 3.5 parts nitrogen and 3.1 parts phosphoric acid, while 1,000 parts of pig manure contain 4.1 parts nitrogen and 4.1 parts phosphoric acid. Save all the manure. The fall and winter months are the best seasons for applying it. Frequently it is advisable to plow the land before spreading the manure, so that the essence of the manure may not be washed away. If the ground be open and loose, the whole strength of the manure is washed into the soil. Grass grown on manured land gives a more nutritious fodder, richer, especially in albuminoids, than that grown on unmanured or poorly manured land. The difference is sometimes as great as ten per cent. —Prairie Farmer.

RAISING PIGS.—Pure air helps to make pure blood, which, in the course of nature, builds up healthful bodies. Out-of-doors pigs would not show as well as fairs, and would probably be needed over, judges and people who have been taught to admire only the fat and helpless things which get the prizes. Such pigs are well adapted to fill hard jobs, whereas the standard of perfection should be a pig which will make the most ham with the least waste of fat, the longest and deepest sides, with the most lean meat. It should have been enough to allow the pig to run in the open air, and to feed him with all kinds of food, and to let him do his own work, and to let him develop in all his parts. Pigs which run in a range or pasture have good appetites—the fresh air and exercise give them this—hence they will eat a great variety of food, and much coarser than when confined in pens. Nothing need go to waste on the farm for lack of a market. They will consume all the refuse fruit, roots, pumpkins and all kinds of vegetables, which will make them grow. By extending the root patch, and planting fodder corn thinner, so that hobbins will form on it, and by putting in a sweet variety, the number of pigs may be increased in proportion. A few bushels of corn at the end of the season will finish off the pig. The pig pasture will be ready the next year for any crop, and ten times the advantage accrues to the farmer than if the pigs were confined in close pens, for as pigs are usually managed on the farm but little manure is ever made from them. —American Agriculturist.

ASPARAGUS.—This delicious vegetable product is quite a rarity outside of city gardens and village farms. It is deserving a place on every farm, and once a good patch of it well started, it will last a lifetime, with a little care annually. Any good, rich, light and well drained soil will grow it, and it may be made very rich and plowed deeply. Sow the seed in as good season as the soil will admit, one and one-half inches deep, and a foot apart. Precede to sowing soak the seed twenty-four hours in warm water. Keep soil mellow and free from weeds. The following transplant into rows two feet apart, setting the crowns four inches beneath the ground and the plants a foot apart in the row. The plants at first should be only covered slightly, drawing the earth about them as they grow until the ground is level. Each autumn mulch heavily with stable manure as soon as the ground begins to freeze; fork in the manure carefully each spring. Keep clear of weeds and cut out seed stalks to prevent seeding. The third year the bed may be sparingly cut, and after the third year it will produce abundantly. There is but little choice in varieties, but more in cultivation, so that it is season through May and June. Care should be taken not to injure young shoots in forking the manure in, or cutting the stalks. It is very palatable and healthful, and adds not only variety but luxury to the farmer's bill of fare. —Maine Farmer.

FARMER'S HOMES.—There's no place like home. Much has been said and written about what should be done to make a model home for the farmer. Made up this great country is largely of farmers and farms, its pride should be in the attractiveness of farmers' homes. We do not speak now of the interior, but of the exterior, of the home. The results which might be attained if a united effort should be made by the farmers of the country to improve their homes by the cultivation of trees, shrubs, and flowers, would be incalculable. Indeed, often very often—a farm house is remembered by the passer-by, chiefly for its unattractiveness, owing to an entire absence of all ornamentation—not a flower, shrub, or tree, to be seen, and perhaps not even a fence inclosing the rusty grass-plot. No place is so retired that the ornamental and the beautiful can be dispensed with. The surroundings of home have much to do with the respect which the children have for it, and long years after its appearance will go toward making up the pleasant or unpleasant memories connecting themselves with it. The farmer can not afford to neglect beautifying his home. It will add greatly to the contentment of the children and awaken a just pride in the hearts of the wife and of the farmer himself, to surround his home with those attractions which man is ready to contribute. Let every farmer whose home may as yet be wanting in this respect, give the matter his careful thought.

STICK TO THE FARM.—We need in the country, and on the farm, the very class of wide-awake and energetic boys that at the beginning of each winter season thoughtlessly hurry off to the large cities with a view of obtaining some more genteel occupation than that of farming. The business colleges in the "plum" that lure him from a pursuit in which he is sure to make a good living, and, if diligent, ultimately secure a competence. It is a fatal mistake on the part of thousands of farmers' boys, to suppose

that after a few months' study in a commercial college, they will be fitted for a position in some first-class wholesale establishment, supercede some of the old clerks, and march right on and become head book-keeper, and then partner in the establishment. No greater mistake could be made. Actual business is so different from the mere theory of it, that it is necessary to completely drop the latter from the mind, before it is able to grasp, to do, the former. Real success in any business depends upon experience, the beginning at the bottom, and step by step working one's way up. —Jonesboro (Tenn.) Journal.

LIQUID MANURE.—"It simply does wonders," said a gardener to us, many years ago. That expression well describes the effects of liquid manure judiciously used. Because a little is beneficial, it will not do to conclude that there can not be too much of a good thing, and make the soil sodden with it. The soil requires to have the air permeated, and it made wet, even with rich liquid manure, the plants will suffer. It is well to have a tight cask of some kind, sunk in the ground, into which the soapy wash water and the chamber slops may go; those of themselves will be excellent fertilizers. The fertilizing quality may be increased by the addition of cow manure, manure from the hen house, sheep droppings, etc. The object here to be taken is not to have the liquid too strong. It is better to err in the direction of weakness. Twice a week is often enough to apply it, and then only to plants that are growing. In the absence of other manures, Peruvian guano, at the rate of an ounce to a gallon of water, is the best substitute. Nothing else will so increase the productiveness of a small garden as the proper use of liquid fertilizers. —American Agriculturist.

TO KEEP PEAS FROM THE WEEVIL.—A Missouri farmer, writing to the Rural New Yorker, makes the following suggestion in regard to the preservation of seeds: "I have saved my small peas and peas for the last two years from the weevil by shelling out the seed and putting it in empty baking powder cans along with small bits of gum camphor. Before I tried this remedy I lost nearly all the seed. I saved, but since then I have had no trouble. Three pieces the size of a bean are sufficient for a pint can—one in the bottom of the can, one in the middle and one on top. By the way, I find these empty baking powder cans very handy and convenient for keeping seeds. I have a number, and by jabbing them and having a shelf made to hold them I find them very necessary, for by their means I can tell at a glance just what is in each can, and they keep the seeds dry and unexposed. A little care in saving them as fast as they are needed will prove quite convenient in saving seed, and by taking pains always to save the best and earliest produce for seed one is sure to have good seed, besides saving considerable expense every year in purchasing what one might save with very little trouble."

THE NO FENCE LAW.—In his admirable address before the State Agricultural Convention of Georgia at Augusta, Col. A. P. Butler, Commissioner of Agriculture of South Carolina, held that the agricultural interests of the country were so much greater than the stock that the latter must give way to the former. The cost of boundary fences in South Carolina, he said, was \$14,000,000, and at an annual cost of \$2,500,000. The abolition of fences in South Carolina amounted to two years' remission of all the taxes in the State. He thought the abolition of fences would be equally advantageous to Georgia. He had no doubt that the annual cost of building and maintaining fences in Georgia amounted to, if it did not exceed, the value of all the stock in the State. The no fence law had now become so popular in Anderson County, where it was first adopted, that no voice can be found in favor of its repeal. The no fence law encouraged the breeding of better stock. He believed that the general adoption of the no fence law would greatly promote the interests of agriculture. —Southern Farmer.

The great secret of French success with poultry seems to me to lie mainly in their painstaking, and they are decidedly a painstaking people. They give close attention to the little things as well as the greater. One thing they give special attention to in poultry raising is the temperature, so that it is as nearly even as possible. Though the climate is favorable, they still try to improve upon it, and so avoid very much of the extremes experienced on our side of the Atlantic. In this way they succeed in having eggs in plenty in the winter as well as in summer, and succeed in rearing nearly all the chickens which get safely out of the shell. There is very little yet done in this part of France as to artificial incubation. The hen is considered the best incubator as well as the best brooder. —Letter from France.

ADVICE TO SHEEP-RAISERS.—The "Bee says": "There is a remedy for every trouble, and there is one for sheep 'pulling their wool.' Sheep nibble their skin and pull the wool comes off the skin itches, and the wool comes off easily because there is inflammation. The skin is red and hot in these places. The cause is disordered blood, produced by dry food and it is always worse when there is a good deal of sweat on the skin or fodder, or dust on the hay, which is generally the case after a dry summer. The remedy is to give a teaspoonful of cream of tartar and the same of sulphur in molasses; put on the back of the tongue with a thin piece of wood or a spoon once a day for ten days."

SEA ISLAND COTTON.—The Southern States and Egypt are the only two countries which give the supply of long staple cotton. Attempts have been made by the British government to stimulate the cultivation of the cotton in India, and other possessions which will produce it, but with little or no success. The cultivation of this particular staple is falling off in the United States, owing to the high prices of labor, which gives Egypt so much the advantage. The latter country is now in a very unhappy position and there is likelihood of a civil war, in which case, long staple cotton will command high prices. Those who have planted this year may reap the benefit.

The horse has the smallest stomach in proportion to his size, of any animal. Fifteen or sixteen quarts is its utmost capacity. Horses are generally overfed and not fed often enough. A horse's digestion is very rapid, and therefore he gets hungry sooner than a man. When he is hungry, he is inefficient, and wears out very rapidly.

Household.

COTTAGE CHEESE.—Wherever a cow or cows are kept, the cream is regarded as the important part of the milk, while the skim milk goes to the pigs or the poultry. Of course it is thus utilized and ultimately comes around as food, but it may be better to make a more direct use of it. The skim milk contains a valuable portion of that most nutritious food; in taking the cream, only a part of the nutriment is removed. The skim milk is allowed to become sour or "clabbered." The pan is then set upon a cool part of the stove to warm gently, or upon the top of a kettle of boiling water. It should get no warmer than the heat of new milk, when the whey will appear clear and separate from the curd. When separation takes place pour the whole into a bag of thin material, and hang to drain. When it ceases to drip, turn the curd from the bag and mix with salt and a little sweet cream. —American Agriculturist.

APPLE THIEF.—Take ten good-sized apples (tart and well-flavored), a cupful of sugar, the grated rind of a lemon, two eggs, half a pint of milk, and half a pint of whipped cream. Peel, core and slice the apples, and place in a sauce-pan with the grated lemon peel; stew till tender; add the sugar; boil up once, and strain through a sieve. Add the milk, and cook until a little more sugar. Put into a glass dish to cool. Boil the milk; add the beaten eggs and a little sugar, and stir rapidly till it thickens a little; let it cool, and strain it over the apples. Whip the cream with some sugar and a few drops of lemon juice, and heap it up high on the custard. One of the whites of the eggs can be saved out and whipped up with the cream.

BEAN SOUP.—Pick over one pint of dried beans and wash them in cold water; peel and slice an onion, put in a sauce-pan and fry it brown; with a tablespoonful of drippings; ham or bacon fat preferable. When brown, put the beans in with the onion, pour on three quarts of cold water, and boil slowly; every fifteen minutes add one cup of cold water until a quart has been used; mix one tablespoonful each of flour and butter to smooth paste, and fry some half-inch bits of stale bread with a little butter. As soon as the beans are soft put them through a sieve with a potato masher; put them again in the sauce pan with their broth, stir in the paste, let the soup boil once, and serve with the fried bread in it.

BRAISED TURKEY.—Truss the turkey as for boiling; stuff it with either sausage meat, forcemeat, chestnut stuffing or truffle and chestnut stuffing. Line the bottom of a braising pan with slices of bacon; lay the turkey on these and place more slices of bacon on the top of it. Put in two carrots and two onions cut in slices, and sweet herbs, parsley, bay leaf, a clove of garlic and whole pepper and salt to taste; moisten with some stock and a tumblerful of sherry. Lay a round of buttered paper on the top, put on the lid and braise with a moderate fire (under and above) for about four hours; then serve with the gravy strained and freed from excess of fat.

OLD-FASHIONED APPLE DUMPLING.—Mix a pint of prepared flour with a cupful of finely chopped apples, with cold water, roll out, slice the apples in a heap and draw the four corners together as for an old-fashioned "turn-over," make the edges stick by wetting them; lay the dumpling in a cloth dipped in boiling water and then flour, fold it over, pin and tie firmly, and place in a kettle of boiling water, with an old kitchen plate on the bottom to keep from sticking or burning; boil an hour and a half without stopping. Serve with brown sauce, or maple syrup, or sugar and cream.

APPLE JELLY.—Pare, core and quarter two dozen large, spicy sour apples; boil them in enough water to cover them, until very soft. Strain the juice through a flannel bag made into a cone. If the juice does not drop through the small end very clear strain a second time. To each pint of juice put three-fourths of a pound of white sugar. Boil the juice till quite clear before the sugar is added. Turn in the sugar and boil fifteen to twenty minutes. Every pint of jelly add the juice of one lemon. —S. O. J., in Country Gentleman.

MUTTON SOUP.—Boil a leg of mutton from two to three hours and season with salt, pepper, and about a tablespoonful of summer savory rubbed fine. Just before serving add noodles made in this way: Beat one egg light, add a pinch of salt, and flour enough to make a stiff dough; roll out in a very thin sheet, dredge with flour to keep from sticking, then cut in lightly, break up one end and shave down fine like cabbage for soup.

TO BOIL FISH.—In boiling fish, use invariably cold water. If a fish is put in boiling water, the flesh being softer than the meat of animals, the act of boiling is likely to soften it, besides causing it to break up. When the water is boiling, in which the fish has been placed, remove it from the fire and allow the fish to simmer. A boiled fish is done when the fins can be easily removed. —E. G. Blackford.

OMELETTE.—Break three eggs and beat for one minute with a half spoonful of salt and a fourth as much pepper; have your pan hot with a tablespoonful of melted butter in it; pour in the eggs, scatter over them three crushed square crackers, and when cooked sufficiently roll the omelette toward one side of the pan by slipping a fork under one side and turning it over. Place the omelette on a hot dish and serve at once.

BOSTON PIE.—(Without shortening.)—Three eggs, one coffee cup of coffee sugar, one and one-half cups of flour, one teaspoonful of cream-tartar, one-half teaspoonful of soda, salt. Bake on two round tins, when cold split and fill. Filling—two eggs, one half cup of flour, one cup of coffee sugar, stirred in a pint of boiling milk. Flavor with vanilla. Stir constantly to keep from scorching; put half in one pie; put on the top and sift pulverized sugar on, or put on frosting.

GREEN CORN PUDDING.—Grate a dozen ears of corn; season with a teaspoonful of salt and half a tablespoonful of white pepper; add the yolks of four eggs, beating them well in two tablespoonfuls of butter, warmed; a quantity of milk; and last, the whites of the four eggs, well beaten. Bake in a moderate oven for an hour, covering with a piece of letter paper if it browns too quickly.

MISCELLANEOUS.

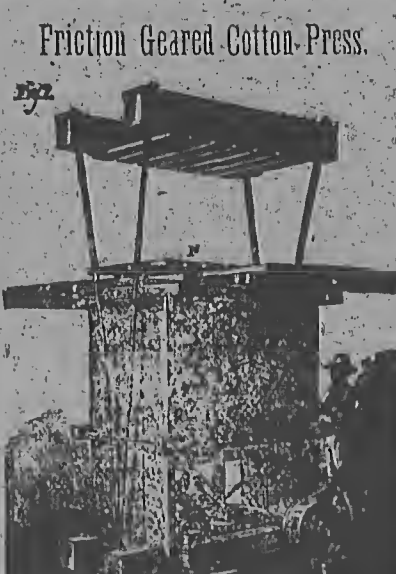
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St. James	1:20 P. M.	1:20 P. M.
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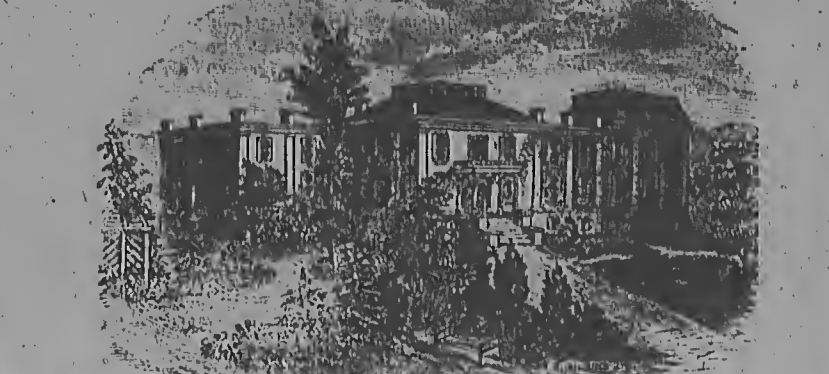
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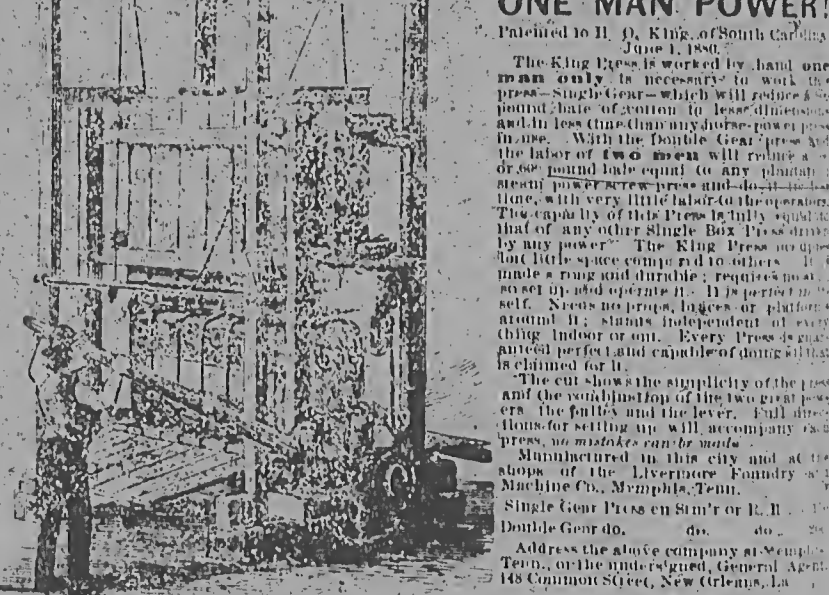
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NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, July 18.—The design on the monument to be erected over the grave of Thomas Jefferson at Monticello, Va., has been approved by the Secretary of State. The monument is to consist of a plain granite obelisk, in accordance with the request of the deceased. A granite platform twelve feet square will be reached by two steps nine inches high. On the platform will be a cubical die of granite, which will be surmounted by an obelisk. The following inscription will be put upon the obelisk in golden letters: "There was buried Thomas Jefferson, author of the Declaration of Independence, of the statute of Virginia for religious freedom, and father of the University of Virginia." On the die will be the words: "Born April 2, 1743, O. S.; died July 4, 1826."

The cemetery will be surrounded by a handsome fence of wrought and cast iron. The entrance will consist of a gateway of very ornamental and handsome design. The monument will be erected near the fence, and the panel of the fence opposite the monument will be of an ornamental design somewhat similar to that of the entrance. Through this panel visitors will be able to get a good view of the monument without entering the cemetery.

Vicksburg, July 18.—The big dry goods house of Maurice Meyer was closed to-day on attachments amounting to \$249,430. Creditors are principally of New York.

New York, July 18.—The hearing of the application for a mandamus to compel the railroad to exercise their franchise, that is to compel them to move all freight offering, was up in the Supreme Court Chambers before Judge Haight. The case will probably occupy some time.

SPRINGFIELD, Ill., July 19.—Mrs. Abraham Lincoln was buried here to-day. All business, public and private, was suspended, and the streets were thronged with citizens. Gov. Cullom, Judge S. H. Treat, Gen. John A. McClernan, Hon. Milton Hay, Col. John Williams, Hon. S. Johns, Hon. J. C. McKim, and Capt. John A. Bradford acted as pall-bearers. The casket was completely covered with handsome flowers and garlands. The State officials attended in a body. Secretary Lincoln, the members of his family and near friends were the chief mourners.

Chicago, July 20.—Fifteen fatal cases of lockjaw, caused by wounds from toy pistols, on July 4, have been reported in this city and three in the country. Six boys have died in Burlington, Iowa, and three in Peoria, Ill., from the same cause.

JACKSON, July 20.—The Prohibition convention met here to-day. Twenty-five counties were represented by about one hundred delegates—two-fifths colored. The convention was called to order by Rev. Dr. Galloway, of Idaho. Judge J. W. C. Watson was made president. Eighteen delegates were elected to the National Prohibition Convention at Chicago in August, and a resolution was adopted to the effect that "it is the sense of this convention that it is expedient to form a State Liquor Prohibition Union, and to this end a committee of seven be appointed to prepare a constitution therefor and submit to this convention." Resolutions denouncing the law applying the revenue from the whisky license to educational purposes, and asking the Legislature to repeal the same was adopted.

WASHINGTON, July 21.—Congressman Robertson, of Louisiana, has received a reply from the postmaster-general, to his letter relative to the use of the mails by the Louisiana Lottery Company. The postmaster-general, in his reply, takes ground that the Lottery Company is a legal institution, and that he cannot, therefore, prevent the company from using the mails.

CLEVELAND, July 21.—The strike at the Cleveland rolling mill, which began May 8, may now be definitely pronounced ended. A committee of six strikers called on President Chisholm, at the company's office, to say that the men had been deceived into going into the strike and desired to return to work.

SAN FRANCISCO, July 22.—A detailed report of the Indian fight in Arizona on the seventeenth instant puts the number of Indians killed at fourteen, and confirms the reports of the loss to the troops.

TUCSON, Arizona, July 23.—A Globe City dispatch, dated July 20, says: Mr. Syshy came in to-day from Wild River country, and reports that his brother and four of his men were killed in Pleasant valley. Three brothers named Towksberry started from their ranch to notify Syshy of the approach of Indians, but never reached Syshy's place, and it is supposed that they and two men named Trevor and Wabam were killed. Two or three hundred Indians are reported at Wasatch, in the vicinity of Pleasant valley and Wild River country.

MEMPHIS, July 23.—The Sunday law is being rigidly enforced against cigar smokers. The back doors of saloons, however, are open, and there is no trouble to get a drink in any portion of the city.

WASHINGTON, July 21.—Gen. Gilson, at the request of Mr. Tulane, spent Saturday with him in Princeton. It is understood that Mr. Tulane will be largely to his donation, and to the scope of the institution to be established.

FOREIGN.

ALEXANDRIA, July 17.—Very few houses are now on fire. Refugees from Cairo report that a holy war has been proclaimed, and that Europeans are being massacred in Tanta, Mansurah and Zentzig. A consular has been killed at the last named place.

ALEXANDRIA, July 19.—The Eastern Telegraph Company's line between Suez and Alexandria is intact to within sixteen miles of Alexandria. Suez is quiet. The town is deserted.

ALEXANDRIA, July 20.—Arabi Pasha has ordered the Mahmoudieh canal, which supplied Alexandria with water, but it is believed that the greater part of the cisterns in the city have been recently filled.

LONDON, July 20.—The Daily Telegraph has the following dispatch, dated Alexandria, 19: Arabi Pasha proposes to kill all the Turks in Egypt. He says as there are not many threats to cut it is better to cut them now. Arabi has steam launches on Mahmoudieh canal bringing him provisions. This probably explains why he has not cut the canal. Arabi has shot the Egyptian sent out by the British to arrest him. The correspondent of the Times telegraphs that he understands M. De Lesseps has informed Admiral Seymour that the passage of men-of-war through the Suez canal constitutes a breach of its neutrality.

LONDON, July 21.—The Alexandria correspondent of the Times says: On the evacuation of Alexandria, Arabi Pasha issued the following proclamation: "Murders at the Khedive's instigation; the English killed with sword and shot, in revenge, the Egyptian soldiers killed at night with his women and children among the English, and returns to the shore in the daylight to order a continuance of the slaughter. Therefore, I issue my order to continue raising soldiers." A second proclamation of Arabi Pasha says: "The Khedive has imprisoned his Ministers at Alexandria in order that they may be instruments in English hands. The telegram dispatched by Arabi Pasha, authorizing the cessation of military preparations were forcibly extorted from him and are therefore invalid. An irreconcilable war exists between us and the English."

ALEXANDRIA, July 21.—The position in regard to the water supply is becoming alarming. There has been a fall of Mahmoudieh canal of two inches. Unless more troops arrive to enable Gen. Allison to drive Arabi Pasha from the pumping station, the consequences will be terrible.

CITY OF MEXICO, July 21.—The earthquake on Wednesday was more severe in many places than here, especially in the south. In Iguala a church is in ruins, and in Yanktepe a church fell, killing four persons.

LONDON, July 21.—A dispatch from Alexandria, says: To-day, 250,000, under an aide-de-camp of Gen. Allison, pushed beyond Milaha, six miles higher, to blow up the railway. They met some of Arabi Pasha's cavalry and several shots were exchanged. The Egyptians died after losing two dead and several wounded.

ALEXANDRIA, July 21.—Notables at a meeting in Cairo have adopted a resolution, declaring that the Khedive having violated the Constitution, is a traitor and have deposed him. They have also issued a proclamation declaring war with England, and summoning all good Moslems to fight against her.

The Bathol Camp Meeting will commence on Friday before the fourth Sabbath in August. The camp ground is between Mansfield and Pleasant Hill, La., in a salubrious country abounding in good cooling springs. Two or three miles away from the camp ground, there is a fine lake. It is a half mile from the train at Mansfield and a half mile from the train at Pleasant Hill. Distance from Mansfield twelve miles. Let everybody bring their own provisions—excepting preachers.

Ministers are respectfully invited, all living within one hundred miles of the camp ground are expected to attend.

Camp meeting at Cyprus Bayou. Camp Ground will commence Friday before the second Sabbath in August, it will be conducted strictly on the self-sustaining principle. Persons who cannot tent may make some arrangement with tent-holders, for their support by furnishing supplies. It will be much easier for each one to furnish his own support in this way than for any one to feed the people en masse.

There will be a public tent for the accommodation of those who prefer paying their money, which will be kept at moderate rates. This camp ground is on the Pacific railroad eighteen miles east of Shreveport, La.

The camp meeting at the Hoeh Springs Camp Ground will commence on Friday before the first Sabbath in August, at eleven o'clock A. M. Hoeh Springs mission, Brandon district, Mississippi Conference. Ministers are respectfully invited to be with us.

On account of the presiding elder not being with us on the first Sunday in August, the camp meeting at the Hoeh Springs Camp Ground has been postponed until Friday before the first Sunday in September.

The Providence Camp Meeting, on the Providence Circuit, Brookhaven district, Mississippi Conference, will commence on Friday evening before the first Sabbath in July. Services Friday night and will close Friday morning, August 4. The camp ground is fifteen miles east of Bayou near Rockport on Pearl River. The preachers of the district are specially expected to attend. Conveyance from Hazlehurst provided.

The camp meeting for St. Matthews Camp Ground is intended to begin Thursday night before the fourth Sabbath in August, four and a half miles southwest of Hickory, on the Vicksburg and Meridian R.R., will begin the self-sustaining plan. Conveyance for laymen at Hickory.

The Shiloh Camp Meeting will begin on October 10. It is ten miles east of the station and six miles southeast of Philadelphia. Conveyances from Philadelphia will run regularly to the camp ground. All ministers are invited and will be entertained.

The camp meeting at Smith's Camp Ground, on the Galien circuit, in Choctaw county, Ala., will commence on Friday night, before the first Sabbath in September. We cordially invite brethren of the ministry to attend.

The camp meeting at Morgan's Creek Camp Ground will commence on Tuesday, August 22, 1882, and continue until August 27. Will begin the self-sustaining plan, with a restaurant and boarding tent for the accommodation of the public. This camp ground is situated four miles west of the town of State Line on the Mobile and Ohio R.R., and of equal distance between Noble and Meridian. All ministers are cordially invited and will be amply provided for.

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, July 24, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	70-day	80-day
Full ordinary	10 1/2	9 1/2
Good ordinary	11 1/2	10 1/2
Good middling	12 1/2	11 1/2
Middling	13 1/2	12 1/2
Good middling	14 1/2	13 1/2
Middling fair	15 1/2	14 1/2
Sale today	100 bales	100 bales
Receipts since our last	496 bales	496 bales
Stocks previously	1,175,168 bales	1,175,168 bales

SUGAR, P. B.

Fair	7 1/2	7 1/2
Full fair	8 1/2	8 1/2
Prime	9 1/2	9 1/2
Choice	10 1/2	10 1/2
Yellow clarified	11 1/2	11 1/2
White clarified	12 1/2	12 1/2
Powdered	13 1/2	13 1/2
Crushed	14 1/2	14 1/2

MOLASSES, in 100 lb. P. B.

Common	45	47
Fair	46	48
Prime	47	49
Choice	48	50

RICE, Louisiana, P. B.

Common	5	6
Fair	6	7
Prime	7	8
Choice	8	9

GROCERIES.

Butter, P. B.		
Western	18	28
New York	19	29

Coffee, P. B.

Rio ordinary	8	8
Rio fair	9	9
Rio prime	10	10

Cheese, P. B.

English factory	—	—
Yellow factory	—	—

Candles, P. B.

Best tapers	15	—
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Corn Meal, P. B.

Choice K. D.	4 1/2	—
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Flour, P. B.

Superfine	—	—
XXX	—	—
Choice K. D.	6 1/2	—

Fish.

Mackerel, No. 1, in tubs	8 1/2	9 1/2
Do, No. 2, in tubs	7 1/2	8 1/2
Do, No. 3, in tubs	6 1/2	7 1/2
Do, No. 4, in tubs	5 1/2	6 1/2
Do, No. 5, in tubs	4 1/2	5 1/2
Do, No. 6, in tubs	3 1/2	4 1/2
Do, No. 7, in tubs	2 1/2	3 1/2
Do, No. 8, in tubs	1 1/2	2 1/2
Do, No. 9, in tubs	1 1/2	2 1/2
Do, No. 10, in tubs	1 1/2	2 1/2

Oils, P. B.

Cotton seed	—	—
Lard	—	—
Linseed	—	—
Castor	—	—

Soap, P. B.

Magnolia	—	—
Oil	—	—
Castile	—	—

Soda, P. B.

Crushed	—	—
Washing	—	—

Starch, P. B.

Course	—	—
Fine	—	—

Salt, P. B.

Course	—	—
Fine	—	—

GRAIN AND FEED.

Corn, in sacks, P. B.		
Yellow	—	—
White	—	—
Mixed	—	—

Oats, P. B.

Western	—	—
Red rust proof	—	—

Beans, P. B.

as Pork, 8 bb	21	00	22
y Salt Meat, 7 B			
Clear rib sides			
Clear sides			

—Life is like a roll of costly up-
rational passing swiftly through
hands, and we must embroider a
pattern as it goes. We can not w
to pick up a false stitch or pause
long before we set another.—An

BY T. F. B.

Both strength and pardon now are mine
Through Jesus' righteousness;
Lord, I will be forever thine,
And Christ forever bless.
Let all who would God's grace receive
"Only believe."

GOLDEN TEXT.—"Forgive us our debts, as we forgive our debtors."—Matthew vi. 12.

our Lord himself, who is the Finisher of our faith, wrought nearly all his miracles by a power received from his Father in answer to prayer offered in abiding and submissive faith, in which he waited his Father's judgment as to the way and the doors. True, there are instances of great works wrought by his own inherent supernatural virtue, as in case of the healing of woman with issue of blood and others, but this way was not his rule. His miracles are chiefly wonderful for this feature, that notwithstanding the Spirit's power was given him without measure, until his whole self was overflowing with divine virtue, yet he depended on his Father, waiting on him for the signal, deferring to him the how and when in all things, all the while knowing and proclaiming that the Father had turned over into his hands, by direct act of transfer, all power and judgment in heaven and earth. He had faith in God; to so eminent a degree that to accept his word and work was to set to your seal that God is true.

"When ye stand praying, forgive." To stand and pray is an evidence of confidence. Oh! we will not have to wait long for the answer. The Publican had only time to smite his breast before the answer came. When we pray with this sort of prayer, which is once we have faith in God and sees that the things he craves are clearly within the range of God's will; there is no time to bend the knee or prostrate the body. But praying for pardon is the supremest prayer, greater than moving a mountain from its bed to the sea. You must use both faith in God and faith in believing that your demand is in accord with God's will. Your soul must be poised; your heart quiet; its condemning voice must be still; without wrath and doubting. Has a brother fought against you in that he came pleading for mercy and pardon for his sin, and you refused him the bog; or have you done him some unrepaid wrong, and confessed it not? In vain may you cry to God for mercy. He that will not forgive and forget, or confess and restore when he has been the offender, but breaks down the bridge over which he must himself pass, for we all need pardon. It hath been quickly said, "When thou has forgiven thy brother, the man who hath pierced thy heart stands to thee in the relation of the seat-worm that perforates the shell of the mussel which straightway closes the wound with'n pearl.

Isaac Marsden's conversion was on this wise: One Sunday afternoon he attended a love-feast at the Wesleyan Chapel, and resolved, as a joke, to put down the names of all who spoke, and remember the substance of their remarks, that he might reproduce what

One more incident before we close this hastily-written sketch. Mr. Marsden was once preaching on the house of Obad-edom (11 Samuel vi, 10-12). He told the congregation that he had traveled ten times from York to Newcastle on the same line of railway. He had looked out of the carriage windows and enjoyed the varied scenery, and noted every object of interest by the way. But, although he had observed things so carefully, he had seen some new subjects for admiration and study on each journey, and he was sure he had not seen everything yet. Then he went on to tell them that he had gone ten times from Genesis to Revelation in his private devotions. He had read every chapter and verse carefully and prayerfully on his knees. Each time he had finished he flattered himself he knew the word of God thoroughly. But when he began again he was sure to find something that had escaped his notice previously. The last journey he

JOY A. M. JONES

At length the preacher, who already knew of my appointment for the next day, fifteen miles in the other direction, came to me and said: "Good-bye, as it is no use to ask you to go back to my house." As he turned away, I was somewhat alarmed at the movements of the others, all of whom did the same thing, and I was being left alone, with the exception of a few boys sitting on a log at no great distance. There was a brother, generous, good and true, five or six miles on my way, where welcome and rest awaited me, but how to get there I knew not. By this time I was in the seat, with reins in hand, and my fiery little blacks champing their bits, eager for the road. In answer to my question, one of the brethren kindly gave full and unfinite directions as to the roads I would travel, and closed by saying: "You will find it a rough way." It seemed unreasonable that a hungry man and two hungry horses, at the hour of two P. M., should start on such a journey, over such mountains, without prospect of rest or dinner, and wishing to give their additional time for reflection, ventured the question: Is there not another, a better way? Yes—much better and easier found, by two miles suddeñ. I saw plainly it was the only chance; and as the amusing incident of the itinerant preacher, asking a thoughtless class-leader to go home with him, though he lived at a distance of thirty miles, had just occurred to my mind, said: Brethren will some of you go home with me? The boys on the log gave expression to their amusement by violent laughter, others smiled, and one brother kindly said: "If you will make your abode at my house I will go." Well, sir, what is the distance? "About a mile." All right; it is more than a hundred miles to my house; it would take us three days to get there, but we will be at your house in fifteen min-

A Note from Bro. Rayner

Mrs. Abbott: Death, for some time
 past has been among us and we have
 sustained some heavy losses; but our
 loss has, doubtless, in every instance,
 been the gain of the subject of death.
 Among the triumphant, who leave this
 year conquered and now stand forth
 upon the eternal shore arrayed in white
 and with palms in their hands, we re-
 member the following: Bros. T. L. H.
 Carraway, John L. Lottin, James A.
 Bloom, Henry Kirkham, and Sisters
 Harriet Carley and Susan Hathorn.
 Some of these have passed away high
 in the Divine life. No doubts, no fears,
 no desires to live except to serve the
 will of God. With their last words
 they have testified to their perfect
 resignation and their satisfactory as-
 surance. Surely, "our people die
 well." Doubtless the gain in the death
 of these numbers is greater than the
 loss. They being dead yet speak. The
 influence of their godly lives is still
 among us and will long be felt. Al-
 though they are gone, their tongues are
 silent, their exhortations, their songs,
 their prayers, their counsels no longer
 heard, their facts no more to be seen
 radiant with the light of the glory of
 God, their places now vacant wherever
 we go, we miss them. Our hearts are
 sad, and we sympathize and weep with
 sorrowing loved ones. And yet there
 is more than counterbalancing benefit
 in this bereavement. We expect the
 influence of these lives and deaths to
 assist us in reaping a glorious harvest
 for the Master. Ours that God may im-
 press their hallowed memories upon
 us, and that we try their example may
 be brought nearer to him. And may
 sinners, through the influence that lin-
 gers, be brought into their inheritance.
 Soon many may be found to take their
 places.

[illegible]

THE BIBLE AND SCIENCE
Lawson, of Montreal, Canada, is
present number of the Princeton
has very decided testimony
harmony of science and revelation
says: "There is in certain
impression that in some way the
religious revolution, as contained in
Hebrew and Christian Scriptures,
antagonistic to science. It is
now or why, the answer is
shows ignorance of the Bible, of
natural science, or of both. The
conflict between science and re-
ligion was not a conflict with the
Scriptures with superstitions and
superstitions hostile to the Bible, for
the Bible is the remains of a
civilization trying to uphold them-
selves by biblical or ecclesiastical
means. The Bible is really the most
books as to the most facts, and the
non-committal as to theories of
science. The Bible does not touch science
never contradicts the truth of sci-
ence and is it not a remarkable fact
thought at the time when the
Scripture were written, physicians
was very crude and fantastic, as
attempts to explain the phenomena
of nature were utterly ludicrous and
false, yet they contain nothing
contradictory to the most
knowledge we possess? How is
the Bible was preserved from
errors and mistakes which every other

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLAWAY, Editor.

REV. J. W. ROSE, REV. W. L. C. HENNING
REV. C. W. CARTER, D. D. REV. J. S. WATKINS

THURSDAY, AUGUST 3, 1882.

The conversion of souls is the best argument against Agnosticism. "One thing I know, that whereas I was blind, I now see."

Bishop Parker is a class meeting Bishop. He strongly believes in the necessity for that honored institution in our later Methodism, and exhorts the preachers in District Conferences to revive its ancient glory and power. His is the proper course. He not only talks about class meetings, but he attends and talks in them.

The Mayor of Kansas City, Mo., issues permits to carry concealed weapons at \$2 each. Rather a dear price for the purchase of murders and manslaughters. The pistol was made to kill human beings. It is useless to the huntsman. Therefore to license the pistol is to grant the privilege of committing a homicide. We have long been in favor of the prohibition of the pistol.

The Rev. W. D. Dominick stated at the Meridian District Conference that in the town of Shubuta, his pastorate, after a short canvass recently, he found thirty-five Methodist families, and obtained thirty-six subscriptions to the Advocate. This rather exceeds our hope and motto—"The Advocate in every family." We offer grateful acknowledgments to Bro. Dominick for his good work and words, and pray that the paper in these homes may greatly assist him in his pastoral labor. To make its faithful and efficient co-pastor is our constant aim and determined effort.

The Rev. A. P. Parker, of Suchow, China, wrote, some time ago, a letter to the Nashville Advocate, in which he made a strong plea for more thorough and definite work in the country districts. This has been too much neglected by all missionaries in foreign fields. The idea of first capturing and commanding the "great centers," has consumed time, men and money to the sad neglect of the country places. We would not cripple any enterprises already projected in the large cities, but certainly favor a cultivation of the towns and villages. They are more readily reached and influenced. There is some heresy in this "great center" idea anyway. They are to be taken and held, but not for the reasons often given. Stations and churches are located there to convert their inhabitants, rather than to send out our influence over the country districts. A great city may be the key to a large territory in commerce or in a military campaign, but not so in religious work.

We have heard of a certain local church being represented in a high ecclesiastical council by a retail liquor dealer. At home he is prominent in the choir and Sunday-school, and doubtless ranks among the best paying members. All of which is a sin and a shame. The church can not be offered and represented by such characters and preach the doctrines of Christ. Think of a saloon-keeper praying for the Holy Ghost to guide him in voting for a Bishop or the call of a pastor! He is possibly under the influence of a spirit, but not the Spirit of the living God. The officers of a church should be men of solid piety, learned in the Scriptures, and above reproach in public and private life. Alas! for the cause of our Master when any denomination will so lower the standard of Christian purity as to be represented by a friend and companion of the still.

We are acquainted with a pastor who has charge of the Bible class in his Sunday-school, in which is regularly taught McPye's catechism on church government. But little is hazarded in saying that those young ladies are better versed in Methodist polity than many old members who have slumbered in the pews for years. Our cheeks burned on one occasion to hear a very elegant lady, and long-time Methodist, ask Bishop Wightman if he was "Bishop of Mississippi?" Not a member of the class above mentioned would display such ignorance. There is too little attention given to the indoctrination of our children in the history, polity and theology of Methodism. Our boasted liberality has degenerated into latitudinarianism. Too many of our young people marry out of the church. If a lady, she follows her husband; if a gentleman, he defers to his wife. A thorough knowledge of the church of their fathers would stay this matrimonial hegira.

Abraham Driving the Fowls Away.

Those are strange but suggestive words recorded in Genesis, xx, 11: "And when the fowls came down upon the carcasses Abraham drove them away." It seems only a simple parenthetical incident in a thrilling historical narrative, but it is more. This chapter marks an epoch in the world's history. Here the covenant is made with Abraham. He is promised the leadership of a family whose generations should exceed the stars in number or the sands on the sea shore. The land of Canaan was given for a possession, to be secured and defended by Divine power. As a confirmation of this promise he asks a sign. Sacrifices are, therefore, prepared and offered, but before they are consumed, birds of prey endeavor to steal them away.

To the mind of the patriarch this was not a mere chance or coincidence. It contained a lesson of national and spiritual portent. The primary reference doubtless was to the enemies of Israel—Abraham's Heaven-promised household. It was prophetic of their ceaseless and mighty struggles. Every day, as well as night, and to be guarded against ever-present and unrelenting enemies. Israel's history was a perpetual watching and driving away the eagles that would feed upon her very vitals. But there are spiritual lessons in these words we want to emphasize.

They illustrate the unrelenting opposition with which every Christian has to contend. He has not gained the final triumph when confession is made and loyalty to Christ has been avowed. Our after-struggles are no less severe than before we joined the company of God's people. The soul's enemy is ever seeking whom he may devour, whether in or out of the church. He not only prevents, if possible, our allegiance to the Lord, but endeavors to chill Christian zeal, weaken earnest faith, distort spiritual thought, and win away the heart's holiest affections. If he can not prevent the offering of sacrifice, he will try to steal the sacrifice itself from off the very altar.

Another lesson we learn is that our most sacred spiritual offerings and exercises must be carefully guarded. And this but expresses the experience of every Christian. We are not only careful to bring the offering, but to guard it after it is placed on the altar. This is true in our hours of meditation and prayer. They are disturbed by evil and distracting thoughts. Even the sweet balm given to prayer is invaded and profaned. When upon our knees, in earnest supplication, our thoughts wander off. Secular and worldly affairs obtrude themselves, and we are shocked to find that our devotional spirit has been stolen. When the Bible is opened it is difficult to fix and hold the mind upon the great truths written. No wonder the Psalmist exclaimed, in the bitterness of despair: "I hate vain thoughts." They are the vultures of our devotional hours. Communion with the Holy One is thus interrupted, and the soul robbed of its peace and joy. Paul uttered the experience of a tried and wearied spirit in these words: "When I would do good, evil is present with me."

This fact is further evidenced in the perversion of gifts and graces. Unless there is great watchfulness, our virtues—those we have most diligently cultivated—will be employed to sinister ends. To clearly see this we must particularize. (a) *It may be our Christian zeal.* Earnestness for the Master is a commendable and cardinal virtue. It is possible only to a heart of strong feeling and sanguine temperament. This earnestness brings prominence, which high position invites applause. Now, as theological and sectarian emulations arise, this man of ardent spirit soon finds that his zeal is more for the church than Christ, more partisanship for sect than zeal in winning lost souls. The eagles have stolen his sacrifice. (b) *It may be a gift in prayer.* One who thus excels soon discovers it. He becomes proud of his attainment, and his prayer is rather a tribute to his vanity than an offering of faith and humble love. We once knew a brother to become grossly offended and interrupt church attendance because he was not called upon to pray with sufficient frequency. Preachers have felt slighted that they were overlooked at Conferences and camp meetings, or were not put up at the popular hotels. Alas! while asleep the eagles came down upon the sacrifice. (c) *It may be abundant service.* We ought to abound in all good works. God requires it, and the world needs it. The fields are white unto the harvest, while laborers are very few. But this very toil and consequent sacrifice may be turned to our spiritual hurt. We are tempted to a pride of service destructive of Christian spirit. A nun recounts her labors

and privations, and feels that he deserves special honor. The Pharisee said: "I fast twice in the week, I give tithes of all I possess," etc. This was right and proper, but the true spirit of service had departed—the fowls had devoured it.

Another lesson must not be overlooked—the results of good service or benevolence may be perverted. Here is another call for care and watching. Great acts of benevolence have sometimes been diverted from intended channels. Colleges, founded and richly endowed for Christian education, have become the hot-beds of heresy. The offering was made to the Master, but the fowls came down, and there was no Abraham to drive them away. From all which let us learn that watching unto prayer is our only security.

The Ethics of Gambling.

This is the taking title of a well-written paper in the current (August) number of the North American Review, from the vigorous pen of Mr. O. B. Frothingham. As the author admits, the title is rather misleading. So gross and essentially immoral a thing as gambling has no ethics. But the discussion is clear and forcible, and we hope will find appreciative readers. Yet there is want of spiritual discernment in the exposition. The analysis and statement of its rationale we accept as far as presented, but it fails to expose its sin in the light of Scripture truth. He accounts for its prevalence and fascination on the following grounds: 1. The predominance of passion over principle. 2. The abhorrence of labor! 3. The illusion of sudden and great wealth. 4. The charm of chance. These points are sharply defined and abundantly illustrated by fact and argument. The subject is important, and needs present ventilation. Words of truth and soberness ought to be spoken, and with the voice of authority and thunder.

The author presents no remedy but the following: "The truth seems to be that the practice will have to be outgrown by the gradual elevation of mankind above the infatuations of passion." That certainly is a slow process, and offers no hope of speedy reformation. Mr. Frothingham thinks the improvement is already visible, but not so to our eyes. There may not be the grosser forms of gambling, that defied the scorn of society years ago, but in its subtle and insidious way has poisoned our commercial and social life to the very core. Indeed, the church, in some of its branches and places, has been infected with its deadly virus. This mania has crept into and corrupted, more or less, almost every line of business. Where once it was not tolerated, now it is condoned and respected. Gentlemen who command confidence, and occupy high social place, approve and practice it. What is the business in "futures," but aristocratic gambling? Merchants bid for custom by giving every purchaser of a certain amount a ticket or chance in some raffle or lottery. Lotteries ply their nefarious business in the face and defiance of law. Thus this passion dominates and poisons our social life. Evil, only evil, and that continually, are its bitter fruits.

It is a matter of humiliation that several of these grand lottery swindles have been legalized by Southern Legislatures. Alas! for our morals that sanction and perpetuate them. Without seeking a milder characterization, they are crimes shielded by law. Their tickets enfold the poison of a serpent. They are the blight and midwife of good morals and social integrity. And the mails and newspapers of the country carry, as on the wings of a death angel, this moral pestilence. All these forms of gambling are debauching the youth of our land. Tempting possibilities to sudden and great wealth are offered, which begot a distaste for the monotony of honest labor. Unless arrested, we will raise up a nation of gamblers. Who is so dead to parental pride and lofty principle as not to blush at the thought of being the father of a gambler? And yet this is the possibility and humiliation of our social life. Here is the terrible arraignment of this evil by Mr. Frothingham: "This is the final condemnation of all gambling, that it insults labor, sets the rules of life at defiance, vitiates character, taints every principle which society sanctions as the basis of permanent success, and coldly puts aside every consideration of rectitude which is the best result of the thought and aspiration of mankind." * * * Gambling is a mania, a rage, an irrational, instinctive impulse, like drunkenness or any other nervous excitement, only more deeply rooted, founded upon a greater number of supports, associated with a larger variety of vicious inducements—drinking itself, being one of them—and having a more comprehensive grasp on the imagination, more difficult, therefore, to eradicate than inebriety or

the social evil." What a picture! And yet we are legalizing and tolerating agencies and influences that will certainly produce a generation of such imbruted creatures. How careful every parent should be to keep the home-life pure. It may be that the game learned in the home-circle has created and intensified the mania in many a promising son. A deck of cards on the center-table of a Christian family has an ugly, dangerous look. We instinctively conclude there is something wrong. They are out of place—an intrusion and a snare. We do not expect to find there the highest types of piety, and a home in which apostles are born. We need a revival of conscience on this danger, and our duty.

Churchettes.

This is one word for little churches, and the Christian at work is responsible for its coinage. It is expressive, and suggests reflections. We are satisfied there has been an unwise multiplication of churches among us. Large, unwieldy organizations are not desirable, and should colonize as soon as practicable. That evidences spiritual growth and a healthy, vigorous life. But, on the other hand, a mistake is often made in establishing small, weak, non-supporting churches and pastorates. This is most generally done in the rural districts. Each little neighborhood wants a separate organization and a Sabbath appointment for preaching. If this demand is regarded, our efforts must be multiplied. And, as in these latter days, circuits have been reduced to about four appointments, made up of "churchettes," instead of good, strong organizations, we can easily account for the meager salaries our pastors receive, and the small offerings from each charge to our connectional enterprises. Instead of advancing they rather retard progress. They are a hindrance, and not a help.

There is an *esprit du corps* in church life which is lost in a very small organization. If there is a growing neighborhood, with the prospect of a speedy increase, that of itself will stimulate hope and effort. But in the ordinary "churchette" of a small community there is little hopefulness and enterprise. The numbers are too few to keep up a good weekly prayer meeting or class meeting, the Sunday-school is weak and poorly officered, and the whole enterprise seems as Bishop Keener facetiously puts it, on "the eve of a crevasse." There is an inspiration in a large church and congregation. The pastor is more active, a spirit of emulation is excited among members, enthusiasm is enkindled, and the grace of liberality is developed. "Churchettes" rarely pay well, even in proportion to numbers and ability. There is nothing to stimulate and evoke a spirit of benevolence. It lives at a poor dying rate—dying daily, but not to the world.

The connectional spirit never abounds in a "churchette." Isolated, having little communication with other communities, they develop a religion out of sympathy with general church work. They do not respond to any connectional appeal, for isolation has contracted their views and fettered any aggressive spirit. There will be found the loudest complaints against "too many collections." They believe "charity begins at home," and ought to end there. They inveigh against the presiding eldership, foreign missions and the episcopal fund. The Bishops and connectional officers get too much money, and a pastor ought to support himself and live no better than they do. This may strike some as an excessive coloring of the picture, but we think not. If two small churches in contiguous neighborhoods would consolidate the one organization, would show signs of life and vigor greater than the two when separate and independent. The pastor could do his work more thoroughly, and marshal his forces with more skill and effectiveness. Besides, the additional trouble of attending church service is almost nothing. When the horses have been harnessed, and the family seated in carriage or wagon, the ride of an extra mile or two is no inconvenience. Some families in large cities go further to church every Sabbath than their complaining friends in the country go once a month. This is a practical matter, and we bespeak for it the consideration of pastors and presiding elders.

The Death of the Good.

The death of a good man, however humble his sphere in life, is generally regarded as a public calamity. Goodness is a quality of such rare excellence, and of such sterling value, that communities follow good men to their graves with spirits shrouded in the pallidments of unfeigned sorrow. This shows that while the world despises shame, it

appreciates and loves and honors real goodness. This shows, in an unmistakable manner, that that Scripture is true, which says: "The memory of the just is blessed." The true man, the man who adjusts his principles and rights to the principles and rights of all others, in such a way that the adjustment will bring good to others as well as himself, in such a way as to establish a sympathy and harmony between himself and others, out of which shall flow the beautiful streams of helpfulness to refresh and invigorate the worn and weary souls around, such a man wins the sincere regard of his fellows while living, and attracts to his grave their sobbing hearts when dead. As bad as the world is said to be, there are some facts which tell us as we go along that in the great under-current of the world's thought and feeling, goodness of heart, manifesting itself in nobleness of life and self-denying work for others, is still at a premium. Detraction hushes its croaking tones when the voice of humanity raises its notes of lamentation by the bier of real worth. It has been said and believed by many that death and the grave level all distinctions, but it is not true. The heathen poet tells us that "death strikes with equal foot the palace and the cottage gate," but death does not equalize those who go down into the dark realm. Goodness of soul, exemplified in a life of stirring activity for the moral and mental elevation of the race of man, rears a monumental column, whose foundations are hid deep in the affections of human hearts, and whose lofty peak touches the sky and reflects upon the heavenly intelligences the bright beauty of a life on earth spent in doing good. The reason that goodness is so attractive, the reason that men love and reverence it wherever it is exhibited, is that this quality of character is a reminiscence of what man once was in his primal days, and a prophetic type of what he will be in the final regeneration of all things. This quality of character, manifested to the world of discordant melodies and dissonant harmonies, is the tuning again of a chord which has long been unstrung, and evoking therefrom sonnettes of song which have long slumbered in the chambers of memory, and this remembered music of long ago creates the yearning, hope that in the processes and developments of the Divine Providence the ultimate goal of a true manhood may be reached, and the grand pain of triumph roll its ravishing swirl of divine beauty over the soul.

Three Conferences in Three Days.

Meridian District Conference. We spent a most delightful day (Thursday) at Meridian, attending the District Conference. The session was opened at ten o'clock by the presiding elder, Rev. James A. Godfrey, who conducted devotional exercises. Bro. Godfrey has the zeal and elasticity of youth, and works like a Trojan. He lives on his district, but comes home occasionally to hang up his hat and repack his valise. The Conference sermon was preached, at eleven o'clock, by (Rev. D. G. W. Ellis)—a most appropriate and excellent discourse. It evidenced unusual analytical power, with precision of statement and an earnest, reverent spirit. In the afternoon an hour was accorded as to represent the Advocate. The hearty responses to our appeal in behalf of the old Conference organ were most grateful. We have not found more enthusiastic friends of the paper than in the Meridian district, and no doubt a large increase of subscribers will soon be seen. Bishop Keener was expected to arrive in time for the second day's session, and his coming was anticipated with no ordinary pleasure. We found a real home with Prof. Addison and family at the college. Many evidences of improvement were noted in this property since last we saw it, greatly enlarging the facilities of that vigorous and successful institution. Prof. Addison has a strong helper in Prof. R. J. Jones, a man whose clear, sound judgment is only equalled by his Christian modesty. The pastor, Rev. R. D. Norworthy, is doing a good work in that growing city. He has two eminent qualifications for a Methodist pastor—the courage and loyalty of his convictions and an industry born of Christian zeal. The reports from the charges were not made until Friday. After preaching at night we left, at half-past ten o'clock, for Jackson.

Jackson District Conference.

In the afternoon of Friday we went up to Madison station, distant only twelve miles, the seat of the District Conference. Rev. W. L. C. Himmick, the presiding elder, not having sufficiently recovered from a severe and protracted case of fever, was not present. We were pleased, however, to see in the chair the Rev. E. H. Moninger, elected to the place by the unanimous vote of the Confer-

ence. He had conducted the business with thoroughness and dispatch. Nearly all the pastors had reported, and generally their reports were encouraging. One fact was noticeable—the freedom with which brethren interrogated the one representing his work. Thus every important fact was elicited and emulation stimulated. An opportunity was accorded us not only to represent the church at the capital, a most excellent, harmonious, connectional congregation, but to speak a few words for the Advocate. An increased effort was promised to extend its circulation, and augment its efficiency for good. At night we listened to an earnest gospel sermon, full ofunction and spiritual eloquence, from Rev. H. R. Singleton. The large congregation was profoundly impressed. On the north-bound midnight train we left for Grenada, the seat of the

Grenada District Conference, and arrived there about five o'clock on Saturday morning. This district is in charge of Rev. K. A. Jones, a presiding elder of long and varied experience. Years have silvered his hair, but have not repressed the vivacity of his spirits or dimmed the radiance of his genial face. Prof. R. W. Jones, of Oxford, was at the secretary's table—one of the foremost laymen in Southern Methodism. The Conference was not well attended. A number of the pastors and a larger number of delegates were absent. On the general state of the church we can not speak, as we heard but one or two reports. The report on religious literature was presented during the morning session, and, after several amendments, was adopted. This report favored the New Orleans Christian Advocate as the organ of the North Mississippi Conference. If it should please the brethren of that Conference to adopt this Advocate as their organ, we shall be most grateful. The editor's personal relation to North Mississippi Methodism is sacred and intimate. Within its bounds he found a birth-place, and spent the years of childhood and youth. He was one of the charter members of the Conference, at its organization twelve years ago, and with many of its noblest men, of the older and younger generation, he enjoys an honored, intimate friendship. At eleven o'clock we preached to an excellent congregation, as best a weary, travel-worn editor could. The day was one of pleasant reunions. Rev. J. C. Carothers, the Presbyterian pastor of that goodly little city, was a class-mate at the University of Mississippi. Bro. O. F. Bledsoe was our class-leader during those student days at Oxford. These and other friends and brethren made the day glide swiftly by. At six P. M. we started homeward, arriving here at eleven o'clock, ready to preach, by appointment, three sermons on the Sabbath.

Brandon District Conference.

The Brandon District Conference convened at Morton, Miss., July 6, and was presided over by Bishop Parker with acceptability and profit. Fourteen out of the fifteen traveling preachers of the district were present, also a good attendance of the other members of the Conference. Examination into the various interests of the church, by the Bishop, was very thorough. Reports from the preachers, as a whole, were good, some excellent. From these reports is gathered the fact that the interests of the church, in the main, are advancing in the district, though in some particulars not as much as should be, especially family worship and class meetings. The religious exercises were interesting and profitable, being attended with the presence of the Holy Spirit, by which the children of God were refreshed and encouraged. The sermons of the Bishop, Dr. Galloway, R. J. Jones, of East Mississippi Female College, and others were refreshing and instructive to the hearers.

Our beloved presiding elder, A. M. Gunn, was present, in somewhat improved health, but still feeble. The Conference located a District High School at Newton, and trustees were elected. This is a splendid location for a school, and the liberal proposition of the citizens of Newton etc. encourage us to hope that at no distant day we will have a flourishing school in operation there, under the supervision of the Methodist Church. The presence of our new editor was greeted with pleasure, but he made us by an early departure. The Conference heard, with pleasure, through Bro. R. J. Jones, of the flourishing condition of East Mississippi Female College, located at Meridian. Dr. Spillman, of the Mississippi Methodist, was present during the Conference. This paper, though not a Conference organ, is doing a good work for the cause of the church and religion where it circulates. The committee made some interesting reports, but, as it would be demanding too much space to

Publish them all, I only send for publication the report of the Committee on Temperance.

The delegates to the Annual Conference are: Irvin Miller, W. M. Thornton, A. G. Mayers and W. L. Weems. Alternates: R. A. Tibbs and Jared Watts. The following resolution, among others, was adopted:

Resolved: That the members of this District Conference hereby express their appreciation of the presence of Bishop Parker as their presiding officer, and assure him of their continued love and prayers in the high and responsible position he is called to fill.

Newton was selected as the place for the next meeting of the Conference.

The hospitality of the citizens of Morton was handsomely demonstrated in the entertainment of the delegates and visitors, and was duly appreciated and enjoyed. After the usual resolutions of thanks, etc., the Conference adjourned.

IRVIN MILLER, Sec.

Seashore Camp Meeting.

Editor: I left the "Falls" in company with my wife on the thirteenth inst., and after a trip of thirty hours reached the Camp Ground. This Camp Ground is located on the Bay of Biloxi about halfway between Mobile and New Orleans. It is the favorite enterprise of Col. W. H. Foster, one of the prominent of Southern Methodists, and rests upon his heart even as the "Kavanaugh Camp Ground" rests upon the heart of our own Kentucky Presbyterian minister.

It was my first visit to "Seashore," and I pictured in my mind a place of great natural beauty; but the half had not been told. The grounds almost level, and covered with beautiful sod, have just sufficient descent toward the bay for the water to flow off. The shade is most plentiful and the trees seem to be part of "General Conference," as they are from all parts of the South.

There are of many species and the trees of their kind. There is a pure, fresh water, and also mineral springs on the grounds. The pavilion is about twenty yards from the water's edge, facing the sea, so that the audience is fanned by the sea breeze. Listening to the sermon, and grand waters spread out before me, with here and there a sail in the distance, I see not what more nature could have provided. The pavilion is a fine structure, and the speaker can reach the multitude without effort. The buildings number about seventy, and seem to be of convenience. Sailing, fishing, and sunbathing the most delightful. The society, of course, is the very best, and their hospitality is of the southern type. Ministers were sent from all parts of the South, and better preaching I have never permitted to hear. Clear, powerful, simple, able, earnest, of nonsense of every kind, and it was there, and then "the word of God" into the saving of more than four score souls. I came away in love with the place and people, and in debt to Bro. Foster, and my others. I would advise all who want a pleasant, healthful and comfortable retreat for the summer to purchase a lot and build a place at "Seashore."

H. G. JOHNSON.

July 27, 1882.

Among the Editors.

Editor of the Christian Advocate:

As I begin the work with a clear understanding of the precise thing to do. There are quick and sensitive nerves that are always ready to receive impressions and like to have a way of feeling and acting. They are subtle forces. They are in their working. Many of them are involuntary, and do what we choose to do. But these rebels, which naturally so impulsive and strong, can be educated. They can be subjected to discipline. By making them closely, we can find how to control them. Our mode of breathing, our arterial circulation, our food and exercise and sleep, and finally our mental habits, have to do with the kind of our life, and we must attend to this as a matter of fact. A little common sense would much to a man inside of him, and if he would apply this to the sort of wisdom inside of him, he would have far less occasion for it. First of all, therefore, let us learn the habits of the nerves, watch when and how they are into follies and blunders, take them firmly in hand and make them better methods of being, and resolutely keep at it until, by God's help, we get into the "under" as St. Paul says. No doubt the apostle had a

hard time in learning the art of managing that body of his. But he learned it, and so must we.

Methodist Recorder.

Man loves the mysteries. A cloudless sky and a full moon leave him unmoved; but the violet, which hides its blushing beauties behind the bush, and the moon when emerging from behind a cloud, are to him sources of inspiration and of pleasure. Modesty is to merit what shade is to figure in painting—it gives boldness and prominence. Nothing adds more to female beauty than modesty. It sheds around the countenance a halo of light, which is borrowed from virtue. Botanists have given the rose line, which tinges the cup of the white rose, the name of the "maiden blush." This pure and delicate hue is the only pure Christian virtue should have. A woman without modesty is like a faded flower, diffusing an unwholesome odor, and which the wise gardener will throw from him. Her destiny is melancholy, for it terminates in shame and repentance. Beauty passes like those flowers which bloom and die in a few hours; but modesty gives the female charms which supply the place of the transitory freshness of youth.

Zion's Herald.

Burke uttered a valuable sentiment when he said, "All men that are ruined are ruined on the side of their natural propensities." Let him who questions this observation, look around and see if he can find a solitary human wreck who is not stranded on some propensity of his nature which he has indulged to excess. On the other hand, let him find, if he can, a single example of a human being ruined by bringing his propensities into subjection to divine law. Let him strain his eyes searching through the dead centuries for one exception to Burke's assertion, and we are confident that, if he be honest-minded, he will confess that it can not be found. Unnumbered millions have been hopelessly ruined by giving the reins to their propensities; and of the unnumbered millions whose lives have borne the flowers of virtue and peace, not one has gained its fruitfulness except by placing his propensities under the control of the divine law. They are wild steeds; but every man who will accept grace for a bit, may bring them into subjection.

Nashville Advocate.

The true patriot and genuine philanthropist is the friend of Christianity. Christianity teaches love to God and love to our neighbor. Whatever modifies or neutralizes this divine teaching is of evil, and is destructive of human happiness. It is a misanthrope who would rob the world of the influence of Bible-teachings, and destroy the hope of the building disciple of the Lord Jesus Christ.

The Speculation in Breadstuffs.

We extract the following from the New York Herald to give it our hearty endorsement. The moral sentiment of the nation ought to frown this evil from respectable commerce:

None of the speculators who forced the price of breadstuffs a few days ago up to the highest point they have touched for years and now have got caught by the sudden drop which is reported in the Chicago markets deserves a particle of sympathy. A speculating enhancement of the price of necessities of life is a robbery of the home comforts of millions of innocent people, of what avail are nominally high wages to a workman if an advance in the cost of feeding and clothing his family accompanies them which is higher still? Whether the price of food and clothes is immorally inflated by a gang of speculators, through a trust, or by a gang of speculators, through a "corner," is equally a sin against public prosperity.

A Shift of Name.

About the most sensible words we have seen or heard on the change of name discussion which will not down, is from The Colorado Methodist. The whole question is clearly stated and satisfactorily answered in a few luminous sentences: As a voice from the great West, there will be no lack of respectful hearers. Too much stress has been put upon the change of name as a guarantee of success. The past sixteen years years of sharp competition, suffering all the passion and prejudice of sectional strife—challenges and refutes the statement. The history of Methodistism from its birth-hour, teaches us that a mere name is neither help nor hindrance. The name we wear was given in derision, and, on that account was accepted and has been our rejoicing. We need not so much a shift of name as consecration to God. Let the old revival power of Methodism be felt in our pulpits, hearts and homes, and no one word whether prefix or suffix will retard or impede our conquering march. We do not propose opening the Advocate columns to this discussion now, but as brethren are thinking on the subject, we want them to consider the thoughts of The Colorado Methodist:

The union with or without the suffix can not insure success. When we have been true to the principles of our history and have kept to the "old paths," we have won our way and have disarmed prejudice. Let us not suppose anything can impede our progress, but a spirit that tries to the world or that awakens before prejudice. A holy church will succeed anywhere and under any name. Again and again we have read, "The greatest obstacle, etc., have read." We do not care to discuss the name, but to deny that the name is the great impediment. If we trust in a shift of name to give us suc-

cess we shall be as truly shorn of strength as when the church has looked to wealth and education above spirituality. Let us be careful to be a peculiar people, unsponsored from the world, and living in the power of the Holy Ghost; so we shall both save ourselves and them who hear us.

The Lake Camp Meeting has been postponed to the first of September. Read and remember.

The four week's revival work of Mrs. Van Cull, at Oswego, New York, resulted in over 500 conversions.

The Baptist State Convention of Mississippi, is sustaining three men and their families in foreign mission work.

M. W. Payne, of Hannburg, Iowa, has given \$500 to Las Vegas Seminary, New Mexico, a Southern Methodist institution. That is the second expression of that brother's fraternity.

"Jesus a Total Abstinence," is the title of an article by Rev. Leon C. Field, in the Methodist Quarterly Review. If the taste of the title indicates the ability of the paper, we haven't time to read it.

Dr. J. G. Wilson, presiding elder of the St. Louis District Methodist Episcopal Church, South, reports every church in his district out of debt. Once in a while anything is the scriptural injunction to individuals and churches as well.

Prof. Wm. J. Vaughn, has accepted the chair of Mathematics in Vanderbilt University, made vacant by Prof. Brown's resignation. Prof. Vaughn, at the time of his election, was filling the chair of Mathematics in the University of Alabama.

Miss Francis E. Willard, has inaugurated a Temperance Training School. Its sessions will be held at Lake Bluff, thirty miles north of Chicago. The faculty are the leading specialists of the Woman's Christian Temperance Union. Miss Willard is an enterprising and indefatigable worker.

Ladies will hereafter be admitted into the department of Pharmacy, Vanderbilt University. No doubt they will make most excellent druggists. Any vocation that will enable a woman to earn an independent income, without plying the needle is a boon to the sex. Hereafter they have been shut up to hemming and stitching.

Mrs. H. C. Ewing, treasurer of the Southwest Missouri Conference, Woman's Missionary Society, reports receipts from December 29, 1881, to June 24, 1882, amounting to \$1025.00. This woman's work is prospering more and more. In zeal, organization, and grace of liberality they are an example to the brethren. "Awake, thou that sleepest!"

Rev. E. A. Garison, of White River Conference, and stationed at Helena, Ark., gave us a call this week. He has been seeking the benefit of the balmy breezes of our delightful sea-board to recuperate from the strain of the year's work. He represents the interests of the church in his Conference as generally improving.

Whisper to contributors, by the Sub. Did you not hear what the chief said last week about "Botany Bay"? You had better learn how to condense. Pack your thoughts, and then send them through the "compress," or they will not find room to be stayed on this earth. "Botany Bay" is the biggest place about this office, and a young editor may easily be made desperate. *Verbum sap.*

OUR COLLEGE ADVERTISER.

The University of Louisiana, located in New Orleans, asks for the patronage of our people by its advertisement in another column. The faculty is full, and proposed to teach whatever is worth learning. Fifth session opens on October 2. Connected with the university is a high school, to prepare boys for the college department. R. H. Jesse is the dean. Medical department opens October 15. T. G. Richardson, M. D., dean. Law department opens November 15. Hon. Carleton Hunt, dean.

We call the attention of our readers to the advertisement, in another column, of the Port Gibson Female College. This institution, under the management of President Bradford, is steadily gaining ground in the confidence of the people, as evidenced by the fact that the patronage last session was largely in excess of that of the session preceding. For catalogue address, Rev. T. C. Bradford, Port Gibson, Miss.

Nashville and New Orleans Christian Advocates.

We will furnish these two papers in clubs for three dollars and fifty cents net cash to accompany orders. This affords our friends a fine opportunity to avail themselves of reduced rates, and secure the two leading Methodist journals of the South.

Books and Periodicals.

We have received from MacMillan & Co., New York, a copy of "The Treatment of Common Accidents and Diseases." It is well recommended by the London Lancet, Public Health and other medical journals. It consists of two parts, 1. Rules of simple Hygiene, 2. Hints and Remedies for accidents and diseases. Price fifty cents. MacMillan & Co., New York.

Scripture Baptism, by Rev. Shotwell, Presbyterian Publishing Company, Richmond. This is a pamphlet of seventy-seven pages, and has reached the fourth edition. It is printed in plain, good English, and presents the points held by peo-Baptists with clearness and force. Some features of the argument are exceptionally good and we may find time to time give short extracts. In some sections the immersion heresy is disturbing the peace of our churches. There, our people need instruction and should have it.

Our Sunday-school publications are out in good time and style. Dr. Cunningham is a man of painstaking toil, and withal he has intense religiousness—a cardinal virtue in any writer for the young. His expository notes on the lesson we have always regarded as of a high order—equal to the best of our scholars, but they have a number of well-made writers, while this labor is done by one man. The Practical Application of the Lesson, by Dr. J. H. Carlisle is always fresh and suggestive. Methodist Sunday-schools should all use this literature.

The Century Magazine for August, "The mid-summer holiday number," is most welcome to our table. The success of this grand literary enterprise is the pride and marvel of our age. From small beginning, but wise planning it has risen to the first place in magazine literature. The frontispiece of this number is a portrait of Richard Wagner, and in the same issue there is a paper by Mr. J. R. G. Hazard on "How Wagner Makes Operas." An Aborigine's Pilgrimage, is the title of an illustrated article by Sylvester Baxter, descriptive of the recent trip of the Zuni Indians to Boston for the purpose of bringing back to Zuni, sacred water from the "Garden of Snirre." The Borderlands of Surrey, is a profusely illustrated article in the New Northwest, the first of a series of papers by Mr. E. V. Smalley, is a picture of a rich tract, "Steam Yachting in America," is another specially interesting and richly illustrated paper. The number contains much entertaining reading matter, and well deserves its great success.

The Popular Science Monthly for August, opens with an excellent second paper on The Physiology of Exercise. Dr. B. M. Richardson, discusses National Necessities and National Education. This part of the lecture delivered before the Society of Arts, April 3, 1882. Other articles in the tempting table of contents are as follows: Acoustic Architecture, Progress of the Germ Theory of Disease, A Gigantic Fossil Bird, The Book Men, About Elephants, The Chemistry of Sugar, Transcendental Geometry, My Spider, Suddenness of the Huh, How Plants resist Decay, The Populist's Contender of the South, Sketches of Byron, Adolph Eric Nordenskiold, Entertaining Varieties and Editors Table. We do not remember to have examined a more readable number of this able monthly than this. The yearly subscription is \$5, single numbers fifty cents.

Wide Awake, for August, is brim full of good things for the little folks. The Rat Catchers, illustrated, will be read with eagerness by our young friends who are fond of the sport. One feature we wish to mention specially, "The Magna Charta Stories." These in pleasing style, give a child a surprising fund of valuable historic information. Other articles might be mentioned, but we advise parents to subscribe for it and get it all. D. Lothrop & Co., Boston. 22-50 a year.

Musical Herald for July, Boston, has come to hand. This contains notice of the latest and best musical productions of the day, besides giving several pieces that are fully worth the price of the Herald. The literary articles are valuable to a student of music, or any one ambitious of enlarged culture. The price is only \$1.00 a year.

The Homiletic Monthly, for July, commends itself by articles from Abbott, Canon Farrar, Pope and others. Every preacher should put by \$1.00 to subscribe for this monthly. Published by A. D. F. Randolph & Co., 901 Broadway, New York.

Our Little Ones, for August, comes freighted with good things for the little people, and always ends with a piece of music. We recommend this monthly to all young ones. Price, 85-34 per annum. Russell Publishing Company, Boston, Mass.

Southern Musical Journal for July, gives us prose, poetry and music in large variety. This publication commends itself to the musical taste of our people. Published by Ludden & Bates, Savannah, Ga. Price one dollar.

A plaid shawl I was dealing out coffee and bread to a crowd of ragged tramps at the foot of Roosevelt street. The number of these mendicants grew so rapidly that he was obliged to ask one of the tramps to assist him. The assistance was readily given, and the hands of the assistant tramp slowly became clean, as they were alternately drenched with coffee and mixed with bread.

"How does it taste?" asked a Trinitarian reporter of a kindly wretch whose mouth he sprinkled liberally over the shawl as he "tramped" the word. "Bully!" Some the cause that held the ragged men, pushing them to one side, began preaching the gospel. He had not preached long, before, one after the other, the tramps wriggled from the front rank and slowly slipped away. Their places were filled however, by a more respectable class, who listened attentively and respectfully.

"The people who received the bread and coffee don't stay for the sermon," remarked the reporter to a policeman. "No," was the laughing reply. "they find the preaching too hard to swallow; the preacher ought to give them coffee and wash the sermon down." *Christian Intelligence.*

GERMAN MISSION CONFERENCE. Bishop Kooser has changed the time for holding the German Mission Conference from December 20, to Thursday, December 14.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Manager's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any complaints for our friends in the country with which we may be favored, while endeavoring our advertisers as being worthy of their patronage.

Thos. N. Y. Christian Advocate says: "George that's here is delivered in a way that bears the name 'Hell Gate Fireworks' upon them. This refers to the location of the fireworks, that it would be a good name for every lawless, dishonest and run shop in the country, and for every house of evil resort. These are all hell gates, even if they that go in know not that the 'gates are in the depths of hell.'"

Southwestern Co-operative Association, No. 40 Canal Street. This association has been in business for six years. Its position is constantly increasing, and the business has been conducted with general satisfaction. All engagements are met, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Thos. J. Carver, Manager.

"Well, my little man, aren't you barefooted this season?" said a benevolent gentleman to a New Haven youngster. "Guess not. We've been barefooted, I guess, since you were a baby. What a pity, what a pity! Well, my little man, I'm sure you're not barefooted, and he gave the boy a dime to atone for the neglect of the 'mother of mercy.'"

"KEEP IT IN THE HORSE"—that it may be promptly administered in all sudden attacks of Cholera Morbus, Cholera Infantum, Cholera, or any Affection of the bowels, for which Dr. J. C. Jackson's Indian Root is an efficient remedy. At this season of the year every family will find it a useful and reliable remedy.

Johnny, aged twelve, ran into the house and exclaimed, "I've found a treasure!" "What? A little baby out here with only two eyes and one nose?" "Good gracious!" exclaimed the startled mother, in a single breath, throwing up her hands. "Good gracious! you don't tell me! The poor little dog!" However did it happen?

Send the ADVOCATE to your friend for the next year and you will not regret it.

A country woman, to a parson, who had called to ask what a thing, the eldest, had just been called to school. "Why, he was 13 years old last week." "I'm sure," exclaimed the parson. "He must know what's everything now." "Parson," said the woman, "why, that's nothing. I didn't finish my education till I was 23." Country woman, "Lor, sir! You don't mean to say that you were such a thickhead as that?"

Mr. Philip Werlein, 135 Canal street, New Orleans. The well known and reliable piano dealer. Sells the Chickering and Maffei pianos at reduced prices, and at accommodating terms. These pianos have an old record especially the Chickering. The number and quality have not improved on. They last for a great many years. These pianos being the most manufactured more than thirty years ago. Messrs. Werlein and Hamlin, organs also. Werlein's organs can be had at the lowest rates from Mr. Werlein. Sheet music and musical instruments of all kinds are to be had at this great piano house also good second hand pianos at \$100, \$125, \$150 and \$175.

The story is told of an American visiting Montreal, who gave a dollar as a fee, said the waiter, "Sir, did you intend to give me a dollar?" "I did," said the man, "this is it and a dime more. I can only take it for ninety-two cents. Eight cents more, please."

THE GREAT JACKSON ROUTE.—Is the favorite toll summer resort. It has been rebuilt with steel rails, has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, safe connections, and accommodating officers.

Madam from the undrained Pontine marshes, near Rome, is a terror to travelers. After a long cure is an efficient protection from the disease, and a cure for those who have become its victims. It works just as effectively in all malarial districts on this side of the sea. Try it.

"John, did you take the note to Mr. Jones?" "Yes, but I don't think he can read it." "Why not, John?" "Because he is blind, sir." While I was in the room, he asked me where my hat was, and it was on my head all the time."

For increasing the physical and mental strength, and augmenting the faculty of endurance, nothing acts so like a charm as Brown's Trail Bitters.

Tourist: "I say, boy, what's the name of that fifty footer?" "Boy," "fifty footer." "Don't know." "What, lived here all your life and don't know the name of it?" "Boy," "No, the hill was here afore I came."

Forty Years' Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, teething troubles, and diarrhoea, acting on the bowels, and winches, by giving health to the child's rest the mother. Price twenty-five cents a bottle.

Reporter of London Paper (there has been a catastrophe on the line). "Well, Mr. Station master, anything fresh?" Station-master worried and irritable. "No, nothing worth. Only the paint boys leaning against."

Address all mail matter to New Orleans Christian Advocate, New Orleans.

The Judge "How many tonsies are there?" asked a teacher of a boy. "Seventy" answered the boy. "The present, the perfect, the imperfect, the phlegmatic, the first future, the second future and Outgar White." "Why," asked the teacher, "what tense is he?" "Oh," replied the boy, "he's intense."

NEW ADVERTISEMENTS.

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See our Agents throughout Louisiana, Texas, Mississippi and Arkansas.

MISCELLANEOUS.

Port Gibson Female College.

LATE COLLEGIATE ACADEMY. Resumes on Monday, September 18, 1882. Patronage for the fall term, which doubt that of the preceding session, notwithstanding the stringency of the times.

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The Vicksburg District Conference. Thoroughly equipped and fully abreast with the foremost. For catalogue address, Rev. T. C. Bradford.

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Fifth Session of Collegiate Department, begins October 2, 1882. Full Collegiate Courses in Languages, Letters, and Sciences, leading to Degrees. Adjunct High School to prepare students for Collegiate Department. Faculty of 12 Professors and 250 Students in Collegiate Department and High School during last session. Tuition free, \$5 per annum in High School and \$10 in Collegiate Department, including full course in Languages, Mathematics, Chemistry, Physics, and Mechanics. For further information and catalogue, address, R. H. JESSE, Dean.

Session of Medical Department, commences October 15, 1882. Full Medical Courses with special advantages. Nine Professors and 215 Students in Medical Department during past session. Address for details, T. G. RICHARDSON, M. D., Dean.

Session of Law Department begins November 14, 1882. Full Courses in Common and Civil Law. Four Professors and 25 Students during past session. For details address, CARLETON HUNT, LL. D., Dean.

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Marriages.

GARNER-COLEMAN.-At Whitfield, Ala., July 29, 1882, by Rev. J. J. Grace, M. R. Mr. James L. Garner, of State Line, Miss., to Miss Alice Coleman, of Whitfield, Mobile county, Ala.

Obituaries.

TRIDGE.-On the first day of March, at his residence in the parish of East Baton Rouge, La., surrounded by loved ones and friends, our brother, ALEXANDER R. TRIDGE, passed away sweetly, leaving behind him a devoted wife and a family of children.

Our hearts were made sad by this announcement. He was our friend, our brother, seldom in it our pleasure or privilege to be associated with such a man as was Bro. Tridge. "For me to live is Christ" was truly applicable to him. Savingly converted, he walked by faith always doing his duty in every place, and possessed with a strong will and a determined spirit he went forward in the full discharge of his Christian privileges. Religion to him was an ever-present reality, permeating every day of his life. His was not a cold, cursory faith, but alive to the interest of his Master and his church nobly did he stand by his pastor, working often with his own hands for his comfort. In the office of steward he was truly an exception. "One of the best I ever knew," was often said of him in connection with the office. Being deeply pious was the secret of his success. It was the writer's good fortune to be associated with him in the relation of pastor for three years. We had a chance to know him. The house of prayer was his element, and he how his soul would glow with holy zeal and burst forth with the shouts of praise to God. He has gone to the home of the blessed, gathered home to his Father to join in endless praise to him who washed him and redeemed him, to await those of his loved ones who are coming on. I am glad I knew Bro. Tridge. I am glad he died in the faith. I am glad his wife and children are following on in the way of religion and life. I will be glad to meet him and them when life is over and we all gather around the throne. The deceased was fifty-seven years old, and was born in the parish of East Baton Rouge. Wrote his wife of him: "Religion was his chief concern, and under all circumstances he was happy in the enjoyment of religion and all its privileges, and especially the services of the church of his choice. As he advanced in years he seemed to get nearer the cross. His trials are ended, his sufferings are passed. Our loss is his gain." Sweet submission to the will of God. May his grace sustain, and "kept by faith" may you go on to meet him in the eternal home of the blessed. To all the loved ones we point them to the same blessed hope and joy that sustained the departed. Truly a good man is gone from our midst, and his place will be hard to fill. "God bless his workers," but the work goes on.

LOVELL.-John P. Lovell, well known in this section as a leader in the church, has passed away. He was born in Georgia, March 17, 1817. His parents moved to this State when he was a child, and settled in this Covington county. Here he grew up and spent his life with the exception of a few years, which time his home was in Louisa county. He was married to Miss Mary A. Brown, July 19, 1848. Death robbed him of his inestimable companion on August 27, 1870. His second marriage was to Mrs. Maria Wilkerson, February 12, 1871. This Wilkerson, formerly a member of the Methodist Church, was a devoted and excellent wife, and his departure. He joined the Methodist Church in youth, loved and served it until death. He was once licensed to preach, and had his license renewed for some years. He was well posted in theology and enjoyed a good sermon as much as any other man. As a church member he was noted for his zeal, and for his active part in the services. His voice of prayer was familiar throughout this and adjoining counties. One of the sad thoughts in connection with his death is that we will no more hear him pray. You would feel from his prayer that he was earnestly entreating the Lord to face, night and morning to pray with his family. He loved the meekness, yes, all of them. He always sought them, and never tired of their company. He was delighted to have the preacher at his house. He could not only talk to them for hours, but ever tried. He knew all of the pastors that had traveled in this part of the work for more than forty years. He often spoke feelingly of Bro. Wilkerson, Drake, Wiggins, and others who had fought the right and gone on before. What a glory it must have been for a man to be loved by so many people, especially his ministers, to enter into the city where so many have gathered. Will he not be as fond of their society in heaven as on earth? As he loved his minister, assisted him in his work, and gave him a home, the minister will surely miss him now he has gone. The pastor with his family was boarding with him at the time of his death. He was afflicted with heart disease, consumption, and other diseases. He seemed to be unprepared to die, but he was not afraid to die. On the morning of May 31, 1882, he was released from the sufferings of earth and joined the general assembly and church of the first born on high. May we mourn him, "where congregations never break up and Sabbaths have no end." H. S. RAYNER.

SIMS.-Died at Eureka Springs, Ark., June 25, 1882, J. M. SIMS, of Ayovalles parish, La., born February 2, 1823. In the middle of his career, and at the top of his life, before decline in any of his vigorous faculties could be noted, a man of strength and force, descending with his goodly frame and proportions, has been suddenly cut down. No one is glad to see him, and no one is sad to see him. He was a man of great energy, and his death is a great loss to the community. He was a man of great energy, and his death is a great loss to the community. He was a man of great energy, and his death is a great loss to the community.

Independent. Faithful and upright in his dealings with his neighbors and dependents, bold and frank in his bearing, and unflinchingly good humored and courteous, every one could find nothing to blame in him, but his good fortune, planting was his passion, and the love which entered into and animated his work was to him more precious than its fruits. Among neighbors of exceptional industry and skill he was easily first and bore indistinctly the palm of successful planting, seeming to turn to his advantage and pluck a triumph from the very difficulties of each varying season. A useful and public-spirited citizen, a kind husband and father, and a liberal supporter of the Methodist Church in the neighborhood, he will be greatly missed and regretted by all classes in the community where he lived.

ADVERTISEMENTS.



"Throw Physics to the Dogs, Says Macbeth. Much of it might be as disposal of with advantage to mankind, but it would be lost upon the dogs." The "Secret" of this medicine, which Macbeth asked for in vain, is however, you should be able to get it from the TARRANT'S SELTZER WATER. It regulates the bowels and restores the system; is a positive specific for indigestion and constipation, promotes perspiration and induces sleep.

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Is a compound of the virtues of sarsaparilla, stillingia, mandrake, yellow dock, and the best of the roots and herbs that have been found to be of service in the treatment of the blood. It is the purest, safest, and in every way the most effective alterative medicine known or available to the public. The sciences of medicine and chemistry have never produced so valuable a remedy, nor one so potent to cure all diseases resulting from impure blood. It cures Scrofula, and all scrofulous diseases, Erysipelas, Rose, St. Anthony's Fire, Pimples and Eruptions, Pustules, Boils, Bells, Tumors, Tetters, Humors, Salt Rheum, Scald-head, Ringworm, Itches, Sores, Rheumatism, Mercurial Diseases, Neuralgia, Female Weaknesses and Irregularities, Jaundice, Affections of the Liver, Dyspepsia, Emaciation, and General Debility.

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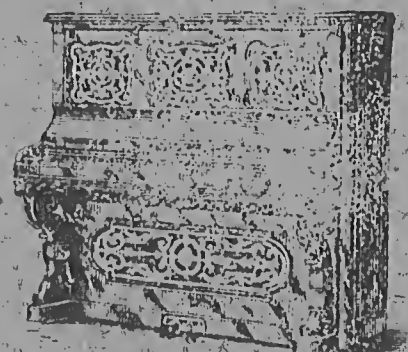
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MACHINERY, TIES, ETC.

JOS. B. WOLFE & CO.,
Cotton Factors,

59 Carondelet Street, New Orleans,

And General Agents for

DANIEL PRATT IMPROVED

"Revolving Head Cotton Gin,"

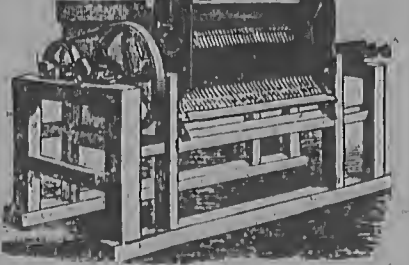
PATENTED JULY 15, 1873.

AND

Eclipse Hulling Cotton Gin,

WITH REVOLVING HEAD.

PRICES REDUCED.



THE REVOLVING HEAD GIN has been in use for the past ten years, and several testimonials have been added. It operates all friction at the ends of the cotton, and prevents the roll from breaking and gives a steady stream of lint from the same quantity of seed cotton than any other gin in use. The Revolving Head lightens the draft and allows the gin to run faster with less driving power, thus doing a great deal more work within the same time, while economizing steam or animal power, than any other gin. The seed being cleaned very close, the length of the staple is increased, producing cotton, on this account, of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the gin in every 100 lbs. ginned. Testimonials sent by mail on application.

ORDERERS AND CONDENSEES with large improvements also made by the Daniel Pratt Gin Company in work with these gins. Send for descriptive circulars.

JOS. B. WOLFE & CO.,

59 Carondelet St., New Orleans, La.

THE GULLETT IMPROVED

LIGHT-DRAFT

MAGNOLIA GIN.

The widespread reputation which the "MAGNOLIA" GIN has achieved in the hands of its competitors, and standing, as it does, alone and without a rival, at the top of the list, as the most complete and perfect Cotton Gin and Ginner, has caused certain parties to various sections to infringe the patents of the Gullett Gin Manufacturing Company, and to offer the same in appearance to the "Magnolia" at a reduced price. All parties are warned against the purchase of such gins.

The Gullett Gin Manufacturing Company, and its regularly authorized agents throughout the cotton-growing States, it is known as the "MAGNOLIA" GIN. It is known as the "MAGNOLIA" GIN. It is known as the "MAGNOLIA" GIN.

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PRICES CURRENT.

(REVISED AND CORRECTED WEEKLY.)

ADVOCATE OFFICE, New Orleans, Monday, July 31, 1882.	
Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.	
SOUTHERN STAPLES.	
Cotton, F. B.	To-day's
Low ordinary	10 1/2
Good ordinary	11 1/2
Medium	12 1/2
Good medium	13 1/2
High	14 1/2
Low extra	15 1/2
High extra	16 1/2
Lowest	17 1/2
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High	502 1/2
Lowest	5

Professor in Psychology: "Can we conceive of anything being out of time and still occupying space?" Insistent Student (thoughtfully): Yes, sir. A poor singer in a chorus."

Christian Advocate.

THURSDAY, AUGUST 10, 1882.

THE LIVING WATER.

My spirit was thirsty. The streams of earth
Came flowing by—and eagerly I drank.
Still, still I thirsted—drank, and thirsted still.
Then came the recollection of a fountain,
Of which I had heard, whose water pure,
When tasted, eddied the thirsty soul.
Then I longed for that cheering draught,
And sought it eagerly. This path and that
Was anxiously pursued, and memory loudly spoke
Of sighted fountains, nay, of streams.
To drink and live.

Despair was coming over me
Her glowing path—when, for a whisper sweet,
Whoever drinks the water I shall give him
Will never thirst. Faith took me, my sin-scaled
eyes.
I saw the heavenly Shepherd, and I rose
And followed him. Gently he led my soul
To the green pastures and the waters still,
Of his unchanging love, and said that hour
I thirst for him alone who can slake
The vast desires of the immortal soul.

There I have sometimes wandered from the fold,
And strongly tempted by earthly pleasures
Have tasted, and as on have thrown aside
With shame and deep disgust, the sickening
draught.

And ever, in those hours of penitence,
He, who the fountain is of peace and joy,
Has come to my relief.

Oh! never more
My previous Saviour, let me stray from thee,
But if, while journeying to my home below,
My way through dark and fire temptations lie,
Be thou my strength, and lead me safely on,
Till thine eyes behold thee, and this soul
Resides in the faithfulness of thy love.

—L. I. Times.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN EELDER.

Third Quarter Lesson VIII.

SUNDAY, AUGUST 29, 1882.—MARK XII: 1-12.

GOLDEN TEXT.—The stone which the builders
hated, has become the headstone of the corner.—Psalms
CXXII, 22.

THE WICKED HUSBANDMEN.

After Jesus had put to silence the
chief priests and scribes, he spoke to
them three parables: The two sons,
recorded by Matthew; the wicked hus-
bandmen, the present lesson; and the
marriage of the king's son, given only
by Matthew. These wonderful parables
were as a glass held up before them,
that they might see themselves. Yet
even these parables, wearing, as they
did, such severe and threatening
aspects, were not words of rebuke, but
words of tenderest love, spoken to turn
them from their purpose and save
them from fearful ruin. In an inimit-
able parable he states the case. The
Lord builds an old foundation when he
portrays their history in the history of
a vineyard. The image of the kingdom
of God as a vineyard is not peculiar to
this parable, but runs through the
whole Old Testament. It has this
special fitness, that no property was
considered to yield so large a return,
none of such price and esteem. Belong-
ing to the fitness of the image is also
the fact that for a vineyard to bring
forth richly required the most diligent
and unceasing care, and that there is no
season in the year in which there is not
much to be done on it. Nor must we
forget the nature of the labor in a vine-
yard—that it is a work of co-operation,
in which the Lord of the harvest was
one party and the husbandmen the
other. The Lord supplying seed, soil,
sunshine, showers and seasons, and
the husbandman using these in right
way and time. Just as the rich wine
of the vineyard is the result of the
husbandman's wielding skillfully and
diligently God in nature, so salvation
is the result of man wielding by faith
God in grace. The Lord shows them
what has been done for them on God's
part by a description of this well-
prepared vineyard. This certain man,
representing God, plants the vineyard.
He planted the church. All that we
have and are is the gift of God—of his
planting. We may understand this
vineyard of the Lord's planting to be
successively realized in the Jewish na-
tion, the Christian church and it ap-
plies to the soul of each individual. He
sets a hedge about it—thorns, stones, a
wall of fire. The hedge around the
Jews, separating them from Gentiles,
was the law he gave through Moses.
Surely it was to them a wall of fire,
preserving them from the idolatrous
nations round them, and from those
abominations, and gave them the
pledge and assurance of the continued
protection of God. The wine-fat and
the tower simply represents one means
by which the fruit that God expected
of his vineyard might be brought into
use. The fat for press to crush the
grapes, and the tower for defense. The
hedge, the wine-fat, the tower repre-
sent the various advantages God threw
around his people. After making these
complete preparations, he let the vine-
yard to husbandmen and took his de-
parture for a far country.

He withdraws himself that he might
not transmute them with his presence,
and that he might have a fair test of the
fidelity and diligence of his husband-
men.

How exact an image of our relation
with our absent God, who hides him-
self, and has left us in circumstances to
test our trustworthiness, leaving us
without excuse. How his actual pres-
ence, together with our responsibilities,
would paralyze every effort. This was
literally true in respect to God's deal-
ings with the Jews; having given
them the law by Moses, he led them to
the promised land, and then ceased his
presence with them, but leaving the
people to their trial, and only raising
up, now and then, his prophets to warn
them and arouse them to their duty.

At the season he sent to the hus-
bandmen a servant, that he might receive
from the husbandman fruit of the vine-
yard. That season means any time
when God, by his visible dealings,
makes us conscious of his demand of

such fruit at our hands. The hus-
bandmen took his servants and beat one,
and sent him away empty; another
they stoned, and another they killed.
He sent many others, but they all
shared a fate alike; some were beaten,
some stoned and some killed. There
was a general persecution and rejection
of all. So it was written of the saints
under the Old Testament. "Others had
trial of cruel mockings and scourg-
ings; yea, moreover, of bonds and im-
prisonment; they were stoned, were
sawn asunder, were tempted, were
slain with the sword." What shall,
therefore, the Lord of the vineyard do?
is the question we expect here. What
would be a just punishment for these
robbers and murderers? Humanly
speaking, the end of forbearance has
long been passed. But God's ways are
not ours. Having yet, therefore, one
son, his well-beloved, he sent him.
The force of words here imply that the
others sent were sons. The words
bring up the history of the Patriarch
when his Benjamin was demanded.

The coming of the son awoke the
fiercest wrath. The determination was
made at once. This is the heir, let us kill
him, and the inheritance shall be ours.
The Jews dreaded nothing so much as
the loss of their national privileges, and
when Christ came to make the church
catholic instead of national, free to all
instead of confined to one people, they
rebelled at the idea. They would have
kept the inheritance for their own if
they could.

They caught him and cast him out of
the vineyard, and slew him. He suffer-
ed "without the gate." Now the
question is put by the Master to his
own rejecters. What will the Lord do
to these wicked husbandmen? The
answer is extorted from them, and
Christ endorses their self-pronounced
judgment by repeating their answer.
How could they help from knowing
that he spoke the parable against them.

The New Discipline.

The new book is in many respects
superior to any of its predecessors.
The consecutive numbering of the sec-
tional paragraphs is an improvement.
It facilitates reference. The inventor
ought to have a patent.

The hurry in bringing out the new
book did not allow time for the correc-
tion of a few slips typographical and
otherwise, viz:—
Page 37, second line from bottom:
When a General Conference is called—
shall be would be better.

Same at the end of last line of page
41.
Page 43, answer 3, "involves"
should be *inevitable*. (omit the 3. *shall*
drive, answer 4, page 48, would be bet-
ter than "orders."

Page 65, bottom line substitute *shall*
appear and elude for "appears and
claims."
Page 73, *neither* made would read
better than "has made."

shall judge would be better on page
74, bottom line, than "judges."
Page 78, answer 10, the word "possi-
ble" is not meant. *Practically or con-
venient* would be better.

Page 81, first line in answer 2 "is"
should be *shall be*, and the same in line
2 on page 87.
At the middle of page 89 insert *and*
after the word "advise."

Page 90, "before" any traveling
preacher is ordained, read *shall be* or-
dained, and *be* would be better than
"is" in the next to the last line of same
answer. And the same, page 92, next
to last line of answer 2. And on page
93, second line, *has* would be smoother
than "has," and on same page, second
line of proviso, substitute *shall have*
for "has."

This same error occurs several times
on page 93, once on page 100 and once
on page 101.
At the middle of page 102 *practically*,
not "possible," is meant, and on next
page, third line, *present* would be bet-
ter than "presents."

Page 104, fifth line from bottom, *shall*
be would be better than "are," and
page 106, first line, would be a little im-
proved by using *be* for "is," and *shall*
have for "has" in seventh line, and *be*
for "is" in the line next to the last.

Page 118, first line, *put may be* for
"is," and same in line next to the last.
What is the matter at the end of page
117? The following words must be sup-
plied, viz: Conference refuse to pass
his character.

Page 131, the word "possible," at the
end of answer 3, is not meant. Let
convenient take its place. And on page
133, sixth line from bottom, put *be*
in the place of "are." And page 139, next
to last line of answer 3, take out "has"
and supply *shall have*.

Page 160, first and second lines of
paragraph 125, let the words *either* and
state change places. "Pleadings" is
not the proper word in line 2, page 161.
Argument is the proper formal term.
Pleadings are written. And the same
errors occur, page 162, in paragraph 130
in the words *either* and *state*. They
should be transposed; and also *argu-
ment* for *pleadings* on page 163, and
same two errors in paragraph 134, page
164.

The word *only* at the top of page 171
is in the wrong place for smooth Eng-
lish. It would read better, and can be
replaced from this obligation only by
the order of the stewards, etc.
The philology of the "Woman's Mis-
sionary Society," page 187, would be
improved by removing the word
"meat," first line, and supplying the
word *truth*, or some other phrase. A
fact is an event.

Page 198, article 10. The duty imposed
upon presiding elders lay in the future;

so no "plans" for raising money had
been or were then adopted. Then say
be, not "are."

Page 206. Quarterly Conferences are
authorized to sell certain property
"which has gone out of use," but no
provision seems to be made for such as
might thereafter go out of use. And
page 208, line 9, supply "has" with
shall have.

Page 211. A bequest is requested to
be made to A. B., "agent of the Pub-
lishing House of the Methodist Epis-
copal Church, South." Those terms sul-
lciently identify and describe the man,
but no such "agent" nor such
"house" is known to the law. Why
not make the bequest to the corpora-
tion? Page 214, first line, directs how
the agent shall dispose of funds then
already received, but makes no provision
for such funds which might be re-
ceived thereafter. It reads: "If any
funds are received," etc.

Protestant or non-prelatical Chris-
tianship would be better understood by
the omission of the word "founding"
in first line of page 216. It does no pos-
sible good, and tends to mislead.
Our plain Saxon would be improved
by omitting the word *this* at the end of
fourth line from bottom of page 218.

Page 238 directs that the Publishing
House "is to be called 'The Publishing
House of the Methodist Episcopal
Church, South.'" A reason for this is
not easily seen, since it is not, nor
never was, so called, except in a very
few awkward and illegal instances of
imprint several years ago. The popu-
lar nomenclature, as well as the regular
imprint adopted by the House, is *South-
ern Methodist Publishing House*. Logi-
cally it is called "Book Agents of the
Methodist Episcopal Church, South."

This is left out—the book agent—sec-
ond line from bottom, page 330.
The above is the result of a partial
and hasty reading. I might some time
look it over carefully if I did not know
we had a very competent editor who
could do it much better.

There are a few general matters in
the Discipline that I may possibly call
attention to at some future time.

Colportage Sketches—No. 32.

BY A. N. JONES.

"THEY PUT ME IN JAIL."
While canvassing northwest Ala-
bama I had an appointment for Friday,
and preached to a small congregation
in a rough, mountainous region. When
the services were concluded, and the
interest of "the Bible cause" looked
after to the best advantage possible, a
generous-hearted old gentleman, fifty-
five or sixty years of age, kindly came
forward, introduced himself, and ex-
tended a warm invitation to his house.

A drive of two miles over rugged roads
brought us to a comfortable home, en-
vironed by an orchard and vineyard,
and a fertile tract of land, in a good
state of cultivation. He was well-to-do
in the world, had around him not only
the substantial, but many of the com-
forts of life. In *apple-bellum* times he
was an orderly member of the church,
and lived here for years in peace,
quietude and happiness. When that
dark cloud, which so completely buried
the rapidly advancing tide of civil-
ization, temperance, refinement and
religion, for at least a half century, into
the chaotic light of the brutish, strug-
gling passions of unrestrained depraved
human nature, rose upon the nation:
this innocent, unassuming farmer,
though in no way responsible for the
strife and bloodshed, reluctantly en-
tered the service of his country. While
in the army, away from the society of
family and church, and exposed to
every vice, he yielded to the contain-
ing influences of camp life, and re-
turned to his home a religious wreck.
In this condition, amidst the anarchy
which pervaded the land, and wicked-
ness of a defeated, drunken, lawless
soldier, he was fully prepared for al-
most any folly.

Having for ten days been on double
duty, endeavoring to finish that im-
pleasant portion of my field as soon as
possible, I was well-nigh exhausted,
and, after a substantial dinner, retired
to a quiet room, and slept for three
hours. Had it not been for the repose
of an occasional afternoon during the
hot summer months, and those refresh-
ing sleeps, so invigorating to tired
human nature, I could not have en-
dured the continued travels of those
memorable five years. When the old
gentleman, having been looking after
his hands in the field, returned,
at four o'clock, I was refreshed, cool,
and well prepared for an evening's
conversation. I soon learned that the
extent of his travels since the close
of the war, except two or three trips to
market each year, had been from his
home to Birmingham, from Birming-
ham to Montgomery, and from Mont-
gomery back to his home again.

"How did you like Birmingham?"
"Very well, though I saw but little
of it."
"Were you there trading?"
"No; merely going through to Mont-
gomery."

I remember now how he was slow to
converse on this topic, hesitated, and en-
deavored more than once to change the
subject, but, unfortunately, did not
discover his embarrassment until too
late. (With a little emphasis, expres-
sive of my astonishment, for I was
thinking on one thing and he another.)
"Do you go as far as Montgomery to
market?"
"No; not to market. I—I—I made a
little brandy here a few years after the
war, and—"

His face by this time was very red,
and being impressed that his confusion
grew out of the expectation of a lecture,
and wishing to relieve his perplexity,
said:
"Oh! yes; I understand. You went
to Montgomery to sell your brandy."
"No; not to sell brandy. I—I—I w—
n—t there a—a—a p—r—s—o—n—
o—r, to a—t—o—n—d the—the United
States court."

As the whole truth flashed upon my
mind, I became apprised of his extreme
timidity and agitation, but too late. It
was my time to be embarrassed, and I
was much disposed to desist, but, it
seemed rude to cut the conversation
short. Feeling impelled to confide
with him, and express my sympathy, I
continued:
"They put you to great trouble and
expense, besides giving your family
much care and anxiety."
"Yes, sir; I was in Montgomery,
away from my family, three long
months."

"Is it possible? three months. Your
lawyer's fee and hotel bill must have
been immense."
"I paid my lawyer fifty dollars."
"That was not unreasonable for those
Montgomery lawyers, but your hotel
bill was much more."
I had innocently pressed this point
to its utmost limit, and, with a sad,
subdued expression of countenance, he
said:
"I didn't go to a hotel at all; they
put me in jail."

He had a good orchard, and the year
of this calamity his fine trees had borne
an abundant crop of excellent peaches.
This was the cause of his temptation.
An irresponsible—harper, passing
through the community, saw money in
the fruit, and deceived the unsuspecting
farmer into a copartnership of illicit
distilling. Having atoned for his crime
in the jail at Montgomery, he, with a
happy heart, hastened to his family, a
more thoughtful and prudent man.
Thus arrested in his wicked course, he
reviewed his life, repented of his sins,
sought membership in the church of
Christ, and is now a pious, useful
member.

God's Answers to Prayer.

They were living to themselves; self,
with its hopes and promises, and
dreams, still had hold of them, but the
Lord began to fulfill their prayers.
They had asked for contrition, and he
sent them sorrow; they had asked for
purity, and he sent them thrilling an-
guish; they had asked to be made, and
he had broken their hearts; they had
asked to be dead to the world, and he
showed all their living hopes; they had
asked to be made like unto him, and he
placed them in the furnace, sitting by
"as a refiner of silver," till they should
reflect his image; they had asked to
lay hold of his cross, and when he had
reached it to them it lacerated their
hands; they had asked they knew not
what or how, but he had taken them at
their word, and granted all their peti-
tions.

Such are they, in all ages, who follow
the Lamb whithersoever he goeth, and
their friends chosen for them, they
would have chosen otherwise. They
would have been brighter here, but
less glorious in his kingdom. They
would have had his portion, not Abra-
ham's. If they had hated anywhere,
if he had taken off his hands and let
them stray back, what would they not
have lost! What forfeits in the morn-
ing of the resurrection! But he stayed
them up, even against themselves.
Many a time their feet had well-nigh
slipped, but he in mercy held them up.
Now, even in this life they know all he
did was well. It was good for them to
suffer here, for they shall reign here-
after; to bear the cross now, for they
shall wear the crown above; and not
their will, but his was done in them.

Grenada District Conference.

NORTH MISSISSIPPI CONFERENCE.
Mr. Ebron: This body convened in
Grenada, Miss., July 28, and continued
its work to the thirtieth, inclusive;
Rev. K. A. Jones, presiding elder, has
a close acquaintance with the laws of
the church, and is fully versed in pur-
lunary usage. He is one of the
best presidents I have seen in the
church. The physical progress made
by the body is much due to his steady
hand. The attendance was very small;
nevertheless, the business was conducted
with spirit and with sustained inter-
est throughout. Many important ques-
tions were discussed, and the preach-
ing of the word was withunction and
power. Sermons were delivered by
Revs. J. W. Lawrence, J. W. Howell,
T. A. S. Adams, C. B. Galloway, K. A.
Jones, D. C. Brown, B. F. Phillips.

A glorious love-feast Sunday morn-
ing was conducted by Rev. John
Ritchey, and a large mass meeting of
the Methodist, Presbyterian and Bap-
tist Sunday-schools was addressed by
the secretary of the Conference.

Rev. T. A. S. Adams addressed the
Conference in favor of a Methodist col-
lege for boys in Mississippi, and also in
behalf of an organ for the North Mis-
sissippi Conference, to be located, per-
haps, in Memphis.

While the Conference heard Bro.
Adams patiently, and with the greatest
respect, it decided unanimously against
the proposition to establish a Metho-
dist male college in Mississippi.

The visit, address and preaching of
Dr. Galloway were delightful to the
Conference, and the indications are that
much fruit of them will come to the
Advocate. The Conference adopted

the following resolutions in regard to
periodicals:

Resolved, It is the sense of this Con-
ference that at its next session the
North Mississippi Conference should
select some one of the several church
papers circulating within our bounds
in which to publish its strictly local
matters.

Resolved, We prize the Nashville
Advocate as a highly meritorious
paper, and recommend it to our people
as having the first claim on their
patronage, because of its official rela-
tion to the church.

Resolved, If it please the North Mis-
sissippi Conference to select a paper in
which to publish its local matters we
favor the NEW ORLEANS CHRISTIAN
ADVOCATE.

Resolved, We heartily commend to
our people our Sunday-school litera-
ture, edited by Dr. Cunningham, as in
every respect worthy of our confidence
and patronage.

Resolved, We commend the New
Orleans and St. Louis Advocates as
official organs of several Annual Con-
ferences, and as trustworthy exponents
of the doctrines and usages of the
church at large, and we also commend
the Memphis Christian Advocate and
Mississippi Methodists good religious
journals.

The following on temperance was
adopted unanimously by a rising vote:
Resolved, The sale and use of intoxi-
cating liquors as a beverage is finan-
cially, socially, politically, morally,
religiously the most appalling evil
with which our country is cursed.

It leads to the physical degeneracy of
the race. It introduces a hereditary
taint and taint, which, reappearing in
generation after generation, leads to
the ruin of thousands.

It bankrupts hundreds of thousands
of men annually in this country, who,
without intoxicating drink, would win
success, and it buries hundreds of
millions of dollars annually that would
enlarge and quicken the currents of
such business as would develop re-
sources and bring prosperity.

It prostrates industry and enterprise,
leads to idleness and all the forces of
vice, fills our prisons with criminals,
and lays upon the people burdens of
taxation hard to be borne.

It inflames the basest passions, de-
grades the noblest attributes of man,
and converts men of high inspiration
and noble impulses into wretched vil-
lains and murderers. It enters the
sacred precincts of home, where confi-
dence and love abide, and robs it of
every charm, converting scenes of gen-
tleness, peace, loveliness, taste, into
squalid poverty, darkness, discord,
hatred, indescribable wretchedness and
woe, crime and death. Like a vile
worm, it defiles with its disgusting
slime the places of beauty and chastity.
Like a ruthless tyrant, it wrings tears
and blood from helpless ones. Annually
thousands are swept by it into ever-
lasting perdition.

The duty of protecting the innocent
and "unfortunate" from "unutterable
calamity, the obligations of citizenship
to promote the public welfare, and,
more than all, the love of souls, fidelity
to our Divine Lord, constrained us to
unite with true men everywhere, to
organize, to work, and to continue to
work, under an unalterable purpose,
until, by the consistent example of
total abstinence, the exercise of whole-
some church discipline, the enact-
ment and enforcement of suitable leg-
islative and constitutional measures,
this gigantic destroyer is excluded
from our midst.

We declare it as our solemn convic-
tion that no government has the right
to license and regulate vice. Whenever
government lays its hand on vice it
should be for its total suppression.
And we can but regard it as a gross
perversion of Christian influence for a
member of the Methodist Episcopal
Church, South, to lend the use of his
name in any way to the procurement
of license for any person to sell intoxi-
cating liquor.

The Conference passed resolutions to
the effect that as the District Con-
ference is required to be held by the Dis-
cipline of the church, and as important
matters are committed to it, every min-
ister, both traveling and local, within
the district, and all the delegates ap-
pointed, are in duty bound to attend
and aid in the transaction of the busi-
ness unless providentially prevented.
This is an important matter.

The following were elected delegates
to the Annual Conference: Dr. A. E.
Hardin, R. W. Jones, R. J. H. Chris-
tian, Rev. J. B. Porter. Alternates:
Dr. M. L. Stephens, R. P. Lakin.

Grenada entertained the Conference
cordially and elegantly. Next session
at Batesville.

R. W. JONES, Sec.

From Farmville, La.

Mr. Ebron: We have been to
Blanchard Springs and appointed and
held a camp meeting one mile over the
Louisiana line. We had from 1000 to
1500 people in attendance. We com-
menced on Friday and closed the fol-
lowing Thursday. We had perfect
order throughout the meeting. Minis-
ters in attendance were Bro. J. H.
Stone, of Homer circuit, John A. Mil-
ler, of Hurrieville circuit, Dr. McKen-
zie, of Summerfield, Dr. Abbot, of the
Baptist Church, T. J. Thornton, of
Little Rock Conference. With proper
attention and labor the Blanchard
Springs can be made to North Louisi-
ana and South Arkansas what South-
side is to South Louisiana, Mobile and Ala-
bama. There are 12 or 15 springs
here doing wonders for the afflicted
rate.

who are coming from all parts of the
country and being healed. A large
city is building up in the woods near
the springs. It is called by some peo-
ple the Southern Eureka. There are
four hotels and one invalids' hotel kept
by Dr. Tabar, whose skill and unflin-
gling attention never fails to give satisfaction
to the afflicted. We have organized a
church there and will try to keep it up
this year. Last April we found this
town without a preacher. We took it
in, organized a church, built a church
arbor, and held a camp meeting. "In
this we do not boast of another man's
line of things made ready to our hand."
We have charge of the Farmville cir-
cuit, and have added four new appoint-
ments. We are trying to do our work
on very small support. We have re-
ceived \$800 quarterly. Our people have
but little to live on; but since the rains
have set in everything has revived and
crops look well. Cotton prospects in
North Louisiana and South Arkansas
are better than they have been for many
years.

R. FAIRY.

From Desotoville, Ala.

Mr. Ebron: As no one has written
lately from this section I will write
trusting that you will give it place in
the dear Advocate. Bro. G. H. Hadden
held a meeting at Tompkinsville, the
second Sunday in July. We had
very small congregations from the be-
ginning and closed without any visi-
tants. But we hope there was some
good accomplished in the name of
Christ. We will commence a meeting
at Roke's Chapel on Saturday, the
second Sunday in August. We are
looking forward and praying for a
meeting at that place, our camp meet-
ing will embrace the first Sunday in
September. We are expecting a good
meeting and praying that many may
be brought out of nature's darkness
into the glorious light, and thereby
the gospel of Christ.

The prospect for a good crop is
very flattering. We have had nearly
every day for over four weeks, which
has greatly damaged the crop.
I understand that some will lose
their entire crop. The corn crop in
lands is better than last year. I was
close by wishing you success in your
new field of labor.

A. A. LAMBY.

Church Bells.

Protest have been made in diplo-
macy, Philadelphia and New York,
particular, against the clangor and re-
quent ringing of certain church bells.
The question is not important in
towns and villages, and is never raised
in rural districts. The number of
small; they are not usually near
each other; the population is not dense,
and there is ample room for the
to float off over the hills and valleys,
and along the water courses. Many
advantages accrue to the people from
church bells in towns and villages.
Their sound is a very pleasant,
and listened to the distant farm house
to a far-away strain of music, rising
on Sabbath evening. Few, indeed,
among those whose childhood
years were spent amid such scenes
are touched by the memory of more
tribute.

These evening bells, those evening bells,
How many a tale they have told
Of youth and love, and the sweet
When last we heard them, it was something new.

They serve, also, to alarm the people
in case of fire; and they alone give a
uniform commencement of public wor-
ship possible for the different
congregations, and, often, to the
country is very great, amounting often
between the steeple and the steeple,
nearly an hour. The solemn tolling
the dead, and the joyful ring when
Christmas, the national anniversary,
the wedding feast.

In large cities, abounding in
clocks, fire and alarm bells, and
churches, bells may become very
annoying; and it is the times of severe
various, a continual ringing may
keep up all day long. The evening
tolling in clocks and watches in the
phase of bells of vast weight and
responding volume of sound. As they
can be found in New York where
students are within two or three miles
walk of the immense bells. Some
of the churches begin service at half
ten, others at eleven A. M.; some
the bell for an early service. In some
seasons they ring or toll almost con-
stantly. The economy of custom of
an hour before the service
is maintained in the city. The
must jargon of these bells is tol-
erable to the nerves, and renders life
intolerable. Yet the complaint against
them is not well taken, if the sound
is made, with other loud or
coral sounds. The trucks and
buses roll heavily along the street, and
whistles blow; the elevated rail-
cars make their hideous racket; and
municipal establishments, and
the din; bands of music play in
streets and in playgrounds. Rarely
complaint made of any of these
it is to be inquired. What good pur-
pose the ringing of bells in cities serves
the answer is at hand. It makes a
distinction between the Sabbath and
days, and sends out to every citizen
proclamation of the gospel, declaring
the most indifferent the fact that
are places of worship—religious
tollings that there are cities, and
value and sustain these things, and
all are invited to join them. Complaint
against bells, not always, but generally
begins with those who are little
religion.

Churches, however, in cities and
towns should use discretion,

Christian Advocate.

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THURSDAY, AUGUST 10, 1882.

According to the New York Tribune, "the masses of the people, outside the cities, are in favor of a peaceful Sunday, and against the unlimited flow of intoxicating liquor." There is, then, hope yet for the Republic.

That was a valuable "annual" breakfast meeting which yielded the Wesleyan Missionary Society the sum of \$20,000. A few such breakfasts among Southern Methodists would go a long distance toward raising our mission funds.

In these days, when the "Broad Church" is broadening and efforts are being made on all sides to force the "supernatural" out of the Bible and out of the world, let every church and every individual Christian work for the conversion of souls. A wicked soul made righteous by the acceptance of Christ is an argument for the "supernatural" which is unanswerable.

The man who, when the missionary cause is presented for his support, replies that "charity begins at home," should have his memory refreshed by the fact that when the Holy Spirit selected the great Paul for missionary work he sent him out of one of the most voluptuous and wicked cities of the East. The Revised Version gives all such men a good, strong push when it translates "beginning from Jerusalem."

The plot of the Lord's vineyard which is easiest to cultivate, and which returns to the worker the quickest and best fruits, is the Sunday-school. There the most lasting impressions may be made, for young hearts are most impressible, and retain impressions longest. The man who quits the Sunday-school because things are not conducted according to his mind, is throwing away his best opportunity to do good work for his Saviour.

This, from the Central Baptist, of St. Louis, is rather ugly. The language is plain enough. There is no mistaking its meaning. But that editor must be out of health, for his words have in them more gastric juice than Christian grace.

The Baptist who seeks a home in a Pedobaptist Church betrays his own principles, stifles himself, dishonors the organization he belongs to, antagonizes dear interests of the kingdom of Christ, and denies his Master. To an intelligent Baptist, with enlightened conscience, a Pedobaptist Church can only be, not a home, but a prison.

Thomas Coke was so filled with the missionary spirit that he was called the "Foreign Minister of Methodism." His burning zeal for the world's conquest was voiced in his own loud exclamation: "I want the wings of an eagle and the voice of a trumpet, that I may proclaim the gospel throughout the East and the West, the North and the South." He crossed the Atlantic eighteen times at his own expense. He spent his large paternal estate in planting and supporting missions among the heathen. When a veteran of over sixty years he presented himself before the Wesleyan Conference as a missionary to the East Indies. The Conference objected on account of the expense. He overruled all objections, paid \$30,000 for the outfit, and embarked with few fellow-laborers, burdened on the voyage, and fitting place for a soul so great was buried in the vast, boundless sea. Would that we had a score of such leaders to-day!

The New York Christian Advocate has a very carefully-written article on the statistics of the church during the years 1880 and 1881, and the showing is by no means encouraging. The increase in full members during the year 1881 has been only 2,647, and the decrease in probationers 14,750. Losses appear in fifty-one Conferences, and these the oldest and strongest in the connection. The fifteen colored Conferences show an aggregate decrease of 32. The increase of full members in the missions and Conferences in foreign lands, and the Conferences among the foreign born in the United States, is greater than for the whole church, so that the native American membership decreased slightly. These are facts and figures that may be studied to profit. With only half the working force, a little of their large revenue, a poorly paid ministry, and the obstacle of the dreadful suffix to her name, Southern Methodism has more than quadrupled their increase.

The Pastorate and Foreign Missions.

A revival of the spirit of mission work must begin in the pulpit. Congregations will rarely display more zeal in the cause than pastors. If he is uninformed on the subject, and lacks intelligence and enthusiasm in its advocacy, they will be indifferent in sympathy and slow to bring forward their meager offerings. The pastor first feels the obligation—the present, pressing, imperative call to duty. To him it must be more than a speculation or accidental outgrowth of Christianity; it is the voice of life and the condition of success. No man has a true conception of the gospel's power until he looks upon the world as his parish and the possibility and promise of its conquest. To limit it by any boundary—lines of race or nation is to underestimate its influence in a single soul. The gospel that knows not the lines of longitude or the parallels of latitude—that will get bring Greek and barbarian, the wise and unwise, under its merciful, blissful sway—is the mighty agency we carry, with unflinching faith, to the humblest heart and home. When we have risen to that lofty conception, our zeal in the local pastorate is intensified by a broader love and more intelligent faith. No phase or function of pastoral or pulpit work suffers on account of zeal in the cause of missions. On the contrary, missionary pastors are men of all work. They have an eye to every church interest, and a willing, helpful hand for every spiritual enterprise. Faith in a gospel for all lands gives them zeal in the gospel for their own land. Labor for the foreign field by no means exhausts our sympathies for home evangelization, but rather gives earnestness to effort and liberality to our offerings. Giving and tithing is the law of spiritual thrift. Prayer for the heathen increases our supplications for the home work.

But in this cause the pastor needs preparation. He can not stimulate an interest in others that does not glow in his own heart. Before he can make an effective appeal to his people in behalf of China's perishing millions he must know their condition and feel their need of the gospel. First, therefore, he must have a heart preparation. This comes from a careful study of the sacred Scriptures and the habit of prayer. Every page of the blessed Word is instinct with its truth and life. The terms of the commission, if dwelt upon, will alone fire every impulse to send the glad tidings into the regions beyond. The gospel is intended for "the uttermost parts of the earth." No word from our Lord, or any evangelist or apostle, justifies us in tarrying at Jerusalem until every sinner has been converted. They remained only for the power of the Holy Ghost, and then began their missionary wanderings. If Jerusalem and Antioch had waited until all heathenism had been expelled from their streets, and no superstition yet abided in any home, the gospel would never have gone beyond the confines of Judea. Let the pastor be filled with this spirit that longs for the conquest of the world to our Lord Christ, and he will excite to enthusiasm the hearts of his congregation. In addition, all possible information on the history and present condition of foreign fields must be gathered. What has been done inspires hope for grander achievements. Ignorance can not produce interest.

The tone in which Conference reports are sometimes made, and the apologies offered for meager collections to this cause, evidence a lack of true missionary spirit. Here the revival must begin. A missionary pulpit will make a missionary church.

Renouncing the World.

This is the solemn vow deliberately taken by every one who is admitted to membership in the Methodist Church. The obligation is Scriptural, the command imperative. We are exhorted to live above the world—we are not to conform to it, but be transformed by renewed minds and heavenly aspirations. The practical question then arises how can we discharge the duties of daily life and keep this vow inviolate? Are we to be exiled from all participation in worldly affairs lest the heart be corrupted? If not, then what was meant when we promised to renounce the world? Christians are to be active and prominent in all civil and public enterprises for the good of their country. They have their places and responsibilities in commercial, professional, social and political life. The exhortation is, be "diligent in business." And our Lord prayed, not that his disciples should be taken out of the world, but that they might be kept from the evil. All these positions and obligations are consistent with Christian zeal and purity.

We renounce the world by separating ourselves from its spirit of evil. Our purposes must be holy and

heavenly. We live here, but look for a city whose Builder and Maker is God. Though the multitudes persuade, yet we adhere to the teachings of our Lord. We renounce its covetous desires. Our aim is to do good, and lay up treasure in heaven. We also renounce its sinful practices. Here is the test of Christian loyalty and fidelity. What the world sanctions are tempted to condone and approve. To be singular requires singleness and stability of purpose, and yet this we must have.

In this respect the church suffers, and we fail. Among us there is too much worldly conformity. The separating line is sadly indistinct in many hearts and places. Thus the cause is assailed and the truth is wounded in the house of its friends. How often are we told: "I am as good as you church members!" If every nominal Christian was a real disciple, renouncing the world and living for Christ, his life would be a perpetual rebuke to sinners and an earnest plea to seek the cleansing fountain. We all need to read and re-read that solemn vow, and keep our hearts with more diligence.

The War in Egypt.

We have given full dispatches concerning the crisis in Egyptian affairs, but possibly the Advocate readers would like to know something of the causes of this imbroglio. The flames which now sweep over the land have been smoldering for years. Silent revolution has been going on for a great while, unheeded by the powers, until now the war cry, "Egypt for the Egyptians," has fired the heart of every Mussulman, and rallied around Arabi Pasha a powerful army. A brief recital of history may help to an intelligent understanding of the complication. For forty years and more the Egyptian rulers have encouraged all European industries, ideas and customs. This was eminently characteristic of Ismail Pasha, the late Khedive, who endeavored in a few years to accomplish the work of a century. He built railroads, dug canals, constructed bridges, established telegraph lines, launched steamers, erected palaces, tore down old villages and built others on modern plans, lighted cities with gas, laid off and beautified public parks, constructed immense and costly wharves, and created the modern harbors of Alexandria and Suez. The army was reorganized, and officered by European and American soldiers at extravagant salaries. A new and efficient school system was established, and a post-office department put in operation. Alexandria and Cairo, under his reign, became semi-European cities. He made large expenditures for the Suez canal. All this required immense sums of money, which had to be borrowed from English and French capitalists. The interest on this vast sum, besides all the expenses of an extravagant government, made the taxes burdensome and oppressive. Every acre of land bears an annual tax of \$12, and every fruit-bearing tree has to pay tribute to the government. A further explanation of this widespread discontent was the presence of foreign officers. English and French engineers built their railroads and canals, and from these countries came the architects and mechanics that built their palaces and the officers that commanded the army. In thirty years the European population increased from 6,000 to 80,000. To secure the payment of interest on foreign loans, English and French controllers general were appointed, who administered Egyptian finances. These gentlemen each received a salary of about \$50,000 a year. The presence of a foreign tax-gatherer intensified, with years, the hatred of the nation, until it burst forth in open revolt. The present Khedive seems to be a man of little force or decision of character. He has lost control of the army, and finds no favor with the masses. Arabi Bey, who was his Minister of War, has boldness and boundless ambition; besides he reflects the popular indignation of the country against foreign domination. With the people he is immensely popular, and doubtless has the moral support of Constantinople.

These are in brief the facts of history, culminating in a struggle that may be long and bloody. Back in the interior Arabi Pasha will be almost invincible. The barbarity of his followers against the Christians of Alexandria was too horrible for description. But England will vigorously prosecute the war. Too many interests, especially the Suez canal, are involved for peace counsels now to prevail. It is to be hoped that when the struggle shall have concluded, whether by force of arms or diplomacy, that Egypt will be forever and entirely separated from Turkey.

Self-Examination.

We can not too often put in practice the earnest injunction which Paul gave to the Corinthians: "Examine yourselves, whether you be in the faith." A man frequently looks over his business matters to see how they stand. A farmer goes over his farm quite often to know how things are getting along. A merchant looks over his stock of goods to see what he has and what he needs. There is wisdom in this. Success in anything starts just at this point—that a man become well acquainted with his surroundings and take his bearings in relation to that thing. This habit is a corrective of mistakes that have been made in the past, and the best preventive of mistakes in the future. As all men are liable to make mistakes, no better habit can be formed than that of frequently examining our affairs. A mistake in little things is unfortunate, and a barrier to progress, and how much more unfortunate and how much greater barrier to progress if the mistake is made in large things. The most important matter to a human being is his relations to God. Religion is the expression of these relations. Hence it is that the greatest mistake a man can make is a mistake in regard to religion. It is a mark of highest and safest wisdom to examine our religion frequently. Sometimes we are really afraid to do this, because we feel that the examination will reveal defects which not only mar the beauty of our religion, but actually destroy its saving power. When a business man has cause to fear that his business is not moving along as it should, he sets about an immediate examination of his affairs. He may tremble at the very thought of a close investigation of his relations with the business world, but as a business man he knows that his safety and success depend upon it. Shall we be less wise? A mistake in religion, persisted in, is irreparable. Infinitely better for us to discover the defects in our religion while we have the opportunity to remedy them than to shut our eyes and glide along smoothly, only to be aroused too late by the roaring rapids of death, down which we dash into a fathomless eternity. It is true that it is a matter of chagrin to any man to know that he has made a mistake. It is also true that it is the hardest work a man has to do to confess his mistakes, and men will generally confess mistakes in almost everything else before they will confess them in religion. But as religion is the most important concern of life, and mistakes in regard to it the most alarming, every wise man and every wise woman will force themselves to the habit of frequently examining themselves to see if they are in the faith. This examination, to yield its best fruits, must be done calmly, thoughtfully, bravely, prayerfully. It must be done in the light of the teachings of the holy Scriptures. The standard is in the Bible. We are to examine our religion by comparison with that standard. To set up a standard of our own, or to take a standard conceived and set up by mere human authority, is a mistake fatal to our best interests. The Scriptures do not leave us in doubt upon such an important point as a standard by which to measure our own religion. There are many things of which we only catch glimpses as they lit by us in the Scriptures, but the great points of a Christian character put out from every page of revelation. This fact, the clearness with which the salient points of religion are presented, makes the mistakes in regard to it most fearful. To this examination we must have constant reference to the standard. We look at that and we see that the first point made is this: the religion of the Bible gives conscious pardon of sin. We look again and we find that the religion of the Bible makes the heart pure and the life holy. We look again and we find that the religion of the Bible gives a well-grounded hope for the future. In examining ourselves these are the three essential questions: "Does my religion give me conscious pardon? Is it making my heart pure and my life holy? Is it giving me a sure hope for the future?" A conscience that answers these questions in the affirmative is in possession of the true religion. If we find, upon examination, that we can not answer these questions in this affirmative way then we have a religion sadly defective, and the sooner we get rid of it the better. "Examine yourselves, whether ye be in the faith."

The Revised Discipline.

Looking through the Discipline, just issued by the book editor, it is pleasant to find so much of it that is old, so little that is new. The old methods have approved themselves by use, and are retained; the old timbers that have undergone many a strain and have been tested in many a storm are destined for further service. Who did not tremble for the old ship when change after change was proposed? But, thanks to "non-concurrence," she is now so much the same in form and structure that only a close inspection can discover the difference. Conservative progress is the pace at which wisdom moves. To be constantly desirous of new things does not indicate the best state of mind or heart. Nor is it always certain that methods and plans successful elsewhere should be adopted by us; they may not suit the times, or the circumstances and genius of our people. Dr. Clarke's father was a great admirer of the Belogues of Virgil, and persisted in sowing his crops according to the directions there given. He found out by an unprofitable experience that what was wise in Italy was folly in Ireland.

Once I was spending some days at the home of an old gentleman who endeavored to conform his clock to an almanac which had come into his possession. The clock seemingly ran on well enough through the day, but the sun would disappear two hours before the time prescribed by the almanac. Getting it right at sunset, the sun was two hours late in rising—at the hour of six instead of four. That clock was subjected to oilings and shakings, and was put in various places in the house, but all to no purpose, as it persisted in being diverse from the almanac. At last I asked to look at the almanac, and found on the top of the page this inscription: "Calculated for the latitude of New England." After this explanation the farmer's confidence in his clock was fully restored. This may apply to other things as well as to almanacs.

I am glad also, Mr. Editor, to see the reduction in the price of the Discipline. Surely everybody will have one at twenty-five cents. Then, what an increase may be expected in the knowledge of the people concerning Methodist matters! Sometimes a minister finds a little lack of definite knowledge on some points of church polity and usage, as will be evident from the following: In the early part of the present year, while on a pastoral round, I made the acquaintance of a resident of the city of V. It was very natural for the conversation to tend toward church matters, so I inquired what church he attended. When at home, I was gratified to find that it was the Methodist, and asked him if he was acquainted with the new preacher. No; he had not met the new preacher, but knew the old one very well. He went on to say that the people regretted very much to give up their former pastor. "But," said my new acquaintance, "he has quit the circuit, hasn't he?" "No," I replied, "he has not quit the circuit; he has only removed from V. to J. The still belongs to the circuit." "Well," he continued, "I thought he had quit the circuit; I thought his family had grown so large he had quit the circuit, and they had put him on a committee."

I did not ascertain what business that committee had in hand. Moral: Circulate the Discipline. One of my stewards has purchased a half dozen copies, one for each member of his family.

From Shreveport.

Last week the District Conference met in this city. Bishop Parker on hand, and presiding with ease and ability. Our preachers are of one mind—that the Louisiana Conference has furnished another man, fitted of God, to worthily fill the episcopal office. The Bishop, much to our delight, stressed the necessity of a class meeting revival throughout the church. It has always seemed to me that in order that our beloved Methodism should fully come up to its best definition—"Christianity in earnest"—the class meeting should be reinstated wherever Methodism lives. As a religious denomination, it may be said of us that we grew out of this blessed institution. We used to be a witnessing people, and surely the class meeting has not wanted, because we have no longer the experience of pardon, regeneration, adoption, witness of the Spirit, etc., of which to tell. Class meetings started again, and kept up by the untiring efforts of the preacher and the truly spiritual in every charge, would produce a revival of genuine religion that would sweep through our domain, from Oregon to Florida. May God speed it. We had in attendance Rev. Dr. C. F. Evans, of Hot Springs, Ark., and Rev. J. R. Wages, of Marshall, Texas, each of whom did some good preaching, which, can truly be said of every brother who filled the pulpit. The Bishop's sermons on Saturday and Sabbath mornings were solid food, blessed of God to every soul, and in the strength of which we may go many days. The love-feast was a season of unalloyed enjoyment, a real feast of love divine. Bro. William Hart, the secretary,

will doubtless give all needful facts and figures. Our church in Shreveport thanked God that the Bishop and brethren came and talked and prayed with them. We all had a blessed time in the Lord.

August 8, 1882.

J. T. SAWYER.

Preaching and Teaching.

The Rev. A. P. Parker, of Suhow, China, writes to the St. Louis Christian Advocate, a most readable letter from which we extract the following. Without any personal knowledge of foreign mission work, but from careful study of all the facts and writings available, we are impressed with the wisdom of his suggestions. Preachers, called to their high office, and sent to heathen lands, ought to do their own work. Bro. Parker's letter has furnished an opportunity of saying what we have had in mind for some months. Educated laymen might be induced to go abroad; at the price of tuition indicated they would find it profitable, and, in addition, do Christian work. We should carefully deliberate before revolutionizing the missionary policy of years.

Here in China, where some missionaries regard the teaching of English as a legitimate branch of mission work, as it gives access to a class of people that could hardly be reached otherwise, the gospel, yet the majority of the experienced missionaries regard it as at best a questionable and not very hopeful plan of procedure. Teaching English has been tried by the London Mission, the Protestant Episcopal Mission, and others, and the results have been very unsatisfactory. A very small percentage of the boys that have passed through these schools have made any profession of the Christian religion, and of the few of the whole number who have become preachers of the gospel.

Dr. Legge, who gave the plan a fair trial, pronounced it a failure as an evangelizing agency.

A knowledge of the English language is a valuable acquisition to a Chinaman. With it he can earn from \$10 to \$50 a month wages—and frequently more—without it he can only earn from \$2 to \$10 or \$15 a month. There is a great and increasing demand in Shanghai for English-speaking Christians to serve as doctors, cooks, camp-followers, clerks, interpreters, etc., and there are to-day probably three thousand boys and young men in Shanghai who would pay a considerable sum for a knowledge of English. There are several schools there, and at other open ports, where English is taught, and tuition fees of from \$2 to \$8 or \$10 a month are charged, and the schools generally get all the pupils they want, and more. Of course, we would not teach them free of charge, they could find other means of earning their living, and any willing to study Christian books for the sake of free instruction in our schools in Shanghai. But when they are taught English free of charge, advantage ought to be taken of this desire to learn English, to teach them the Christian religion. They ought to study Christian books daily, and receive daily oral instructions and explanations from the teacher or teachers. This is the plan followed in our common schools, where the boys come for the sake of learning their own books, and any willing to study Christian books for the sake of free instruction in their own classes.

A missionary friend of mine has made a close estimate from published reports of the educational work done in China by missionaries, and finds that during the last thirty years more than thirty thousand children have been under instruction in mission schools in that time. Christianity, Western Science and the Chinese Classics have been taught in these schools. Scientific books of various kinds are being prepared and published in the Chinese language from time to time by missionaries and others, and these books are being used in the mission schools as text-books.

As I understand our commission to this people, our first duty is to teach them the Christian religion, and then give them such instruction in science as the circumstances may admit of. We are working to save this people, and at the same time we want to bring to them as far as possible the blessings of a Christian civilization.

Presbyterian Union.

Since the adjournment of the General Assemblies, North and South, which established fraternal relations and appointed messengers to visit each other next year, the denominational papers have been discussing the subject of organic union. In the South there is general opposition, while in the North it finds almost universal favor and earnest advocacy. We were told recently that a distinguished minister of that denomination in the South, said the members had left the leaders of the church on that question. If so, there is additional significance in the following from the Interior of Chicago.

"And now we strike our tents, and start on the march, short or long, as the forerunner of God with human sinfulness may make it, to organize union. It will be resisted violently. Dr. Babney with a large following in the South, and Dr. Briggs, with an equally large following in the North, will try by every possible means to divert the conflict, rivers, and turn them aside, the one to the south and the other to the north of the sea. We will not contrive to meet when this organic union will be consummated. The power of reactionary ecclesiastical to thwart and postpone the will of the people was so well exemplified in the attempts to re-unite the old and new school churches, and has been so clearly shown in their success in defeating the two churches for almost half a century, in their mutual desire to establish fraternal relations, that we respect their power very much more than we respect their principles. But they will be crowded back, step by step, and finally be pushed out of the field of influence, more easily than they have been in this preliminary contest. There is not a square inch of sacred ground, in fact or logic, for maintaining the division. It will be maintained for some time to come, no doubt, but the

misapprehensions and prejudices which have so long delayed rational relations between the white and colored races, but the noble and benedictive consummation is among the blessings accorded to all eternity to the Presbyterian Church of and in the United States of America.

Letter from Rev. W. P. Barton.

Mr. Editor: I gave you my hearty congratulations as editor at Nashville, Tennessee, with tender love to Dr. Galloway. Your *alma mater* did herself credit by conferring the doctorate.

We are well pleased with the dear old Advocate still. While we miss the good things so sweetly flowing from Dr. Parker's pen editorially, let him go on his episcopal way rejoicing. We will not faint for sweet water while it distills so copiously from your pen. Only remember to pour deeply at the fountain of the waters of life yourself, for without them you are nothing, and we will miss his name on your behalf.

We held our District Conference last Friday and Saturday at Coldwater. I hope our secretary has furnished you a notice thereof. We had a full attendance of preachers, and a fair attendance of laymen; no religious Bro. Joseph H. Brooks, a former Bishop, presided on Friday, and the presiding elder after that. The reports were, in the main, of an encouraging character. The revivals *are to be*. God grant they may be deep and wide.

The spirit of the occasion was a congeniality, punctual, large and attentive. The preaching, by Rev. Davis, Cameron, Adams and others, left nothing more to be desired from the pulpit. Indeed, in view of all the facts, I hardly know what we would have done with a Bishop, but to turn him over to the generous hospitality of the good people of Coldwater to airfist him.

The Winona District Conference, at some resolutions for conciliatory action. One for the establishment of a college, to be the joint property of and to be under the direct control of the two Mississippi Conferences. Another for the establishment of an organ for the conferences formerly patronizing the Western Methodist, at Memphis. District Conference concurred in.

Letter from Chautauqua.

We have a most interesting letter from Miss Fannie L. Armstrong, adding the great gatherings at Chautauqua, from which we publish the following:

Mr. Editor: If you could see the place from which I now write you would be eager to know all about it. I could hear all that I do you could say all the good things are not confined within the bounds of Southern Methodism. Last year I had a free pass to everything on these grounds; my name carried me everywhere. Dr. Vincent's influence seems to be everywhere like a light, wherever it went; this spirit of large expansion is continued now. This morning our first foreign missionary Conference meeting was held. Dr. Vincent presiding. He had each denomination of Christians stand to be counted. Presbyterians in the ascendant; then Methodist Episcopal next, and only four of the church South, so I assure you we get along as well as if we were numbered by hundreds. This Methodist never wants a more cordial reception than she has received from these people. I suppose any case was without a precedent in all Chautauqua history, as I was invited by Miss Frances E. Willard, and expenses paid by Dr. Vincent. There we work hard, sleep hard, eat peacefully, and we forget our differences, and are all one in Christ, once in a while a Southerner gets his or her "back up" a little, but Mr. Lewis Miller, the peace maker of the ground, smooths it over, and all is well again. I tell you some time ago an Assembly Herald and a C. L. S. C. circular, hope you will join the latter. I think it the best thing since the establishment of Methodism. Now one has proposed a Southern Chautauqua. No man will second that motion more heartily than Dr. Vincent. The first class graduates this year, and will receive diplomas. Several thousands of them will perhaps receive them. The Chautauqua idea is a cross with a dying God-man nailed to it. Nothing that can not stand firmly on an open Bible is connected with it. Yesterday I heard a grand address from Bishop Wiley, and we had a meeting presided over by Mrs. R. B. Hayes, Woman's Home Mission. It was good, but the general impression might have been better. I received an Advocate today, the first I have seen in several weeks.

Revival at Benton, La.—Rev. R. A. Davis writes in an account of a good work of grace in his charge. On Saturday, July 22, we commenced a protracted service at Walker's Chapel, in North Bossier parish, Louisiana Conference. Services were continued until Wednesday night, July 26. The church was greatly revived, and between thirty and forty conversions and twenty-one accessions to the church. Bro. Forman, a local preacher from Webster parish, assisted in this glorious work. We rejoice very much in thus witnessing his glorious power upon the church. To him be all the glory.

—Forty counties in Missouri, prohibit liquor selling.

—There are sixty Methodist Churches in New York City.

—Dr. McFerrin is raising money for a monument to Rev. Fountain B. Pitts.

—Ex-President Hayes, is out on his big Dakota farm, harvesting wheat and oats.

—The Rev. Dr. Riggs, will write the article on "Methodism," for the Encyclopedia Britannica.

—The Methodist Quarterly Review for July, has a fine steel portrait of Mr. Geo. I. Seney.

—Judge Tourgee, is said to have cleared \$30,000 from the sale of his book, "The Fool's Errand."

—The "Church of the Spiritual Dispensation," with a creed founded on "Spiritualism," was organized in Brooklyn, N. Y., recently.

—Our brethren over in Arkansas, observed the first day of this month as a day of fasting and prayer for the overthrow of the liquor traffic in that State.

—We see it published that the Legislature of Texas, has imposed a tax of \$300, on all persons who sell the Police Gazette and similar illustrated papers.

—Bishop McFerrin presided at the Birmingham District Conference, and Dr. McFerrin was on hand, speech-making and preaching to the collection of all.

—There is in the city of New York what is known as the Midnight Mission, which is said to be doing a great work of love and mercy. The Churchman highly commends it.

—Twenty-seven missionaries, for China and Japan, left San Francisco recently in one steamer. Thus reinforcements are being hurried to the front, and the day of victory will surely come.

—The following were elected delegates to the Annual Conference at the late session of the Jackson District Conference: Dr. T. A. Phillips, W. L. Nugent, D. Bunch, and R. L. Bennett. Alternates: Rev. W. A. Ray, G. W. Galloway.

—Rev. Dr. W. W. Bennett, who recently resigned the Presidency of Randolph-Macon College, has been re-elected, and has accepted. We are glad the Doctor has reconsidered and returned to the headship of that old Methodist College.

—The city of Garfield, Pa., eight weeks ago had no existence, but now has a population of 3000. Oil was discovered there, which accounts for the sudden gathering of the people. Land now worth \$1000 an acre, sold recently for 15 cents.

—The Rev. E. R. Strickland, a superannuated member of the Mississippi Conference, has gone northward to visit his old home and relatives in Delaware County, New York. We wish him in pleasant trip, and a prosperous journey back to the sunny South.

—The Free Methodist Church, organized in Western New York, in August, 1880, has grown rapidly. There are now 15 Annual Conferences, 271 churches, 208 local preachers, 12,612 lay members, and 330 Sunday-schools, with 2,187 officers and teachers, and 11,441 scholars.

—The Rev. Hugh Miller Thompson, D. D., rector of Trinity Church in this city has declined the call to Rochester, N. Y. Dr. Thompson is an enterprising pastor, an able preacher, and public spirited citizen. His friends are rejoiced at his purpose to remain in the Crescent City.

Here is a curious fact found in the Christian at Work. The oldest Presbyterian Church in the world, the Waldensian, sends out more missionaries from the highland valleys than all her bishops at home. That is missionary enterprise beyond anything we have read of in any church or clime.

—According to the estimate of the Nashville Christian Advocate, there is one member of the Methodist Church for every nine persons in the white population of Nashville. That is a good showing for the "City of Rocks." What other city in the South can make so good a report? But we are not satisfied about that German Church.

Rev. W. R. Sims, of Brandon, Miss., has resigned his pastorate, and gone to Nashville, preparatory to assuming the duties of his Fellowship in Vanderbilt University. The church at Brandon will be supplied by Rev. B. J. Jones, of Meridian, but this will not interfere with his

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Revival at Benton, La.—Rev. R. A. Davis writes in an account of a good work of grace in his charge. On Saturday, July 22, we commenced a protracted service at Walker's Chapel, in North Bossier parish, Louisiana Conference. Services were continued until Wednesday night, July 26. The church was greatly revived, and between thirty and forty conversions and twenty-one accessions to the church. Bro. Forman, a local preacher from Webster parish, assisted in this glorious work. We rejoice very much in thus witnessing his glorious power upon the church. To him be all the glory.

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—Another whisper by the Sub. There come sometimes to this office, nice little notes, accompanying contributions, requesting the editor to "correct all grammatical errors, etc." To such requests the Sub. makes the following suggestions: 1. There is not a grammar to be found about this office. 2. All the editor's spare time is taken up in trying to correct the bad spelling that comes to this office. 3. If you can not write grammatical sentences, hire a scribe who can.

—We know there is a good deal of nervousness through the country about how fever in this city. Many are not disposed to credit our daily papers, thinking the interests of commerce prompt a concealment of facts. As the editor's family yet reside in Jackson, and he has to visit the city weekly, certainly he is interested in knowing the whole truth. From careful inquiry of the most reliable authorities we can state that there have been only two cases of yellow fever here this season, and one doubtful case. The best informed do not anticipate a prevalence of the disease, nor consider it any risk to visit the city.

—In the Carondelet Street Church—the cathedral of Methodism in the Crescent City—Rev. Felix R. Hill, pastor, there are gratifying evidences of great spiritual power and enlarged prosperity. The church is well organized and the spirit of progress is in every department of its work. The weekly prayer-meeting on Wednesday night is a marked feature. This is the constant and careful foster of the church. During these summer months, with a large proportion of the members absent the prayer-meeting is attended by several hundred regularly. At nearly every service there are persons forward at the altar for prayer, and conversions are numerous. They are ready and carefully instructed preparatory to church membership. During the Conference year, this year, nearly one hundred have been added to the church, with applications at almost every service. Six class-meetings are in full blast with an average attendance at each of about twenty-five. We record these facts with great pleasure. Methodism is not only anxious to live among us, it is a positive and prominent factor among the evangelized agencies of this great city of sin and Romanism. Bro. Hill emphasizes the regular means of grace, and thus keeps up a constant and not spasmodic spirit of revival. At every meeting we ought to pray for immediate results. Postponing to protracted services direct appeals and special efforts to convert souls, is an abnormal and unhealthy church life.

professorship in east Mississippi, Female College.

—The Rev. W. B. Cooper, a missionary of the Protestant Episcopal Church to Japan, on account of failing health will not return to the mission field, but will find work in the diocese of Mississippi, his native State. While in Japan, Mr. Cooper married the daughter of Dr. Muelay, superintendent of the Methodist Missions in that empire.

—The following are among the pulpits in the Methodist Churches of New York and Brooklyn, on a recent Sabbath. "A talk with Labor and Capital about their Antagonisms." "The Turko-Egyptian Question." "Words to Working Men," and "Consolidation from a Scriptural Standpoint." A little pure gospel would furnish a "timely topic," and an agreeable relish.

—We have a kind private note from Rev. J. W. Rush, our excellent corresponding editor, explaining his long silence. All satisfactory brother, but our readers have been the losers. He will pardon us for extracting a few appreciated words: "You are making a good paper. The fact is, it is the best of the family and has always been so. You may count on my aid as I can give it."

—We find the following in the New York Methodist. A few Bishop Loughlin's in this latitude would be welcomed by all evangelical Christians.

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Agricultural.

THE HUSBANDMAN AND THE HARVEST.

BY HENRY TITCHEL.

When the trees are wreathed with blossoms,
And the ripened, feathered throng
Greet the sweet spring's welcomed coming,
With their glad and ringing song.

In the fields where the farmer
Strikes the furrows wide and deep,
From his hand the golden kernels
Casting forth with generous sweep.

When the sunny days of summer
Shimmer down on all the land,
Through the day it tolls increasing
With its soft and plastic hand.

Tells with life to make the harvest,
Bringing down the clouds of rain,
And the fertile vapor rising
In the dew drops again.

With the sunshine his laborer
Till the autumn comes again,
And he reaps the golden harvest
Reaping on the golden plain.

Autumn with her fall's glow
With the gifts of all the year,
And her song is sweet and tender
In her promise of good cheer.

When the winter rules the country,
Wraps the fields in icy sleep,
In the barns the stock is feeding—
Horse and kine and dairy sheep.

Shine with life the happy palace
What cares he how well it flows
He enjoys the feast's completeness—
Summer's sun and winter's snows.

He may rest, for he has answered
To the world's incessant prayer—
Give us bread, O Lord, and daily
By thy toil and watchful care.

And the glad ships spread their pinions
With the breeze, east and west,
Where the hungry world is waiting
For the bread and salt from thee.

VALUABLE FIBRE PLANTS.—The
South is just waking to the fact that
there are within her borders many valuable
fibrous plants, and that their
proper cultivation can be made a source
of no small revenue.

Col. Richard Peters, of Atlanta, Ga.,
the great live-stock importer and pro-
gressive farmer, has been the subject of
much attention to this subject, and ex-
hibited splendid specimens of the
Ramo plant at the Cotton Exposition.

Recently, Richard Good, Esq., of
Melbourne, Fla., sent some samples of
fibres to Gerald Waller, of London,
who has had them carefully examined by
a firm prominently engaged in that
important industry. They report as
follows upon the samples sent:

Agave, long sample, like a su-
perior sisal hemp, color and quality
being good. Value, \$14.50 per ton.

Agave, short sample. Very soft,
fine fibre, and worth \$17.00 per ton.

Sisal, good length and color. Valued
at \$18.00 per ton.

Alse, useful, clean fibre, but rather
short. Worth \$13.00 per ton.

Tacca or Bead's Grass, a useful fibre,
but not so well prepared for market as
the other samples. Value, \$13.00 per ton.

Mr. Waller states that with the ex-
ception of the last sample, the fibres
sent were well prepared and of good
color, and found a ready sale. It is
necessary to pack the bales properly
and cover them with burlap to keep
the contents clean and in good order
during transportation.

He also recommends that fibres be
not returned at the ends, but sent with
their full length, as the longer a fibre
the more its value is increased. Trial
specimens of ten bales of each fibre is
suggested and the probable expense in
England is given at \$2.43 per ton, not
including storage, insurance and com-
missions on sales.

Messrs. Mitchell & Harrington,
of Liverpool, are named as proper parties
to correspond with on the subject, or to
ship fibres to for sale, as their charges
would probably be less than those of
London dealers.

As Florida is not the only Southern
State in which many of these fibrous
plants are now cultivated—or may be
in the future—we trust some of the
readers of the Southern Cultivator will
be prompted by the above facts, as full
of encouragement, to give their at-
tention to the propagation of this new
and important industry.

PREFARING NOW ON WINTER FLOWERS.—Those who have well green-
houses or cultivated flowers in their
windows, have set out their geraniums,
and other quick-growing plants for the
summer. Many make the mistake of
taking up these plants in autumn, after
they have grown all the season in the
open ground, and potting them to be
replaced in the window or green-house.
The result will always be "long-legged,"
misshapen plants, which, instead of
blooming profusely during the winter,
will take a long time to recover,
and never be worth as much as new
plants from cuttings. Such plants may
be prepared for this month and next,
and with very little trouble. Of course
those who have green-houses with ap-
propriate appliances for propagating need not
be content themselves with such plants
as may be grown in the windows of their
green-houses. These become attached
to their plants, and when they are set out
in the bed they expect it back again.
When such a plant goes out, consider it
thrown away, for it may as well be,
and set about replacing it. The following
method will give you fine plants with
little trouble. Take a common store box,
such as a starch or soap-box, knock out
both cover and bottom, and if need be
strengthen it with extra nails. Take
over five or six cuttings of plants and the
over will be ready. Select a place
where the soil is light and sandy, or if
the ground is all still, spade in some
sand or coal-dust to make it light and
open, and place the frame over it. If
cuttings of geraniums, eupheas, yuccas,
or other such plants are placed
in the soil and covered with the frame,
they will soon take root and form nice
specimens, when, when they begin to
grow, may be potted into the soil, and
if the frame is where it will be
shaded at mid-day, all the better; if
not, fit a little when the sun is very
hot, to give ventilation and prevent
overheating.—American Agriculturist.

LINCOLN SHEEP.—The Lincoln sheep
are comparatively a rare breed in the
United States. They are the largest
breed known, under exceptional cir-
cumstances, dressing up to ninety
pounds per quarter. At two years old,
they are recorded to have dressed 100
pounds. They require good care, and
plenty of winter food. They have
been introduced into some sections of
the West and into Canada, and are re-
ported as being well liked, but further
time is needed to fully establish their
complete adaptability to our Western
climate. Other long-wooled sheep, as
the Cotswold and the larger of the
Downs, are giving good satisfaction,
and there seems no good reason why
these will not on our lush pastures,

with some succulent food in winter, do
excellently well.

In England fourteen pounds of wool
average has been shorn as a first clip
from a lot of thirty-yearlings wethers,
the same averaging 140 pounds each,
live weight, at fourteen months old.
They have been known in the United
States since 1833, and their long hirs-
tiness, measuring nine inches in
length, are the perfection of combing
wool.

The Lincoln, originally, were large,
coarse, and with rugged, oily fleeces,
and hard feeders. The improved Lin-
colns were made by judicious crosses
of Leicester rams, careful selection and
good feeding, and in England their
wool has now a separate class at the
fairs.—Shepherd's National Journal.

ROTTEN BAGASSE FOR MANURE.—A
Missouri farmer sends to the Rural
New Yorker the following item, which
may prove a valuable hint to some of
our readers: "I am trying well rotted
bagasse this year as a manure. A
neighbor who had run a sorghum mill
for several years had allowed the
bagasse to accumulate until the rotting
mess had spoiled his well of water near-
by. He gave it all to me on condition
that I would haul it away, as he did not
believe it would pay to haul it out. I
at once determined to test it, and hauled
and spread a heavy dressing over my
potato patch, which I intended to
plant with potatoes again next year.

On a part of this I shall apply no
manure, on a part fresh stable manure,
and on the balance nothing but bagasse,
turning it all over this fall and letting
it lie until spring. One thing I am sat-
isfied of, and that is that the bagasse
is splendid for mulching. In hauling it
in August, when the weather was
hottest and when we had an extreme
drought, I accidentally threw a pile
near a citron vine that had nearly per-
ished from the heat and dry weather,
and in a very short time it commenced
growing, and although all the rest of
the vines yielded nothing this kept on
growing and gave us a dozen fine
citrons, and was full of blossoms when
the heavy frost of November 3 killed it."

EDUCATING HORSES.—If a colt is
never allowed to get an advantage it
will never know it possesses a power
that man can not control, and if made
familiar with strange objects it will not
be skittish and nervous. If a horse is
misled by his early days to have
objects hit him on the heels,
back or hip, he will pay no attention to
the giving way of a harness or a wagon
running against him at an unexpected
moment. We once saw an aged lady
driving a high spirited horse attached
to a carriage down a steep hill with so
bold back straps upon the harness,
and she assured us that there was no
danger, for her son accustomed his
horses to all kinds of usage, and sights
that commonly drive the animal into a
frenzy of fear and excitement. A gun
can be fired from the back of a horse,
an umbrella held over his head, a buf-
falo robe thrown over his back, a rail-
road engine pass closely by his side,
and he will not start, and the animal
bumped with sticks, and the animal
take it as a natural condition of things,
if only taught by careful management
that it will not be injured thereby.
There is less whipping wanted and,
more education.

HUNGARIAN GRASS FOR FODDER.—A
large crop of good fodder may be
secured upon early ryegrass or other stubble
by Hungarian grass. The ground
should be prepared as for oats or any
other grain, well manured, and the
Hungarian sown broadcast and har-
rowed in slightly. The seed may be
sown as late as the middle of July,
about one bushel per acre, but the best
results are obtained for sowing in early
June. If it is desired to have green
fodder for a number of weeks in au-
tumn, the Hungarian seed may be
sown at intervals of a week or so for
upwards of six weeks. The ripe heads
of this grass contain a large number of
hard, sharp awns or bristles which
are irritating to the stomach of animals,
especially horses. This trouble can be
avoided by cutting the crop as soon as
the heads mature, and before the awns
have grown to full length and become
hard. This grass when cured is equal
in feeding value to good hay. If there
is a demand for late fodder, sow some
Hungarian during the present month.
—American Agriculturist.

The following recipe for preserving
grapes from rot is from one of the
most experienced horticulturists in the
State of Mississippi. Take common
paper bags, such as are commonly used
in the family grocery stores, size one
pound, and provide yourself with a lot
of pine-needle size. When the grapes
are fully set, say about as large as
duck-shot, slip a bag over each bunch
and pin up the mouth so as to prevent
its slipping off. It is a certain pre-
ventive of rot, and matures the grapes
with a bloom on them more exquisite
than is possible by any other method.
The bags, any family grocer will order
you, and they ought to cost you about
\$1.50 to \$2.00 a thousand.

We called upon Mr. J. A. Fagot, near
Bayou L'Enfer, seven miles west of
New Orleans, and found him cultivating
cotton stubbles. To our surprise we
found nearly all were sprouting, and
some of them were a foot high, while
others were still more advanced and had
already bloomed. We admitted this to
be the first time we ever saw cotton
blooms on the thirteenth of May. This
season is followed largely in Texas,
and by that means they always send
the first cotton to market. However, it
is the first time we ever saw the plan
tried in Louisiana.—Sugar Bowl, New
Orleans, La.

A few sheep could be kept upon
every dairy farm with profit, and
would be a benefit to the pastures, eat-
ing that which the cows reject, and
when in winter quarters they would
eat much the cows refuse, and so would
be of very small extra cost.—Texas
Wool Grower, Fort Worth.

New York fresh beef is actually
shipped in refrigerators from Fulton
Market to large towns in Georgia, real-
ly in the heart of as good a grazing
country as there is in the world. It is
the result of a faulty system, which
deceives the planter's energies to cotton
raising, and forces him to buy with the
profits whatever is needed for the
family or the farm.—Southern World.

A harness kept soft and pliable with
good neatsfoot oil will last almost a
lifetime. It is stronger, because slight-
ly elastic, and will seldom wear off the
hair.

MANURE.—Provide absorbents for
the manure from the stables and barn-
yard. Prepare what is to be used next
spring by occasional turning. It must
be kept both from over-heating and
freezing.

Household.

THE SCIENCE AND ART OF COOKING.
—There can not be the slightest doubt
that cooking operations will take a dif-
ferent shape when science will have a
little more invaded the realm of the
kitchen and have raised his work to the
dignity it deserves.

There also can be no doubt that if
proper cooking appliances are provided,
cooking will become an occupation,
which a lady can follow without exor-
biting herself in any uncomfortable de-
gree, or ruining her health or her dress.

The change of raw food substances
by heat should be so carried on that it
is not disagreeable or obnoxious, but
that it is pleasant and agreeable.

Handling cooking utensils should be
given to educated, not to uneducated
persons, and should be done with care,
thought, and niceness. In order to
make up for the rough and coarse way
in which we mostly handle cooking
operations, we have created an "art of
cooking," which has but thin logs to
stand on. The best cooking in our day
is thought that which combines the
most opposite and most peculiar things,
makes these combinations undergo the
most varied changes, and creates in-
digestible amalgamations. After these
operations, French names are
given to the dishes, and this done, they
are sent out as perfect.

Now, we believe that something
more might be done in this important
question, something which would give
a foundation to the question of cooking,
and would build it upon as assured
principles as all other processes of
manufacture have to go through.

The first question would arise, "Why
do we cook?" and the next would natu-
rally follow, "How should we cook?"

Upon these two questions we might
build a very sound and healthy pro-
cedure, which should have stout legs to
rest on.

Bad cooking is at the bottom of many
ills in this life, if the matter were really
understood. No doctor has a right to
pass his examination, unless he can
also do so in the science and art of
cooking. No one has a right to preside
over a hotel, restaurant, or household,
unless the science and art of cooking
have been studied, and for the general
benefit of the public, every child should
learn something of those great laws of
nutrition which are the foundation of
all healthy life.

There is more real good in the pro-
motion of this question than in the tu-
ition of high-flying subjects, which are
forgotten as soon as learned, and have
really not a lot nor a tenth part of the
influence on real life that cooking has.

One great benefit will arise from the
instruction in natural science, which is
certainly now increasing. As our
knowledge of natural laws becomes
stronger, and widens into a broader
circle, so will it dawn upon us that
such operations as cooking belong to
natural science, and should be chased
under it.

Until we base all cooking operations
upon certain laws and give them a
foundation, we can not do justice to
those productions which nature has
placed at our disposal for the nutrition
of man, or to use the means given us
in a proper manner.

It is not the same how we cook animal
or vegetable substances, as either
in cooking may undergo a heat process
which improves their value or lessens it,
which makes them fit or unfit for
human digestion.—Food and Health.

GOING TO BED IN JAPAN.—Going to
bed in Japan is rather an indefinite
expression for any one accustomed to
sleep between sheets and blankets and
upon a pillow. In fact, you do not
"go" to bed at all, but the bed,
as such it is, simply comes to you, and
the style of preparing for the night is
about the same wherever you are.

First, a cotton-stuffed mat is laid away
where upon the floor, and a block or
roll is placed at one end to rest your
head upon. Then you lie down, and a
cotton-stuffed pillow is thrown over you.

This quilt like a Jap dress on a big
quilt with large and loosely draped
sleeves, which lap over like wings.
But the difficulty is that these
capacious sleeves, with all the rest of
the bedding, contain unnumbered
legions of voracious fleas hid away in
recesses known only to themselves,
but which only wait till you get fairly
settled in sleep, when they begin their
onslaught on their defenceless victim.

Awakened by the merciless havoc they
are making upon you, lie in vain, and
your roll and towel and what you
clothes till you are worried out—that
only increases the vigor with which
they renew the battle; and though you
may spend hours in the faint glare of
the primitive oil-lamp which is set in
one corner of the room, and strive to
rid yourself of the tiny tigers that are
devouring you, it is all to no purpose,
and you sink at last at last asleep. But
you are soon awakened again, only to
undergo the same tribulation, and the
long hours of night pass away as you
pace up and down the narrow limits of
the room, listening to the snoring of
the dozen or more of the tough-limbed
sleepers that surround you, and peep
through the sliding shutters of the
house to see if the day is breaking or
not. You can not lie down again, for
the floor is crawling with the creatures
you dread, and you can not sit down,
for there is nothing to sit upon, and
such a thing as a chair was never heard
of in that region.—Observer.

USES OF ALUM.—Pulverized alum
will purify the most foul water. Take
two heaping tablespoonsful of it and
sprinkle it into a hogshead of water,
stirring it rapidly, and after the lapse
of eight or ten hours all the impurities
will have been precipitated to the bot-
tom. The water will be pure and
sweet. A teaspoonful will sweeten a
pailful of water.

Dissolve two teaspoonfuls of alum in
a gallon of boiling water, and while hot
wash the shovels which are contaminated.
They will usually disappear. If they do
not, sprinkle powdered alum on the
shelves, and they will all be
gone by the next day. It will also kill
bed-bugs. Dissolve the alum in boiling
water and wash the bedsteads with it.
Sprinkle the pulverized alum in the
crevices of the bedstead, and in the
corners and seams of the mattresses.
Cultivator.

To make shirt bosoms shiny like
those of the laundress, take enough
of common salt to make a pint
when boiled. Add powdered half
drachm, white wax, half drachm.
Then use as common starch, but
have the iron as hot as possible.

A farmer's wife in Lebanon, N. H.,
has made one hundred and six pounds
of butter during the past three
months, from the milk of one cow, nor
has she been sparing in the use of milk
and cream in the family.

MISCELLANEOUS.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can be sold in competition with the multitude of low test, short weight, adulterated or phosphate powders. Sold only in cans.

ROYAL BAKING POWDER CO., NEW YORK.

FRED. M. OGDEN. HENRY O. L. RAYNE.
OGDEN & RAYNE,
DEALERS IN
BAGGING, TIES AND TWINE,
AND AGENTS FOR THE
Celebrated R. Carter & Co. Company,
AND
Shultz Belling Company,
15 UNION STREET, NEW ORLEANS.

H. DUDLEY COLEMAN & BRO'S
Friction Geared Cotton Press.

This Press is driven by shaft the same as a
stand or mill, and the series and rollers are
run either up or down with the same motion of the belt,
and it need not be shaken the speed of the
engine at the time shaft on which it is placed. The
pulley driven by the Press to move the screw
in an opposite direction. It is a very simple and
the least added weight can easily and strongly and
work it. It can be placed either in the front room or
outside the building being complete within itself.
We make three sizes of Coleman's Cotton Presses, Patent
Friction Geared Cotton Presses, as follows:

8 feet by 4 inch Wrought Iron Screw,
and 9 foot Packing Box, Price Com-
plete \$240.00.

10 feet by 5 inch Wrought Iron Screw,
and 10 foot Packing Box, Price Com-
plete \$275.00.

We also make the Friction Geared Press to pack
cotton, with wrought iron screw 10 feet long by
10 inches in diameter and 9 foot packing box, price
complete \$300.00.

We also manufacture here in New Orleans,
COLEMAN'S "SIMPLE SCREW" COTTON PRESS
for horse power. Price complete with 8 foot
wrought iron screw and 9 foot packing box, price
complete \$200.00.

Also, COLEMAN'S "FEDERAL SCREW"
PRESS, requiring no animal power, 10 foot
wrought iron screw, 10 foot packing box, price
complete \$250.00.

We make three sizes of Coleman's Cotton Presses,
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complete \$300.00.

We also manufacture here in New Orleans,
COLEMAN'S "SIMPLE SCREW" COTTON PRESS
for horse power. Price complete with 8 foot
wrought iron screw and 9 foot packing box, price
complete \$200.00.

Also, COLEMAN'S "FEDERAL SCREW"
PRESS, requiring no animal power, 10 foot
wrought iron screw, 10 foot packing box, price
complete \$250.00.

We make three sizes of Coleman's Cotton Presses,
Patent Friction Geared Cotton Presses, as follows:

8 feet by 4 inch Wrought Iron Screw,
and 9 foot Packing Box, Price Com-
plete \$240.00.

10 feet by 5 inch Wrought Iron Screw,
and 10 foot Packing Box, Price Com-
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EDUCATIONAL.

CENTENARY COLLEGE,
JACKSON, LOUISIANA.
Next session begins first Monday in September
1882. Two professors have been recently added to
the faculty. The entire expense for board and in-
struction, per session, need not exceed \$11 in the Prepa-
ratory and \$15 in the College proper. Send for
Catalogue.
D. M. RUSH, President.

Whitworth Female College,
REV. H. F. JOHNSON, D. D., PRESIDENT,
BROOKHAVEN, MISSISSIPPI.
Will re-open September 20, 1882.

Charges are low, course of instruction com-
prehensive, the teaching thorough, advantages in
ART and MUSIC unequalled, discipline strict,
and parental.

Special attention will be given to training
teachers.

The president uses all his receipts from the college
(he has no other means) for enlarging and improv-
ing it; hence its unparalleled success. He proposes
to erect another first class building. Help by your
patronage.

Send for catalogue.

UNIVERSITY OF LOUISIANA,
NEW ORLEANS.
Faculty of 25 Professors. 191 Students
in attendance during past Session.

11th Session of Collegiate Department, begins
October 2, 1882. Full Collegiate Courses in Lan-
guages, Belles Lettres, and Sciences, leading to De-
grees. Admitted High School to prepare students for
Collegiate Department. Faculty of 12 Professors
and 300 students in Collegiate Department and
High School during last session. Tuition free, \$45
per annum in High School and \$60 in Collegiate
Department, including full course in Languages,
Mathematics, Chemistry, Physics, and Mechanics.
For further information and catalogue, address,
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See also Medical Department, commencing Oc-
tober 1, 1882. Full Medical Courses with special
advantages. Nine Professors and 25 Students in
Medical Department during last session. Address
for details, T. G. RICHARDSON, M. D., Dean.

A Session of Law Department begins November 13,
1882. Full Courses in Common and Civil Law.
Four Professors and 25 Students during past session.
For details address,
CARLETON BENT, LL. D., Dean.

Trinity College,
NORTH CAROLINA.
The Fall Term will begin September 1, 1882, and
end January 2, 1883. The Spring Term will begin
January 1, 1883, and end June 1, 1883. The College has
eleven departments, and the full course of study, viz:
Bachelor of Arts, Bachelor of Philosophy, and
Bachelor of Science, and also the Departments of
Law, Theology and Divinity. It has a full ex-
perience Faculty; less expensive than most Colleges;
a healthy location; in the fall country dwellers
south of North Carolina, and a full and complete
course of study. For catalogue and other
information, address,
R. C. BARNES, President.

MEMPHIS CONFERENCE
FEMALE INSTITUTE,
JACKSON, TENN.
The Record.—The President has been with it
many years. The Conference has been held more
than twelve annually for thirty-eight years. The
Faculty of ten are active and talented with the times.
The first year's session begins September 1, 1882.
Apply for catalogue.
A. M. JONES, A. M., D. D., President,
Principal and Secretary of Faculty.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, August 10, 1882.
Our readers should bear in mind that our quotations represent prices for round lots, and that in all small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	To-day.	Sat.
Low ordinary	10 1/2	9 1/2
Good ordinary	11 1/2	10 1/2
Low middling	12 1/2	11 1/2
Middling	13 1/2	12 1/2
Good middling	14 1/2	13 1/2
Receipts since our last issue	1,171,362 bales.	

SUGAR, P. B.

Fair	7 1/2	7 1/2
Prime	8 1/2	8 1/2
Choice	9 1/2	9 1/2
Yellow clarified	10 1/2	10 1/2
White clarified	11 1/2	11 1/2
Powdered	12 1/2	12 1/2
Crushed	13 1/2	13 1/2

HOLLANDS, IN BULK, P. B.

Common	45	45
Prime	55	55
Choice	65	65

RICE, Louisiana, P. B.

Common	3	3
Prime	4	4
Choice	5	5

GROCERIES.

Butter, P. B.		
Western	16	16
New York	17	17

COFFEE, P. B.

Low ordinary	8 1/2	8 1/2
Good ordinary	9 1/2	9 1/2
Low middling	10 1/2	10 1/2
Middling	11 1/2	11 1/2
Good middling	12 1/2	12 1/2

CORN MEAL, P. B.

Common	4	4
Prime	5	5
Choice	6	6

FLOUR, P. B.

Common	4	4
Prime	5	5
Choice	6	6

FISH.

Shad	4	4
Salmon	5	5
Trout	6	6

HAMS, P. B.

Common	4	4
Prime	5	5
Choice	6	6

OILS, P. B.

Common	4	4
Prime	5	5
Choice	6	6

SOAP, P. B.

Common	4	4
Prime	5	5
Choice	6	6

COW PEAS, P. B.

Common	4	4
Prime	5	5
Choice	6	6

PROVISIONS.

Beef	4	4
Pork	5	5
Lard	6	6

LARD, P. B.

Common	4	4
Prime	5	5
Choice	6	6

EGG, P. B.

Common	4	4
Prime	5	5
Choice	6	6

HALLING STUFFS.

Common	4	4
Prime	5	5
Choice	6	6

MEATS.

Common	4	4
Prime	5	5
Choice	6	6

FLOUR, P. B.

Common	4	4
Prime	5	5
Choice	6	6

COFFEE, P. B.

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Prime	5	5
Choice	6	6

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Aug. 1.—Mr. Robertson, of Louisiana, has addressed another letter to the postmaster general relative to the use of the mails by the Louisiana Lottery Company. He expects a reply in a day or two.

The President withheld his signature from the river and harbor bill because the amounts appropriated are greatly in excess of those required for the fiscal year just ended.

SOUTH BEND, Ind., Aug. 1.—Two freight trains collided on the Lake Shore railroad, just west of this city this morning. Cars to the number of sixty were piled upon the engines, and taking fire, were burned up. The engineers were buried under the debris, but were rescued just before the flames reached them. There were some tramps on the train and four of them insist that seven of their comrades are in the burning mass. The loss is estimated at \$150,000.

WASHINGTON, Aug. 2.—The vote on passing the river and harbor bill over the veto has been taken, amid great excitement, and has resulted: Ayes, 123, noes, 59. So the House has passed the bill.

AT 3 P. M.—The Senate passed the bill over the veto by a vote of 11 to 10. The river and harbor bill is now a law. Mr. Arthur's veto notwithstanding.

NICKSBURG, Aug. 2.—The case of A. Farrow, charged with murdering his wife and destroying his property, was tried today on a writ of habeas corpus, and the prisoner was admitted to bail and the bond fixed at the sum of \$7000, with two solvent securities.

LARKO, Tex., Aug. 2.—Yellow fever was developed at Brownsville to-day. There were several cases reported, but no deaths.

MATAMOROS, Aug. 2.—Yellow fever.—The number of cases reported to-day is twenty-two deaths.

FALMOUTH, Ky., Aug. 2.—The two branches of the Lacking here rose forty feet Monday night. The storm was unparalelled. The damage to crops is not yet estimated.

ATOS ROGEE, Aug. 2.—Capt. Moreno, and party, arrived on the steamer Cannon this morning, bringing with them wagon teams and provisions. They will begin at once the survey of the Mississippi Valley railroad north of Baton Rouge.

MONTREAL, Aug. 2.—Denis Dineen, a farmer on Lower Lachine road, is about to sue the Society for Prevention of Cruelty to Animals for leaving a number of sparrows, which he declares they have already eaten, up thirty acres of barley, destroyed his potatoes and in general made havoc with his early vegetables. He estimates the number of sparrows in his land at 5000.

VICKSBURG, Aug. 2.—Capt. W. L. Marshall has received orders to resume work immediately on the improvement of the Mississippi river at Providence, above here. He telegraphed to Memphis to-day, reaching all his former employees, and left for Lake Providence by the Gold Dust himself.

PROVIDENCE, Aug. 2.—W. A. T. Smith, a colored clergyman, made a persistent application for accommodation at the Adams House this afternoon, and was refused and driven out, avowedly because of his color. He has employed counsel to prosecute the landlord under the civil rights law.

STARRVILLE, Miss., Aug. 3.—A mass meeting of the citizens of the town assembled at the court house this evening to consider the location of the Canton, Atlantic and Nashville railroad depot. After considerable debate it was decided by a majority of those present to locate the same as near the center of the town as the same could be conveniently done. Col. Mann, general superintendent of the road, was present, and assured the people that the road would be completed in an early day. Great enthusiasm was manifested at the prospect by the citizens of having a New Orleans market soon.

VICKSBURG, Aug. 3.—The United States cutter Osprey took soundings in the lake to-day. At the present tide of debris in the river it will be said to say that navigation will be entirely suspended in the lake in front of the city by the twentieth instant at farthest.

MILWAUKEE, Aug. 3.—The most destructive storm for many years swept over this city yesterday. The damage to property is estimated from \$50,000 to \$100,000. One man was killed by lightning and a child drowned.

NEW LEXINGTON, Ohio, Aug. 4.—An unprecedented rainfall last night produced a sudden and mighty flood in the narrow valley between Randolph and Cornish, and literally swept everything before it; railroad tracks, barns, houses and lives were being carried along together. The wheat crop was ruined, and the railroad track damaged as to preclude all communication. Details are not yet known. Loss of life is feared. The loss is estimated at from \$100,000 to \$300,000.

MATAMOROS, Aug. 4.—The increase in the number of cases of yellow fever is twenty and deaths 7.

BROWNVILLE, Tex., Aug. 5.—There are about fifty cases of yellow fever now existing, and it is increasing rapidly. There was to-day one death—a German named Quast, recently from Europe. There are conflicting reports about the disease existing throughout the country, but they are not reliable.

WASHINGTON, Aug. 6.—In the House debate yesterday Mr. Atkinson, of Tennessee, criticized the extravagance in the present Congress. He stated that the appropriations for 1882 are in excess of the appropriations for 1881 by over thirty millions of dollars.

BROWNVILLE, Texas, Aug. 7.—There was one death from yellow fever during the twenty-four hours ending yesterday and eighteen new cases. Dr. Sweetser, State health officer, advised officially that the sickness under which the Mayor and others have been suffering is yellow fever. Citizens object to Sweetser's visiting Matamoros and returning here.

MATAMOROS, Mex., Aug. 7.—There have been seven deaths from yellow fever here and the number of new cases have increased.

GALVESTON, Aug. 7.—The News-Austin special says the Governor has received news from the State health officer at Brownsville that eight to ten deaths from yellow fever have occurred at Brownsville in the last two weeks. He has urged the citizens to organize, as it was epidemic. No mails, freight or steamers are quarantined from this place against Matamoros.

CAIRO, Ill., Aug. 7.—The steamer Gold Dust blew up and burned to the water's edge and sunk near Hickman, Ky., to-night. Seventeen persons killed, so far as known, and forty-seven wounded. The captain was wounded slightly. A tug with physicians left

here at eight P. M., for the scene of the disaster.

FOREIGN.

BREILIN, Aug. 1.—The refusal of Italy to co-operate with England in putting down Arabi Pasha may be taken as representing the attitude of Germany and Austria.

ALEXANDRIA, Aug. 1.—Fears in regard to the failure of the water supply have subsided.

The number of Christians murdered at Damamh, Tantah and Mehalla is now estimated at 550.

PARIS, Aug. 1.—French residents at Port Said have protested against the withdrawal of the French squadron from these waters, and have announced their intention of placing themselves under the protection of the United States.

ALEXANDRIA, Aug. 2.—It is reported that Arabi has ordered the houses of obnoxious natives in Cairo to be burned. Nineteen natives who refused to recognize the authority of Arabi Pasha, have been shot at Cairo.

PARIS, Aug. 2.—De Lessops telegraphs that he has made no protest against the entrance of British men-of-war into the Suez canal, but he protested against infractions of the company's regulations committed by two vessels after entering the canal.

LONDON, Aug. 2.—The Post's Alexandria correspondent telegraphs as follows: The Rebel camp has moved five miles nearer to us, with their outposts two miles in advance of the main body.

SUEZ, Aug. 3.—Several hundred British marines here have disembarked and occupied the town without resistance. The telegraph office has been reopened.

PANAMA, July 25.—The revolution in Ecuador, headed by Eloy Alfaro, has proved most successful. It is believed Venutilla will be expelled.

LONDON, Aug. 4.—The Times has the following from Alexandria: Arabi Pasha's proclamation states: Egyptian soldiers, with exuberant zeal, fired only bullets belonging to hostile Europeans, and killed only those engaged in communication with the enemy. The traitor Khedive having ordered the gates of the city to English troops, for this act is deposed by the Sultan, who will send troops to assist us to drive out our enemies.

CONSTANTINOPLE, Aug. 4.—M. de Lessops has telegraphed to the Porte protesting against Admiral Seymour's action concerning the Suez canal. He declared that it is in no danger from Arabi Pasha, who, he says, has already given numerous proofs of humanity. British occupation of the canal would only compromise it by allowing Arabi Pasha an example for the violation of its neutrality.

LONDON, Aug. 5.—The official report of Admiral Seymour concerning the campaign since the capture of Mahalla Junction, Saturday, is as follows: Our force consisted of 200 men of the naval brigade, with one 40 pounder and two 6 pound guns, under Capt. Fisher; a thousand marines under Col. Tison; half a battalion of the Thirty-eighth and Forty-sixth Regiments and all of the Sixty-third Regiment. We had a skirmish with the enemy, who were 2000 strong, with six guns and six rockets, from 5:30 until 7:30 o'clock in the evening. The total casualties to the naval brigade and the marines are two killed and twenty-two wounded.

ATLANTA, Aug. 5.—There were thirty-four deaths from yellow fever in Atlanta, up to Thursday evening, during the past week.

MR. W. A. WHITELY, Toledo, Ohio, writes: "After trying all advertised medicines for nervous weakness and early decay, I gave up in despair, and resigned myself to the seemingly inevitable—a premature grave. Happening to hear a druggist to whom Brown's Iron Bitters for weakness, I bought myself a bottle. I am most accurately satisfied to find myself restored to perfect health, strength, and timidity. I feel sure the cure is permanent, yet in future I intend to observe more carefully the laws of health."

Grand Council United Friends of Temperance.

Office of the Grand Council, 127 N. 1st St., New Orleans, La., June 18, 1882.

The Grand Council will meet at the Grand Council Hall, on Wednesday, August 15, 1882.

The Officers and Members of the Grand Council and the Grand Council of the United States will be present. Business of importance.

G. S. Adkins, Grand Council Secretary.

CAMP MEETINGS.

The camp meeting for the De Kalb circuit, Middle Georgia, Mississippi Conference, will begin on Friday night before the second Sabbath of next month.

Preaching station by railroad will be held at Lumberton station with convenience on Friday morning. All cordially invited to attend.

Chilma Grove Camp Meeting will commence on Friday night before the fourth Sunday in September. All ministers are invited to be extended. There will be boarding accommodations on the camp ground for persons from a distance. The meeting will be of the self-sustaining plan and all persons who attend may expect to take care of themselves, except ministers and their families.

Summit Camp Meeting will be opened at Summit, Miss., will commence on Friday before the second Sabbath in August, and continue at least eight days. The District Conference of Brookhaven district will meet on Tuesday Camp Ground during the camp meeting and continue in session on the Sabbath at ten A. M. (Tuesday). The session of the third Quarterly Conference for the camp will be held also during the camp meeting on the ground. We will be obliged, if the preachers will condescend, will come at the convenience of the meeting time and help us during the meeting. Conveyances from Sumner to back. Preachers will be supplied with all information as to time, etc. It is in our mind on their way to camp grounds and for delegates also.

The Crystal Springs Camp Meeting will begin August 21 at eleven A. M. Rev. John A. B. Jones, Rev. W. B. Lewis and Rev. W. C. Millsaps are the committee on public worship. Come you and everybody.

Camp meeting at Uviers Ravine Camp Ground will commence Friday before the second Sunday in August next, it will be conducted strictly on the self-sustaining principle. Persons who can not feel any uneasiness in sleeping on the ground, for their support by contributing to the camp will be much appreciated for each one to furnish his own support in this way for any one to feel.

There will be a public tent for the accommodation of those who prefer to bring their own, which will be kept at moderate rates. This camp ground from the Pacific railroad station in the south of Sumner, La.

John P. Potts, Pastor Caddo Circuit.

The Bethel Camp Meeting will commence on Friday before the fourth Sabbath in August. The camp ground is between Mansfield and Pleasant Hill, La., in a salubrious country abounding in good cooling springs. Two or three tents may be rented. Persons who intend going by Texas and Pacific R. R. had better get off the train at Mansfield and hire a vehicle. Distance from Mansfield twelve miles. Let every body bring their own provisions—excepting preachers.

Ministers are respectfully invited. All living within one hundred miles of the camp ground are expected to attend.

On account of the presiding elder not being with us on the first Sunday in August, the camp meeting at the Bethel Springs Camp Ground has been postponed until Friday before the second Sunday in September. Yours,

JOHN A. VANCE, P. C.

There will be a self-sustaining camp meeting at Belle Chey Springs, Alexandria district, Louisiana Conference, commencing August 21.

The camp meeting for St. Matthews Camp Ground is intended to begin Thursday night before the fourth Sabbath in August, four and a half miles southwest of Hickory, on the Vicksburg and Meridian R. R., will be on the self-sustaining plan. Conveyance for ministers at Hickory.

The Shiloh Camp Meeting will begin on October 6. It is in the neighborhood of Brandon and six miles southeast of Philadelphia. Conveyances from Philadelphia will run only to the camp ground. All ministers are invited and will be cordially received.

The camp meeting at Smith's Camp Ground, on the Canton circuit, in Choctaw county, Ala., will commence on Friday night before the first Sabbath in September. We cordially invite ministers of the ministry to attend.

The camp meeting at Morgan's Creek Camp Ground will commence on Thursday, August 22, 1882, and continue until August 28. It will be on the self-sustaining plan, with a station and boarding tent for the accommodation of the public. This camp ground is situated on the Mobile and Ohio R. R., and about equal distance between Mobile and Meridian. All ministers are cordially invited and will be cordially received.

DISTRICT CONFERENCES.

The Mobile District Conference will be held at Wetzel, Ala., beginning on Thursday, August 13.

The Delhi District Conference will be held at Delhi, La., beginning on Thursday, August 24, 1882.

The District Conference for Grand Rapids district, is called for from Tuesday in Georgia, the time unchanged.

Quarterly Conferences.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST. THIRD ROUND.

Bayou Lafourche circuit, Aug. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26,

Christian Advocate.

VOL. 28.—NO. 33.

NEW ORLEANS, THURSDAY, AUGUST 17, 1882.

WHOLE NO. 1359.

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CHAS. B. GALLOWAY, D. D., Editor.
T. J. CARVER, Business Manager.
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REV. J. R. PARKER, D. D., Editor.
REV. J. R. KEENER, Business Manager.

CHURCH OF PETE.

Our committee, to whom was referred the interests of the NEW ORLEANS CHRISTIAN ADVOCATE, would most respectfully report:

That believing as we do that some one of our official church organs ought to be taken by every Methodist family in the district, especially every family where a secular paper is taken; and as the NEW ORLEANS CHRISTIAN ADVOCATE is our own property, and belongs to us as our own church paper, and is more especially identified with this section of our spiritual and educational Zion; therefore, we feel it incumbent upon us, and take pleasure in pressing its claims upon our people and ministry.

As the former editor, Linnus Parker, D. D., has been elected and elevated by the late General Conference of the Methodist Episcopal Church, South, to the high and responsible office of a Bishop, and thereby causing us to lose his valuable services and spiritual editorials, which have been so marked a feature in the ADVOCATE for the last twelve years, and while we discontinue with our prayers and benedictions, still we hail with pleasure the fact that his mantle has fallen upon such worthy shoulders.

We congratulate the church and our people that one so accomplished and so able to meet and to measure himself up to his new responsibility as Rev. Charles B. Galloway, D. D., a member of our own Conference, has been called to the editorial management of the NEW ORLEANS CHRISTIAN ADVOCATE.

Resolved, That as we believe the NEW ORLEANS CHRISTIAN ADVOCATE may be regarded as an able, eloquent, learned and scholarly assistant preacher in every charge of our district, costing only two dollars a year, that it ought to be stationed in every Methodist family in the Meridian district, as well as the other districts of our Conference.

Resolved, That we do hereby request every preacher in the district to earnestly press the claims of the ADVOCATE upon our people from the pulpit in every charge and secure subscriptions to our own church paper.

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Your committee, to whom was referred the subject of education, would report the following:

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J. W. ADKISSON, Sec.
Meridian, Miss., Aug. 8, 1882.

Other reports are omitted for lack of space.—Editor.

Christ Our Foundation.

Who builds upon this foundation? Who builds upon the wise man who built upon a rock? "Other foundation can no man lay than that which is Jesus Christ, for there is other time given under heaven among men whereby we may be saved." How apt we are to build upon the foundation of good works, upon the sandy foundation of self-righteousness, egotism, pride, etc., and when we select one particular and build upon it, especially if we fall in some other promising line of clarity, and if he is not able to allow this to become a mountain that all others are made to look at, and if they are judged accordingly.

Another, who has the time and opportunity to nurse the sick, makes his standard, and so on. In fact, wherever we excel in, if not watch, we make the standard of Christ's perfection. This becomes our religion, our Savior. How often we hear such advice as this: "Build upon the foundation of truth and honesty. And the Lord will say: Build upon the foundation of 'total abstinence.' I might name many more, for foundations upon which men are legion. Why not say: 'Build first the kingdom of God, and these things will be added to you.' As sure as we have the Spirit there will follow, and if we have the Spirit of God, we are none of us. Now, the mistake is this: In all of any of these virtues being Christian character, they are simply means of it.

Our virtue will do to build up. It takes all to make a perfect Christian character, and then Christ will be the foundation. A man may ever so honest and truthful, and if he is a drunkard he is subject to wrath of God. He may be ever so honest and truthful, and if he is a thief he is a thief. Yet a man may be perfect in all these things, and if he is a wild man of that he is lost, for not one of the law shall stand until fulfilled. The question may be, 'Can we keep the law so perfectly?' No! if we could, salvation would be at work, and under the law of Christ, our foundation, has been laid. Hence it is through faith and grace. The very minute we fully violate the least of God's commandments we forfeit his favor, and are told: "If we regard him in our hearts we will not break his law. As soon as we do we become sinners, and are no longer under grace, and are under the curse of the law. If the best of us were according to the deeds done in the law, we would come far short of the law of God. God forbid that I should glory in anything save the cross of Christ!"

Now, let us say that we should not say that we are commonly called a "Christian" that we should not at certain times make a specialty of certain virtues. For instance, if a man were in a community of drunkards, and such a community is not to be found, then he should make a specialty of temperance; if he is associated with thieves and flirts, then he should make a specialty of honesty and truth should be his specialty. Or, in other words, where abundance, there let grace much

more abound. But let us be careful in making a specialty of a certain virtue that we do not make a Savior of it and lose sight of Christ, our foundation; for if we do, we are sure to run into self-righteousness, egotism and vanity.

Let us abound in all good works, and at the same time remember that salvation is through faith in Christ, although good works are necessary for by them we bring ourselves into subordination to the will of God, and at the same time render service to him who is our foundation, even Christ Jesus.

THOMAS F. BAIR.

Meridian District Conference.

The Conference of the Meridian district, Mississippi Conference, was held at Meridian, Miss., beginning on Thursday, July 27, 1882. Rev. J. R. Godfrey, P. E., occupied the chair the first day. (Bishop Keener arrived Friday morning, and presided the remainder of the session. The roll of the Conference, principals and alternates, exhibited a membership of eighty-two. About twenty-five were present. The session was harmonious and profitable. Prominence was given to religious service. There was preaching at eleven A. M., and at halfpast eight P. M. of each day. Bishop Keener preached on Saturday morning, Sunday morning and Sunday night. Dr. C. B. Galloway, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, was present on Thursday. The next session of the Conference was appointed to be held at Shiloh. The following reports were adopted:

ADVOCATE.

Your committee, to whom was referred the interests of the NEW ORLEANS CHRISTIAN ADVOCATE, would most respectfully report:

That believing as we do that some one of our official church organs ought to be taken by every Methodist family in the district, especially every family where a secular paper is taken; and as the NEW ORLEANS CHRISTIAN ADVOCATE is our own property, and belongs to us as our own church paper, and is more especially identified with this section of our spiritual and educational Zion; therefore, we feel it incumbent upon us, and take pleasure in pressing its claims upon our people and ministry.

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That District Conference Vote.

While the Conference heard Bro. Adams patiently, and with the greatest respect, if decided unanimously against the proposition to establish a Methodist male college in Mississippi.—R. W. Jones, secretary Grenada District Conference.

Mr. Editor: Personally, I have nothing to say to the above, which I shall show is altogether gratuitous. I am always too happy to find people who have the patience to hear me, and the politeness not to manifest any disrespect or meanness. I am glad to say, from my personal experience, that Grenada District Conference has that patience and good breeding. But I want to state that the model secretary, under a presiding elder, fairly versed in parliamentary usage, has failed to give the public a correct report in sundry particulars.

1. He failed to state that I appeared as a representative from the Winona district. Had I been there simply on my own account, and speaking on my own motion, it would have been perfectly correct to have said that they heard me "patiently and with the greatest respect," and yet voted against me.

2. He failed to state that my address to the Conference had been by vote made the order of the day, and that I was called out formally pursuant to that vote. Therefore Grenada District Conference, if it was actually submitting to be bored, had deliberately put itself in that position. Your humble servant regrets that he was so uninteresting; but it was after dinner—he had dined at Mr. George Lake's. He fully enjoyed the doctrine of impermutability; could not find a full dinner and a great speech at the same time.

3. He failed to state that the speaker did not ask them to adopt and build a college before they adjourned; but that he merely asked them to appoint a committee of one to confer with those appointed by other District Conferences in order to consider the question. If practical, or not, and to devise a plan of organization by which all the Methodists of Mississippi might unite in the location and erection of a college to be controlled jointly by the Mississippi and North Mississippi Conferences. Perhaps the secretary had eaten a good dinner too, and could not take all that in.

4. He failed to state that Bro. Adams had been compelled, through other engagements, to state the nature and object of his mission previous to the report of the committee on Education; the papers having been lost, although a communication of writing had been made to a member, and the action of the Winona District Conference had been published in the NEW ORLEANS CHRISTIAN ADVOCATE.

5. He failed to state that the committee did bring in a report favoring conference with the Winona District Conference, and that he was the first to speak against it, and two other brethren followed him, after which the chairman of the committee asked the privilege to withdraw that portion of the report. "It was withdrawn."

Now then, I have stated these facts to prove that the part of the report relating to my visit to the Grenada District Conference was gratuitous. That conference took no action whatever. All that was brought before it was withdrawn before reaching a vote. I repeat that it is little matter with me, personally, to be informed that my visit and speech were a bore; but as the representative of a District Conference which had twice as many present, and voting my appointment as commissioner to their body, I feel it my duty to make this statement, and ask for it a place in your columns as conspicuous as the report of the secretary of Grenada District Conference.

Of the merits of the college question I may, at some future day, ask of your readers a "patient" hearing.

G. A. S. ADAMS.

North Alabama Notes.

The Rev. Dr. J. Anderson, of the North Georgia Conference, is now on a visit to his friends and relatives here to say good bye, preparatory to sailing for China. He preached two most excellent sermons to our people from the Methodist pulpit last Sunday and Sunday night. It has always appeared to me that one must possess a heroic spirit to leave his native land and dwell among unappreciative heathen to preach the gospel. "The love of Christ constraineth us." This is the Divine touch, this is the glow of our mission. When we remember what the Master suffered and did to secure our salvation, no sacrifice is great, no toil is severe endured for him. The conversion of the world is committed to us, and we feel the Divine injunction: "Go teach all nations." In conversation with one of our missionaries to Brazil, the Rev. J. J. Ransom, he remarked that he could not distinguish between a call to preach the gospel in China and America. True, we are called to carry this gospel to all the world, and when the church in her organized capacity, lays her hand upon a man, he is not at liberty to decline.

I had the pleasure of reading a postal card from Dr. Allen, of China, directed to Bro. Anderson. It is known that for sometime Dr. Allen has had on hand an educational project in Shanghai. He put an advertisement in the Chinese papers asking for pupils, thinking that by hard work he could get up 100 or 150; but to his astonishment between 500 and 1000 have applied, and still they come. This move is wonderful to him and astonishing to us who do not understand the circumstances. Dr. Allen is a great man in China and has the confidence of the leading men of the empire. This fact gives him a vantage ground enjoyed by no other church. This is our opportunity. The finger of Providence unmistakably points in the direction of our occupancy. Shall we realize our opportunities and come up to the measure of the responsibility? What a grand field is now open to our church. Think of a grand university well supplied with the modern appliances of an education, manned by 50 or 100 Christian professors! Poor human nature is weak, and sometimes we little know ourselves, but it does seem to me if I had \$25,000, I would give half of it to this grand enterprise. This line is written with a sincere prayer that some rich man may read it and send the amount. God grant it! Who will God so honor?

Bro. Anderson seems to have peculiar bliss for his chosen task. He is a man of robust health, commanding presence, a cultured mind, and a deep spirituality, all of which it occurs to me are important and well adapted to his mission. May he have a safe voyage, and accomplish much in the name of the Master.

One of the most remarkable men in Alabama, and the most remarkable in Tennessee, is Dr. F. A. Ross, of the Presbyterian Church. He discards that old and most exploded doctrine of election and reprobation, and plants himself squarely on the Arminian platform. He is now eighty-six years of age, with all his powers, physical and mental, in full exercise. He preached in the Methodist Church, and used extensive notes written in a small hand, without the aid of glasses. The sermon was a remarkable one for the depth of thought and spiritual manner of delivery. He announced as his subject: "Every man has his Christ." This he presented and argued with great skill and power. His notes are be-

lieving now, and were I not afraid of Botany Bay I should send you a synopsis. But I looked for certain, hence I quit.

JOHN A. THOMPSON.
MONTGOMERY, ALA., AUGUST 12, 1882.

The Seventh Day Adventists.

In the New York Independent one of the leading editors of the Seventh Day Adventist denomination, by request, has published a full account of their faith and history. Thinking our readers would be interested in the facts given, we publish liberal extracts:

"Our views on the subject of the second advent of Christ are, that his coming is to be literal, personal, and visible; and that it is near at hand; but that the day, month, or year of his coming is not, and can not be known. There has been no change in our theory in this respect and no revelation on the subject.

"Our views of what is called soul-sleeping are, that the dead are unconscious and remain so till the resurrection; that previous to the resurrection there is no judgment nor reward for any, a few exceptions aside; that there are to be two resurrections—first, that of the righteous, at the beginning of the 1,000 years of Rev. xx, 5, 6; that of the wicked at the close of the said 1,000 years, Rev. xx, 5, 6; that after the resurrection comes the execution of the judgment; the righteous when they are raised receiving the sentence, 'Well done!' and entering into everlasting life; the wicked when they are raised receiving the sentence, 'Depart from me, ye cursed!' and then going into everlasting punishment, or eternal death. The second death, which we understand to be cessation of conscious existence.

"Seventh Day Adventists begin and end the Sabbath at sunset. For a few years, in the early part of their experience, they began and ended the Sabbath at six o'clock P. M.

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"The practice of kissing as a religious rite has been to some extent adopted by the Seventh Day Adventist body; but it has never been urged nor made much of, each one being left to follow his own inclination in the matter. There has been no revelation on the subject.

"The women do not wear a distinctive dress. An attempt was made a few years ago to introduce a reform in the dress of the women. This reform consisted in thoroughly protecting the limbs, especially the lower extremities, shortening the skirts till they barely cleared the wet and filth of the ground, suspending the weight from the shoulders, etc. This, especially in its external appearance, was found to excite unexpected prejudice in almost every direction from those without, besides being unworthily handled by some of those adopting it.

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"At Womans, when Luther had returned forsaken and distressed to his hotel, a servant entered, bearing a silver vase filled with a refreshing beverage, the offering of the aged Duke Eric of Brunswick, a powerful lord belonging to the Pope's party. As the reformer, touched deeply by the kindness, drank he said: 'As on this day Duke Eric has remembered me in the hour of my last struggle.' The servant took back the message to his master. The aged duke called to mind these words at the moment of his death, and addressed a young man who stood at his bedside, said: 'Take the Bible and read to me.' The youth read the words of Christ: 'Whoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.' The dying duke remembered the words of Luther, and his heart took courage. Church Union.

It is said that sharks will not bite a swimmer who keeps his legs in motion. If you can keep kicking longer than a shark can keep waiting, you are all right.

The New York authorities are very careful of their police force. They never put two officers on the same beat, because it is said to be unhealthy for two persons to sleep together.

When you hear a man say that snow-balling is a healthy amusement, and the boys ought to be allowed to enjoy it, don't think him a generous soul. Set that man down for a glazer.

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"The published works of Sister White, giving the substance of her visions, consist of three volumes entitled 'Spirit of Prophecy,' a fourth is in preparation, and thirty numbers of 'Testimony for the Church,' found in seven volumes.

"We have but two local incorporated institutions. The Publishing House, the Health Reform Institute, and the Educational Society of Battle Creek, Mich., and the Pacific Publishing Association of Oakland, Cal. The Battle Creek Association has an annual business of upward of \$250,000, and owns property valued at about \$250,000, or which there are obligations amounting to \$131,000.

"At Womans, when Luther had returned forsaken and distressed to his hotel, a servant entered, bearing a silver vase filled with a refreshing beverage, the offering of the aged Duke Eric of Brunswick, a powerful lord belonging to the Pope's party. As the reformer, touched deeply by the kindness, drank he said: 'As on this day Duke Eric has remembered me in the hour of my last struggle.' The servant took back the message to his master. The aged duke called to mind these words at the moment of his death, and addressed a young man who stood at his bedside, said: 'Take the Bible and read to me.' The youth read the words of Christ: 'Whoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.' The dying duke remembered the words of Luther, and his heart took courage. Church Union.

It is said that sharks will not bite a swimmer who keeps his legs in motion. If you can keep kicking longer than a shark can keep waiting, you are all right.

The New York authorities are very careful of their police force. They never put two officers on the same beat, because it is said to be unhealthy for two persons to sleep together.

When you hear a man say that snow-balling is a healthy amusement, and the boys ought to be allowed to enjoy it, don't think him a generous soul. Set that man down for a glazer.

Christian Advocate.

THURSDAY, AUGUST 17, 1882.

LIFE'S HEAVIEST LOSS.

BY MISS FRANCES BROWN.

I join the white sea-band
There and a pilgrim band
Telling the losses that their life had known
While evening waned away
From breezy cliff and bay,
And the strong tide went on with weary moan.

One spoke with quivering lip,
Of a fair freighted ship,
With all its household in the deep gone down;
But one had wider scope
For a fair face, long ago,
Lost in the darker depths of a great town.

There were who mourned their youth
With a moon loving ruth,
For (s) have hopes and memories ever green;
And one upon the West
Turned an eye that would not rest,
For far-off hills whereon its joy had been.

Some talked of vanished gold,
Some of proud honors told,
Some spoke of friends who were their trust no more,
And one of a green grave,
Beside a foreign wave
That made him sit so lonely on the shore.

But when their tales were done,
There spoke among them one,
A stranger, seeming from all sorrow free,
"Sad losses ye have met,
But mine is heavier yet,
For a living heart is gone from me."

Alas! these pilgrims told,
For the living and the dead,
For fortune's cruelty, for love's sure cross,
For the wreck of land and sea;
But, however, it came to thee,
Thine, stranger, is life's last and heaviest loss.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN REESE.

Third Quarter—Lesson 13.

SUNDAY, AUGUST 13, 1882. MARK X, 1-12.

Golden Text: "Whosoever shall forsake all and follow me, I will make him an apostle, and he shall have power over devils, and shall walk upon serpents and scorpions, and tread upon lions, and shall be saved by me." (Mark X, 1-12)

PHARISEES AND SADDUCEES.

We are indebted to these Pharisees and Sadducees for their persistent questioning of the Saviour. Their impudently late and insatiable wrath drew from the Saviour some of the most precious truths that ever fell from his lips. The presence of truth in the midst of such a mingling of truth and falsity could not but have the effect of marshaling in organized resistance all the evil. What a communion he made when he came among these patriotic Pharisees, full of rebellion and inflexible pride. How he stirred up the Sadducees with their superstition and political greed, and it was wonderful to see how his presence made these hearty haters of each other hand together in counsel against him, for once these wretched haters, like the wild beasts in the presence of the approaching floods, laid aside their differences, and forgot to tear each other in the presence of a greater danger. So it was then, and so it is to-day. The presence of one good man in a mixed community will draw to himself all the good of that community, and force in opposing organization all the evil. The Pharisees and the Herodians together made a wonderful combination of antagonistic elements, held together by nothing less than strongest hate for their common enemy—the Lord. What a bitter pill it was for the Pharisee to so lower and demean himself as to consult with those degraded place-seeking Herodians, made up of squalid Jews and traitors; but the case was urgent, for Jesus was undermining their religion, and extraordinary methods must be resorted to, the Herodians were necessary to them. The plot these two laid was worthy of their father—the devil. They set a trap with two triggers. The approach to it was disguised by sincere compliment to his wisdom and most deferential respect to his judgment, and the mention of his fearless outspoken courage. They bait the trap with truths, and all under a guise of real and honest anxiety to have this ethi-political question answered. "Is it lawful to give tribute to Caesar or not? Shall we give or shall we not give? This courteous crafty question fairly bristled with perils, appealing, as it did, to the most lively susceptibilities of the people, and couched, as it was, in words whose import would make a negative answer; nothing less than treason to Caesar, and the affirmative a denial of his claims to the Messiahship. Said he yes, the Pharisee wanted nothing better with which to break his power with the people. Said he no, one of the Herodians was ready to report him to authority. This was in a close place for any but this Jesus. His reply to them in a moment uncovered their snare. Knowing their hypocrisy, he said: "Why tempt ye me?" Bring a penny. They brought it. And, continuing to speak, he asked: Whose image is this? and whose is this superscription? Caesar's. Answering them, and no doubt handing back the denarius as he spoke, he said: Render to Caesar the things that are Caesar's, and unto God the things that are God's.

The meaning of his words are so plain and irrefragable in their application that explanation might be left out. The great truth which he sets forth is that we are to learn our duty by learning our relations. What we ought to do with anything is to be seen in the make-up of that thing. Our duties grow out of our relations. In his answer is an entire moral philosophy, which the moral intelligence of nineteen centuries have never improved upon; there is nothing to add to it, as rule of right, it covers the whole area of ethics. It shows that a man, to plead ignorance of his duty successfully, must be blind, deaf, and with sense of touch extinct; he must be something less than a fool; for with our eyes, in-

gers, ears and sense we find out our relations, and the relations of things about us, and these relations, being given the obligation and the duty, is an irresistible conclusion therefrom.

These conspirators were trying to work off on Christ that old exploded fallacy that duties sometimes clash, and tried to pit his duties to the king against his duties to God. Jesus, who kept the law, knew each obligation has its own plane, and that the planes never cut or crossed each other; but God gave it the law in beautiful, harmonious order, so that the earthly and then the heavenly, so that in all the countless myriads of duties, created under this law of exceeding breadth, there should never be a single instance of a collision or conflict of claims. The Sadducees were no doubt delighted by the defeat of the Pharisees, and enjoyed their discomfit. They now try their blade. They bring up the case of a woman seven times widowed and finally buried. The purpose of their case was to bring into ridicule the great doctrine of the resurrection and immortality, and the Master, in answer, lifts the curtain for a moment, and gives us one of the only and clearest glimpses in heaven society ever vouchsafed to mortals, and shows by the very name God assumed the life after death. Would God name himself after a perishing creature? An eternal God incorporating into his eternal name the memory of a person whose place and being had gone out? God is not God of the dead, but God of the living.

The Doom of Whisky.

The recent prohibitory movements in Kansas and Iowa, together with the known feeling in quite a number of other States, forms an utterance of no uncertain sound. Activity is increasing every day; prohibition is strengthening, its friends are encouraged, and the "business" of the dark empire is one of the doomed things.

The high and honorable position occupied by Mississippi in this great enterprise should not be forgotten. She is one of the very first States of the Union to declare war against the nation's great enemy. Possibly this may not be generally known. But it is, nevertheless, true that Mississippi forms one of the very first platoons of the very first company of organic temperance in Christendom; another honored orator still lives in his native State. The Hon. John F. B. Claiborne, of Natchez, made the first regular temperance speech ever made in America, south or west of Albany, N. Y., if not in the United States.

Whisky, properly speaking, is just 80 years old. By "whisky" I mean social drunkenness to the extent of neighborhood disturbance, social disruption and ruin. This, or rather the means by which it is produced, was born in France in the year 1801, and is the invention of one Edward Adam. Alas! he was not the first one of the name to introduce private and public disorder into the world! Distillation—some sort of distillation—has been known from early antiquity; but previous to Adam's invention it was slow, cumbersome and expensive. What is now known as distilling intoxicating liquors is Adam's process. Since this introduction, whisky of forty kinds and with the name of legion, is made out of almost everything with facility and manufacture of this easy mode of making drunkards was prohibited in England by law till 1815, when, in an evil hour, the excise laws of Britain were so modified as to admit the French life-destroying beverage into her commerce and social manners. Long and sorely has England regretted this damaging legislation. The money-making distillers and vendors said: "Never mind, it will cure itself after a short time. The novelty will wear away, and people will not want it except in sober moderation." But the prophecy has failed every day from that one to this; and on every acre of land and water in Europe and America. To-day the curse is sorer than ever. And true to the rule that Arrogance kicks Privilege out of doors so soon as strong enough, that which was a boon humbly prayed for, has become a right stoutly asserted.

Organic temperance began in the village of Andover, Mass., twenty-one miles from Boston, in 1826, and acquired some little local foothold. In 1828 or 1829, I am not certain which, a little society was organized in New York; and the same year the framework of a State society was set up in Albany, and the same year of the year, and efficient society was organized in Natchez, Miss. These movements were connective and organic, and have never ceased to exist in various modifications of form and name. They spread and extended North and South until they met on mutual ground somewhere about "Mason and Dixon's Line." In this historic estimate I pass by two, or three, or several, little societies intended to modify excessive drinking, which are known to have existed over in New York and elsewhere. While they, no doubt, did some little local good, they do not belong to the great national, connective, total abstinence reform.

A history of the introduction of the national temperance reform into the virgin soil of Mississippi at the period above mentioned, with its wide-spread propagation and growth, would present some curious and interesting points, as well as some remarkable providential coincidences. Possibly it might be fur-

nished if need be. Few of its original agents are still living.

At this point it would be very natural to inquire if there was no drunkenness, no whisky, no temperance, prior to the discovery in distillation by Mr. Adam in 1801? It would be very wide of the truth to answer this question with a categorical negative. And yet there is a wide difference between drinking and drunkenness before and after the beginning of the nineteenth century. It is well known that drunkenness dates back to very high antiquity, and that the world has never been entirely free from it since near the time of the flood. Intoxication is produced by alcohol. Fermented and distilled spirits contain from five to upwards of fifty per cent. of it. This mixture is not essentially different from what it was formerly. Before the new process of Adam in distillation, wine, or other kinds of intoxicating liquor, was produced not only by slow and expensive processes, but could be extracted from only a few materials such as grape, grain, etc. Now they are produced not only by greatly simplified methods, but out of almost, if not quite, any kind of vegetable matter; and not only so, but almost endless kinds of both animal and mineral substances are used in the manufacture. Ask a distiller of what material he makes this, that, or the other kind of wine, brandy, whisky, gin, beer, cordial, and, with a very few exceptions of domestic production, on very small non-commercial scales, if he were to answer correctly he would say: *out of anything that is cheap.* It is this cheapening process of making cheap drunkenness that has poured such a flood of intoxication and misery upon general society. You see drunkenness, lewdly complained of and deprecated away back ponder; but it was once as common in twenty, fifty, or a hundred, as compared with what is seen nowadays. A drunk man seen or suspected once in a town would be talked of a month. Now a hundred is noticed to about the same extent. But the thing has become intolerable, and the doom is pronounced! But it requires work, vigilance, prudence, sober-minded and well-planned effort. Encouragement is wasted upon every breeze. Let Mississippi maintain her place in the ranks! — R. AMERY

Rev. Corydon Chamberlin.

MR. EDITOR: Having been a classmate of the Rev. Corydon Chamberlin, of the Pacific Conference, I feel constrained to add a few lines to his memoir, in addition to what has already been written by another classmate, Rev. E. H. Moulter.

Having had late associations with him, I can only recall him as a classmate and college student. My recollection of him brings him distinctly before my mind as a young man of rare promise. His manly brow and steady penetrating eye indicated, both alike, marked ability and a decided character. He was possessed of a well-balanced mind, gifted by nature and cultivated by application, and such was the strength of his mind that the most difficult task seemed to yield to him almost without an effort.

As Bro. Moulter said, "When Corydon Chamberlin went from the college halls on graduating day he was a noble young man, well fitted for success in life. I thought especially in his case, wherever his will pointed there was a way, and that, if his will pointed to worldly honors, at his approach the door of fame would swing back on its hinges, to open the way. And I must say that it was with some degree of surprise that I learned that he had 'laid all his honors down' at the foot of the cross. It is at this point we can stop and learn lessons of wisdom as we stand with the honored dead at the cross-roads in life's pilgrimage, where the 'broad way' and the 'narrow way' must separate forever. Looking down the 'broad way' in the distance he could behold 'all the kingdoms of the world and the glory of them,' and in the 'narrow way' could be seen a 'ladder set up,' and the 'top of it reached to heaven,' and now, with both worlds in view, suggesting plainly to his mind the question, 'what shall I profit a man?' he dismissed all worldly counselors, bid adieu to all worldly glory, chose the 'narrow way,' and deliberately decided to lose his life to save it. Herein is plainly indicated that there is power in the religion of Jesus Christ, a power to turn the balances against all earthly fame. There was power somewhere that induced Corydon Chamberlin to become a 'faithful, self-denying, homeless itinerant preacher,' and to go out into the deep waters of human woe to save sinners who were 'going down beneath the waves,' and drowning in their sins. Herein was a power manifested to bind the most highly cultivated intellect in sweet submission to Jesus, and to 'bring into captivity every thought to the obedience of Christ.' By way of application you would say to our gifted young friends who are aiming at high attainments: 'There are two roads to fame; which will you take? Two crowns, one woven of airy nothings and fading flowers, and a crown that fadeth not away; which will you wear?'

And herein again, in the choice of Corydon Chamberlin, this truth is illustrated: that to the cultivated and well-balanced mind there is nothing of necessity in the religion of Jesus Christ repugnant to sound reason or in opposition to true science. And, further, we are admonished, though God is 'no respecter of persons,' and though 'not

many wise men after the flesh are called,' yet, notwithstanding this, consecrated learning is an acceptable offering on God's altar, and no lamb of the flock is too lovely to be given as an offering to the Lord.

When Corydon Chamberlin went out into life he was fully fledged and plumed to soar with unwearied wing to the loftiest heights of earthly fame, but his eye was fixed on a higher prize, a more enduring crown; for in 'turning many to righteousness' he has soared to loftier heights by far, heights beyond the vision of human sight, for no doubt, in fulfillment of prophetic language, he now 'shines as the brightness of the firmament' and 'as the stars forever and ever.' And now may the 'angel which redeemed' Jacob 'bless the lads' of our land, and raise up others to come forward in the spirit and power of Corydon Chamberlin. — A. M. WAILES.

Colportage Sketches—No. 33.

BY A. M. JONES.

"AND THE OLD PARSON BEGAN TO SWEAR."

The winter of 1880 and 1881 was the severest that this climate has felt for more than a quarter of a century. During those cold, freezing, cheerless months I scarcely lost a day, and canvassed the most rugged portion of my field. Having an appointment for Sunday, in a town of three or four hundred inhabitants, I was on Saturday night with an excellent family, of refinement and intelligence, three miles in the country. Though the frozen earth was white with snow, and the keen wind, in frequent, chilly blasts, poured in from the north, yet at half-past ten the next morning Gray Clarity had bravely trotted to the preacher's boarding house, and I was ready for the labors of the day. The church, situated on the verge of a deep precipice, was old, unpainted, destitute of a stove, and in every way presented the most dismal appearance. The small shivering congregation seemed to endure, as well as could have been expected, the short services, and at the proper time contributed the *infamous sum* of one dollar and fifty cents to the American Bible Society. Fifty cents of the amount was given by a gentleman from another community, and one dollar by a citizen living a mile from town. As I had never failed, after preaching in an intelligent community, to receive at least one or more invitations to dinner, this subject, however important, gave me no anxiety, and they all, with one accord, passed on, leaving the preacher and colporteur standing at my buggy. The preacher, a man of refined feeling and noble soul, on a previous occasion, had expressed himself, in flattering terms, as to the hospitality of his people, was embarrassed, and insisted on my going with him, but, as the family was not Methodist, and did not extend an invitation, I declined, and repaired to a hotel. "The American Bible Society" was abundantly able and generously willing to pay all bills, and never so much as intimated an allusion to my incidental expenses; but having done so much for Alabama, even since the war, devoted thousands and thousands of dollars to the gratuitous distribution of Bibles among our people, I always regretted, at the end of a month, to send up an account, charged by the only beneficiaries of my labor. I am happy to state, in this connection, in the greater portion of my territory there was no room for complaint. The host and hostess, clever, intelligent people, took every precaution to promote my comfort, and their guests were agreeable and entertaining. After supper the conversation continued late, and the landlord asked many questions. On learning that my home was in —, he became more interested in me than before, and continued with emphasis:

"Do you know Judge M.?"
"I have known him from my boyhood."
"Well, I'm glad you know him; I want to hear from him; he failed me and my wife worse than any man I ever saw."
"How was that?"

"In this way: Judge W. had been our circuit judge for some time, and for some reason they exchanged. Judge W. held his court somewhere else, and Judge M. held ours. Judge W. is a Methodist preacher, and when Judge M. came he looked more like a preacher than Judge W., and we all thought he was a preacher, too. He stopped with us, and my wife, being a strong Methodist, did all she could for his comfort. When he came in from the courthouse, day after day, she would have a good fire burning, and the best chair about the place, with a soft cushion in front, and would call me out and say: 'Go and invite the old parson in my room, away from those wicked men. They are smoking here, and some of them have been drinking, and I'm afraid they will swear, and hurt his feelings.' He looked so solemn and serious, and seemed to be so good, that I had but little to say to him, and kept out of his way. Having agreed to carry him to Hoston, the morning after the court adjourned we started. About nine or ten o'clock, while we were speaking of the verdict of the jury in a case, in which an old man had been fined five hundred dollars for whipping his wife, instead of being put to hard work, for the county, two years, with a ball and chain to his leg, he seemed to get mad, and the first thing I knew the old parson began to swear. I looked around in amazement, but never told him I thought he was a preacher."

The Sabbath Question Again.

WINNSBORO, LA.

MR. EDITOR: W. Hargraves Morris, of Lusk, Ala., has undertaken to remove my conscientious scruples in regard to the observance of the first day of the week as the Sabbath. He first asserts that the apostles did not observe the original Sabbath by preaching and teaching in the synagogues of the Jews no more than we observe the original Sabbath now when we preach to Saturday congregations. But he fails to give the least shadow of evidence to establish his assertion. He then introduces a number of incidents which occurred on the first day of the week; but in no instance is there any allusion to the Sabbath day. The four gospels, with the Acts of the Apostles, were written at different periods ranging from six to over sixty years after the resurrection of Christ. Each writer speaks of the Sabbath without the slightest allusion to a change. It is true that the apostles preached and taught in the Jewish synagogues on the Jewish Sabbath. It is also true that not one of the New Testament writers ever alluded to more than one Sabbath; hence I conclude that there has never been but one Sabbath day blessed and sanctified for man's observance, and that is the seventh-day Sabbath of the fourth commandment of the decalogue. Or shall we leave the Holy Scriptures and search for evidence for a change of the Sabbath among the various church histories and Bible dictionaries, which only show the customs and usages, and make inferences which can never take the place of Divine law. We find that both Covel and Watson, in their Bible dictionaries, acknowledge that there is no Divine command issued to the apostles to change the Sabbath. Hence, I take it that no doctrine or tenet of our religious faith should be entertained which can not be established by Divine authority. My scruples still remain. — A. W. N.

WINNSBORO, ALA., JULY 27, 1882.

From the Work.

PROVIDENCE CAMP MEETING.
MR. EDITOR: I have just returned from a most delightful and spiritually profitable camp meeting at Providence Camp Ground, on Providence circuit, A. B. Nicholson, pastor. Previous to 1861 I was familiar with the surroundings of old Providence Church, but I met with a pleasing surprise when I found such a well-ordered and comfortable camp ground built up around it. The cottage tents are constructed of good materials, and put up both for convenience and comfort, and have a home-like appearance. The tabernacle, I think, is the best, in all its arrangements, I have ever seen for convenience and comfort. The patrons of the encampment, and the community generally, have evidently attained a high grade of Christian civilization and refinement, for I neither saw or heard anything rude or unbecoming. The sanctity of the place while I was there, and the people were happy, both socially and religiously. We had a good supply of young ministers, with a few in middle life, to do the preaching for us, which they did "in demonstration of the Spirit and of power." The weather was very showery, which was a great inconvenience in various ways, but when once under our superb tabernacle the rain did not much disturb us. The meeting at first—to me at least—seemed to wait earnestness and animation, but the latter half was lively and successful. I did not ascertain the number of conversions, but what I witnessed were very clear and satisfactory. We kept up the usual experience meeting after the first morning sermon, and I was daily reminded that we ought to revise this very profitable meeting in some respects, if possible. The lay members, both male and female, seem inclined to wait for the preachers to speak first, and as a thoughtful brother once remarked to me, after the presiding elder, preacher in charge and one other preacher had occupied all the time allotted to love-feast, "It only takes about three preachers to consume all the time, so that others have no opportunity to speak." As I am a preacher, and one of the narrative sort of old men, I speak freely on this point. Let us confine ourselves literally to our personal experience, and not consume the time in debating extraneous anecdotes about the history and experience of outside parties. But I have said enough. I only intend a modest hint on this point. I did not occupy the pulpit with sermon during the meeting. I was asked to preach at eight A. M. on the first morning after my arrival, but, being too sick to preach, I was compelled to decline. My attack, with its accompanying fever, however, past off during the day, and I would have been glad to preach, at least, once to the few old friends I still found in the community, and the numerous descendants of the dear ones who had gone to paradise, but I had no further invitation to do so from the Committee on Public Worship. But the brethren seemed to think I was called to pray, and had me to lead in prayer "everywhere," and to "pray all manner of prayer." I had, however, many precious opportunities to "preach many things in my exhortation," both to individuals and to the congregation in the church, prayer meeting and around the altar, so that while I was greatly refreshed in spirit I trust I was able to contribute my mite to the happy results of the meeting. Wife and I came home rejoicing, both feeling greatly benefited by the associations of an additional camp meeting.

HATZELBURG, MISS., AUG. 4, 1882.

A. G. JONES.

MR. EDITOR: At the last session of the Louisiana Annual Conference, held at New Orleans, I was appointed to the Tensas circuit, in Tensas parish. I immediately went to the field of labor assigned me, and entered upon the discharge of my duties. Soon after arriving there the water came up, and the entire circuit was inundated, and I had to leave, or I did leave, as I could do nothing. I returned to my home in Red River parish, expecting to return to my work when the water subsided. While at home I received a letter from Rev. B. E. Alexander, presiding elder of the Delhi district, in which district my circuit was to be supplied, that he appointed A. W. Moore, a lay preacher, there in charge, but he left engaged in the practice of law, was unable to give the work his entire attention, and requested me to go and assist him. I thereupon gathered up a start for Delhi, en route to Winnsboro. Upon reaching Delhi the presiding elder informed me that Bro. Moore had given up the circuit entirely, and he appointed me preacher in charge. I then went to Winnsboro, and found the western portion of the circuit as much affected by the water as Tensas was, hence nothing could be done in that portion of the circuit; the water receded. After the water went off I commenced the work in earnest. I was without a horse, and it was a difficult matter to get one. My first trip I made to the Harrison point, a distance of twelve miles from Winnsboro, I made in the style of itinerating—on foot. Having good share of physical strength and determined resolution to do my best, looking to that only, and not stopping to parley with difficulties or hardships were to be obtained, I made the distance in three hours, arriving there the time, and found a good congregation in waiting. I found the circuit very much divided, and very little of the pure spirit of vital religion among the people went to work in the name of my Master, whom I serve—the great God of the church—to remove this division, and bring about more of a spirit of harmony. The members have generally been good, and the people respectful and attentive. I have but one protracted meeting, and was at the Winnsboro appointment which commenced on the fourth day in July, and closed last night, 1st day, from Delhi, was with me Wednesday night till the next day morning when he left. I may say he preached with great power, much acceptability. The Holy Spirit attended his ministry in awakening sinners, converting mourners, mightily reviving the church. The result of the labors of the past year were sixteen accessions, a number of conversions, and a halcyon fluency diffused throughout the community. The meeting was a success. A goodly number of people were left at the altar, who seemed deeply concerned about their salvation. Among the number of accessions were three little boys, aged eleven and twelve years respectively, and an influential and a prominent man, a member of this community.

WINNSBORO, LA., JULY 27, 1882.

A. G. JONES.

E. EVERGREEN, LA.

MR. EDITOR: The Baptist state convention convened in the town of Green, La., July 6, and adjourned the tenth. Hon. William H. Lee, Natchitoches, was elected president. A better choice could not have been made. He presided with respectability. The first day was occupied by ministers in discussing the work, minister's support, mission temperance; discussions were very interesting. Several distinguished visitors were present. Gambrel will not be forgotten as a good speaker is he. Reports showed decided improvement over last year's various mission fields. He then tied speed in saving souls. Body does not fraternize, but we joyed ourselves very much with his socially and religiously. Clinch Lodge is doing a good work, and is gluing to show it by the number of her four ministers. Keachie Male and Female College be transferred from the Grand Association to the fostering care of State Convention. We hope it is the best time will tell. Harmony, only love and courtesy were characteristics of the session. What a pity these ecclesiastical convocations made no revival! More should be given to the preaching of the word.

E. EVERGREEN, LA., JULY 27, 1882.

A. G. JONES.

THE IMPUNITY DISPLAYED IN THE

ING WOULD HAVE HELPED TO MAKE A

ANALOGICAL SERMON:

How impudent man is like old shrew

For instance, both a sole may be

Both have been taught, both are made

By cobblers. Both get left and right

Both need a mite to be complete,

And both are made to go on feet.

They both need healing; on one side

And both in time all turn to mud.

With shoes the last is first; with men

The first shall be the last, and when

The shoes wear out they're mended new

When men wear out they're mended new.

They both are trotting, and both

Will tread on others, holding each.

Both have their ties, and both

When polished, in the world to shine.

And both get out—and would you choose

To be a man or be like shrew?

Notes of Life.

Religious Intelligence.

MISSIONARY.

— Dr. Gould, for seventeen years in China, at a meeting held recently in London to consider the opium question, made the following statement: "If you had a number of Chinese in a room, you would not by their appearance tell which used tobacco and who did not; but the opium smokers would be marked in a moment. The sallow face, the emaciated appearance, the heavy eyes, indicated the opium smoker. The Chinese themselves speak of such a man as 'an opium ghost.' Its power over the system seems overwhelming. Many desire to be cured; they try, they suffer the most intense agony, they come near to death, but they take to the pipe again. One of the saddest things is the hold that opium smoking has taken on the *liberals* and *Mandarins*."

86104133 1.4 MILES

The attempt to break the will of Sir Francis Lytton has failed, and the English Wesleyans will get about \$850.

USER NAME _____

Missions—No. 3:

On the day of her marriage she is put into a palanquin, shut up tight, and carried to her husband's house. After that she has been the faithful and

the field with the shaves, a Sep-
tician, who conquered Hannibal
and won Carthage for Rome, was
shamed to labor on his farm. Lu-
cretia, one of the noblest matrons
might have been seen many a day
sowing among the Roman matrons.
Better even than the example of Noble
Romans is the advice of the wise man
"Whatever thy hand findeth to do, do
it with thy might." Better than this

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. J. W. DUBOIS, REV. W. L. C. HONNIGT
REV. C. W. CARTER, D. D., REV. J. T. SAWYER

THURSDAY, AUGUST 17, 1882.

There was one feature in Bro. Hopper's revival at Wesson, Miss., that suggests a lesson. The pastor did all the preaching, and his only assistance was from the church. We often rely too much on foreign help. It creates dependence and weakness at home.

At Key West there are two Southern Methodist Churches. The First Church has 300 members and 400 children in the Sabbath-school. Sparks' Chapel has 250 members and 200 Sabbath-school scholars. Where are the churches that can show such a proportion of scholars in the Sunday-school to the membership of the church? That item deserves repetition, and the figures to be emulated.

Mr. Wesley preached 42,400 sermons—over fifteen per week—traveled 220,000 miles without a railroad, wrote and edited 200 volumes; gave to charitable institutions \$150,000; the proceeds of his publications, and died poor. He was never unemployed, nor triflingly employed. Having on one occasion to wait for his carriage, he remarked regretfully: "I have lost ten minutes forever." Few men ever endured and accomplished so much.

Other things beside wheat and oats are abundant this year. Turps grow with the wheat, and rival it in fullness of yield. There will be an unusually large production of opium in India this season, one district yielding 75,000 chests, which generally raises but 50,000. Alas! for the thousands of poor Mongolians who will be infuriated by that horrible drug. Opium carries a stain on her countenance in the opium trade with China.

The Rev. J. C. Price, of the African Methodist Episcopal Zion Church, who made such a fine impression upon the Ecumenical Conference, and received that fraternal hand-grasp from our friend, Dr. C. K. Marshall, has just returned from England with \$10,000 for the Zion Wesley Institute for training preachers and teachers among the colored people. Our English brethren believe in the brother in black. We are glad of Bro. Price's success, and extend thanks to our kin beyond the sea for their marked liberality.

At the advanced age of eighty-seven Mr. Wesley wrote to Alexander Mather as follows: "Give me one hundred preachers, who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of Heaven upon earth." These, certainly, are grand words from an old veteran trembling on his staff. They have the nervous energy of youth, the faith that removes mountains, and a courage that would not shrink at martyrdom. Happy for Methodism if she will heed the parting counsel of her aged leader, and preserve a ministry of single purpose and holy heroism.

A brother at a District Conference stated that a few Mormon families resided within the territory of his pastorate. A latter-day missionary had been encompassing that land for proselytes, and not without success. Why should this be allowed? Is the law against polygamy to be a dead letter? The curse can not be arrested if missionaries are allowed to traverse the country, and carry off their dupes to Utah by increasing hundreds. Mormonism has never been so rapid as since the passage of the Edmunds bill by Congress. When State laws prohibit bigamy and polygamy State authorities ought to punish polygamous missionaries. When will we ever get rid of this American ulcer?

The following, from the Christian at Work, suggests a lesson for all who have eyes to see and ears to hear. There are some people, however, and Methodists, too—who have neither eyes nor ears when their duty is to be ascertained. And none are so blind as those who will not see. This matter of educating our children in other denominational schools is an evil of increasing magnitude.

A most remarkable confirmation was recently administered by the Bishop of Maryland, in the Protestant Episcopal Church of the Ascension in Baltimore. The number was fifty, and of these eighteen had been Methodists, four Roman Catholics, four Presbyterians, three Moravians, two Lutherans, two Universalists and one Baptist. Of the whole number fifteen had been trained and educated in the Protestant Episcopal Church.

The New Wesleyan President.

At the recent session of the Wesleyan Methodist Conference, in Leeds, England, the Rev. Charles Garrett was elected president. The selection seems to be a happy one. He is a man of sterling worth and shining virtues. His reputation has been made in the pastoral office, in evangelistic work, and as an advocate of total abstinence. He has never held a connectional position, nor ever been even the chairman of a district. His address on taking the seat, which Dr. Osborn, the retiring president, facetiously said was "about the easiest seat in the world, because cushioned with so many prayers," is a model of modesty and gospel simplicity. The office sought him, while he shrank from its responsibilities. One fact he stated we want to repeat. He said: "My highest ambition was exceeded when I became a Methodist preacher." Those are noble words, and need emphasis in the Methodism of the world. Not high position, but a place in the ranks was all he prayed for. We take pleasure in giving some extracts from his admirable remarks.

I can honestly say that nobody will be so much surprised at my being President of the Conference as I am myself. So far from even desiring this position I can truthfully say that the thought that I could ever occupy it never entered my mind until suggested by yourselves. My highest ambition was exceeded when I became a Methodist preacher, and since then I have never desired any office or position. Since the suggestion was made it has rested upon me like a perpetual nightmare, and I have had to go to the throne of grace hundreds of times to ask God to stand by me, to take away all dread, and to let his will be done. There was many a reason why I shrank from this position, but there were in particular two. The first was the fact that I have always had an inveterable dislike to office. I do not think I have any official talent, just as I have no taste for office. It has always been a joy to me to see anyone else promoted, and it has been my delight to be in the ranks and do my duty as a Methodist preacher. And my second reason was that I was utterly inexperienced. Most, if not all, of my predecessors have had some training, but I have never been the chairman of a district, nor the superintendent of a circuit, and the most important meeting ever which I have ever presided has been a leader's meeting or a Sunday-school committee. (Loud laughter.) However, you have willed it, and I obey. When I left Manchester, a writer in one of the papers did me the honor to say that when I died a suitable epitaph would be: "Here lies Charles Garrett who tried to do his duty." He only said the truth. I have tried to do my duty, and I shall try to do my duty here.

And in speaking of the year of great spiritual prosperity they had enjoyed—a year of large gatherings—he made one or two points that have application to our latitude. First, the fact that the old methods were stressed. With the changes of years there has been a modification of our machinery. In the mother country they have found it profitable to do their first works again. This is a suggestion to us that might be considered with like gracious results. The other fact the new president mentions with gratification is the number of scholarly men given to revival work. That is cause for rejoicing, and furnishes refutation to certain captious cavilings. The effect of learning and elegant scholarship is not, therefore, to chill the warmth of an earnest soul, but to give added efficiency and power to an earnest ministry. These are his concluding words:

And then we have had a year of great prosperity. There has been a large amount of quiet, determined, unsensational work done. Applause! And we have reaped our reward. We have learnt that the machinery which our fathers used was the best machinery, and that the plans which our fathers adopted were the best plans for winning souls to Christ. We have been doing our first works, and we have reaped a rich reward. There have been two thoughts in connection with that work that have made my heart swell with gratitude. One is the fact that some of our most scholarly men have been in the forefront of our evangelistic work. Hear, hear. So may it ever be! A welcome sign, but let us have the heat with the light, and then light will be a blessing indeed. The other thought is the fact that the good work has been spreading through all our districts and through nearly all our circuits. We have been rejoicing everywhere, and the cry has gone up to heaven. "The best of all is, God is with us." As to the future, all I can say is, that the clouds are big with blessing, that our people are giving themselves to earnest prayer, and are prepared for the most thorough and consecrated work. May we all be baptized from on high, so that we may go back to our several spheres like giants refreshed with new wine, and prepared to take the most foremost place and lend our people forward in the work of God! Let us have this baptism from on high, and be brought nearer to God, and the influence will go through all our circuits, and at the close of the next year we shall have to rejoice over a revival of religion in every circuit of the Conference. May God grant it! I thank you most heartily. You will give me your sympathy and prayers, and pray that God's blessing may be upon us all. Loud cheers.

"The Lambs."

This is the title of a tragedy in the August number of the Century Magazine. It dramatizes the stock-jobbery and robbery of Wall street, and pictures in the close the sad fall of one verdant speculator, who hoped to become a millionaire in a day, but, instead, came out a homeless lamb. The scene of the tragedy is the outer

office of Briggs, Brown & Co., "bankers and brokers in stocks, bonds and other securities," Wall street, New York. The rising of the curtain reveals the "ticker" in operation. The market has just opened. Upon the right and left of the stage, respectively, are arranged the choruses of bull and bear operators. In front, after the manner of the old Greek chorus, stands a group of speculators who have been sold out in former days, but still continue to shadow the tape as a chorus of shorn lambs. The office is handsomely furnished. The center-table is strewn with a variety of journals relating to money matters, such as the Wall Street Daily Truth, the Financial Independent, the Investor's Electric Light, etc. Phipps is the innocent customer and tragic victim of a day's exciting experience. The whole evidences genius, and is a terrible satire on the stock-gambling and stealing of our times. When Phipps, the "sapient lamb," enters to make his first purchase of stocks, and the "partly, suave, sonorous" Briggs lays his net to ensnare him, the following is sung (aside) by the chorus of shorn lambs:

"We once were as guileless and reckless as he,
To-day we are wiser, but shaven are we
Of our wool.
God tempests the what-to-some-lambs that are shorn,
But, alas! for the lamb that is tossed by the horn
Of the bull!"

And after the dramatic experience is past, and losses have been sustained in every purchase, Phipps sinks into a chair, covers his face with his hands, and thus soliloquizes:

"The hoarded gains
Of many years of toilsome way,
Even in a breath! Such is the fate of him
Who seeks to climb to fortune by short cuts.
"Alas! poor lamb!
So falls the curse upon the head of him
Who seeks to gain wealth by ways the gods
Have interdicted to the race of man!
Nought in this world is worth the pain
Of honest industry. The sweat of brow
Is sweeter than the gambler's ardent breath.
Who dwells in ditches, sleeps secure at night
Upon a falling market, and, though poor,
Laughs in the face of destiny; but who
Shall save the spirit of the wretch who trades
On 'margin'! Yet time dies, I must to work
Who grieves too much for others' losses!"

Poor Phipps belongs to a numerous generation, and his sad lament has been the midnight wail of many another tossing and weeping on a thorny pillow. Too many among us are making haste to be rich. They are not satisfied with the legitimate rewards of labor and an honest percent on invested capital. That is too slow and monotonous, too listless and wearisome. The fascination of chance, and the wild excitement of rising and falling markets, are more congenial to their heated imaginations. We hope this "tragedy" will find many readers, and serve to warn gentlemen from the fowler's snare. The following, from the "chorus of shorn lambs," is true poetry and good gospel. It is respectfully recommended to all "shorn lambs," in cotton futures, and every ambitious neighbor who seeks a fortune by short cuts:

"Success is labor's prize,
Work is the mother of Lamb,
And who on a 'boom' shall rise
To the height of an honest mine—
The bee by industry reaps;
The stores which enrich the hive,
All that is thrifty creeps;
For toil is the law of life,
And he who reaps without sowing
A bitter harvest reaps;
The law of gradual growing
Is a law that never sleeps."

Cheering News.

Our neighbor, the Times-Democrat, had an editorial article last week on "The Triumph of Temperance," which we read with real delight. The facts stated ought to fill with cheer every friend of temperance reform. Mr. Martin, a distiller of Peoria, Ill., a man of wealth and experience, writes that "the 50,000,000 American people drink less whisky than the 25,000,000 did thirty years ago." That is competent testimony, and certainly a very gratifying statement. This he attributes to two causes: 1. The drinking of beer. 2. The triumph of temperance in the West. On which we wish to make a few observations:

1. The cause of temperance is succeeding. Prohibition does prohibit. Whisky drinking is growing less, the makers of whisky being the judges.
2. Newspapers that have been so blatant in ridicule and so circular in announcing the failure of temperance sentiment and legislation should learn a little modesty. Further bluster will only indicate invincible ignorance.
3. Friends of temperance must gird themselves for yet more earnest work. We have much to cheer us, everything to hope and nothing to fear. Our enemies reluctantly acknowledge our success thus far, and fear we shall have a sober nation. Their business is waning. May it die the death that knows no resurrection. To achieve its overthrow and the triumph of sobriety is the mission of every Christian patriot, to which he is called by the loftiest sentiments of humanity and the divinest principles of Christianity.
If our neighbor sees anything more

from Mr. Martin we hope he will reproduce it.

To conclude these words of cheering news we reproduce an extract from Bishop McTear's letter to the Nashville Advocate concerning the Birmingham District Conference. The Bishop is a careful observer, never over-sanguine, and has the calmness of a philosopher. He says: "The report of the Temperance Committee took strong ground. The chairman in support of it said: 'Light is breaking in the West.' Kansas and Arkansas and Iowa are reversing the old order of reform from East to West, and the politicians might as well make up their minds to it: Prohibition is coming. Unable to restrain that great evil, the manufacture and sale of intoxicating drink, and unable to endure it, the people mean to suppress it. Another singular remark was made while the report was under consideration. Said the speaker: 'I am not a total abstainer, but I am for this report. A short time ago I was urged to run for the Legislature on the prohibition platform, and who do you think urged me most? Drunkards and hard-drinkers. If my business and health had allowed me to run, hard-drinkers and drunkards would to-day be electing me for me! I tell you, the moral men and the big men will hold off, if they like; but, Mr. President, the church and the drunkards are going to carry prohibition over all this land.'

Gov. Colquitt.

Gov. Colquitt, of Georgia—the Christian statesman—has declared himself in favor of prohibition. The fact has been telegraphed over the country, and variously commented upon by the political press. It is understood that the Governor is a prominent candidate for the United States Senate. If true, this declaration evidences a confidence in the strength and popularity of the movement or else a forgetfulness of self in the advocacy of a great principle. In either case his utterances are occasion for hope and increased effort. There is no mistaking the onward march of prohibition. In every Western and Southern State our friends are organizing and making ready for battle and victory. We are not so sanguine as to suppose our cause is to triumph in a single contest. Against such a fond expectation we offer counsel and caution. In some States years may yet intervene before the enthronement of right will be complete. Miss Frances E. Willard, in a letter to the New York Independent, says that for four years before the victory in Iowa the whole State was "one debating club." Facts and arguments were given to the people, until every neighborhood had been thoroughly canvassed, and the most ignorant were furnished with the principles for which prohibitionists fought. Such a work may be before us in the Southwest. There are partisan newspapers against us, some politicians fear us, timid merchants are shy of us, and all the whisky power is solid to oppose us. But the educating, agitating work is going on, which will ultimately in our redemption from the degradation and damnation of the degenerate.

We hail Gov. Colquitt as an able and fearless champion of our cause, ready and worthy to stand by the gallant Gov. St. John, of Kansas, whose white plume is ever seen in the thickest of the Western war. More than half the counties of Georgia already have local option, and, under the lead of her eloquent Governor, we shall expect the next Legislature to pass a prohibitory law for the entire State. When Georgia sits beside Maine, Kansas and Iowa—the commonwealths of reform—we shall look for Arkansas, Texas, Mississippi, Alabama and other States soon to follow. Until that day may there be no faltering, saying, with the great Napoleon: "Fail is a word only in the dictionary of fools."

Alabama Notes.

This year of grace, 1882, has thus far been remarkable, not only for floods and storms, for peace and health, but also for the unprecedented fruitfulness of the earth, and the ease with which land has been worked. Oats and wheat, gathered months ago, were exceedingly fine, it being not uncommon to hear of one hundred bushels gathered from single acres. Peas, potatoes, melons, indeed all garden and truck patch products, have grown and continue to grow in great profusion. Fruit trees are broken with the weight of fruit. Corn, though not yet housed, is believed, will be nowhere more than fifty cents a bushel, and in the black land negro corn will sell at twenty-five cents. The scarcity of this article for several years past, has caused farmers to abandon the raising of pork, but now they talk of shipping hogs by the car load from the West to eat the surplus. Mr. Buckle, in his great work on the History of Civilization, proved, or thought he proved, by arithmetic, that the number of marriages in a country is decided by the price of corn; low rates, many marriages; high rates, few. If this is always the law then we may expect next fall

and winter to be signalized by heavy transactions in the matrimonial market, and that these new husbands and frands called Marriage Insurance Companies will do a big business, for surely the most timid could afford to start a house when the staff of life can be had for six and a quarter cents a peck.

The cotton crop is very promising on all kinds of land, and up to date there are but faint rumors of the approach of the caterpillar. Many fertilized upland fields are estimated to have already from seven hundred to one thousand pounds matured to the acre. This is very uncommon for so early in August. If the worm will stay away till the tenth of September the crop will be a very large one. And if the war in Egypt, or anything else, will put up the price, and keep it up till the cotton can be marketed, the whole country will be again at ease. Now, would not the people feel grand next winter with their eirbs full of corn and some money in their pockets? And would not the "poor preachers" feel good, and wear nice clothes to Conference, if they should have frequent perquisites of wedding cake and greenback fees? So mote it be, amen.

Speaking of the big cotton crop reminds me of a new gin invented by one of the stewards of the Prattville Church, Bro. F. E. Smith, the excellent feature of which is that it will separate the hull, the seed and the lint, putting out each at a different place. If this gin shall prove perfectly successful, and the patentee says he has tried it sufficiently to know it will succeed, then the trouble of gathering cotton may be diminished a hundred per cent. at least, for all the picker will have to do is to pull off ball and all, and pitch it into the basket. The gin will do all the rest. This machine he will put into the market this fall for the first time.

After a long talk on the prospects of the country a brother said to me, a few days ago: "Well, sir, I really believe the good Lord intends to give our folks another chance, sure enough." I replied: "I hope our folks, in return, will give the good Lord another chance, sure enough." But, ah! there is the trouble. Will they do it? Next Thanksgiving Day let the people should praise the Lord for his goodness, and for his wonderful works unto the children of men. And the gifts of Christians to church maintenance and church benevolence should exceed anything ever known in our history. The missionary treasury should overflow, while every other claim the church has upon its members should be more than met. Freely we have received, freely should we give.

With us in Alabama this is election day, and the men are about the voting places. Very little excitement, and for this also we ought to thank God. We should be grateful that the rule of the negro and the carpet-bagger is past, and that the intelligence, virtue and patriotism of the white race is solid in the purpose that it shall never be restored, and that this purpose can be executed without such excitement or such methods as will agitate or corrupt society. Many of the negroes are voting with the whites. The number of this sort increases at every election. Of course we expect a Democratic Legislature and Governor, and look for two years more of peace and prosperity.

Our schools and colleges next session should have a good time, for with such an income from all the lands there surely will be money enough to send the young people to school. The female college at Tuskegee has been steadily growing since Dr. Massey took charge, six years ago. It is the property in fee simple of the Alabama Conference, and as good a school as can be found in the South, I honestly believe. The trustees are thinking of plans for its endowment, in 1881, when all Episcopal Methodism in the United States will be expected and asked to do something for literary institutions. Forgive me if I would like to see that work begin in 1882. Get the church ready by lectures and sermons, so that when the great day shall come every man and woman will be ready with gift of silver and gold as offerings to God. What the trustees at Greensboro are doing we know not. Nothing from them has appeared in the papers. Some reports of revivals, but not many. The time for protracted meetings is rapidly approaching. Oh! that God would visit his whole vineyard.

A Day With Old Friends.

The call of business enabled us to spend a delightful day in Vicksburg last week—a day most richly enjoyed. Four years spent in that ill-fated city has endeared to us its every interest and inhabitant, and especially that congregation of loyal, generous, hospitable, excellent Methodists. The kindness extended during that quadrennial pastorate are among the

grateful memories whose fragrance will never fade. Years can not efface the tender relation between pastor and flock. It has sympathies and experiences entirely its own, and among the sweetest of earth. With all the discouragements and annoyances incident to a pastor's work (and what relation has them not there are compensating pleasures great as to make us forget all but its brightness and beauty. With its memory treasures nothing unpleasant, but a thousand things to make the heart leap with thankfulness and praise.

Our stay was so short, and time so occupied, we could not see many whose friendship is prized. But a few were visited, and many hearty hand-grasps enjoyed on the streets. Learning of the critical illness of our young friend, Mr. Willie Catecher, our steps were first directed to his mother's home. He had recently graduated with honor at college, and had just entered upon his life work when an illness prostrated him, and he then trembled on the very edge of the grave. The last intelligence received was not hopeful, but many prayers are offered that his promising young life may be spared. We called at the home of Presiding Elder Woodward, and found him a little thin from the work and wear of his large district. At the parsonage, our dear old home, we found the accomplished and popular pastor, Rev. J. Farradine, and family. His devoted wife, we knew so well, sleeps with the saints. His mother lives with him, and has charge of the light ones.

Next door to the parsonage reside Dr. J. M. Hunt, "the beloved physician," and the preacher's superior neighbor. There we dined in company with the pastor and presiding elder. A short call at the dedicated home of Dr. C. K. Marshall, and dear friend, W. C. Paxton, ended the day of visitation. Many others we wanted to see, but could not. The Advocate's friends there, a legion, and for their kind expressions we are profoundly grateful.

Shreveport District Conference.

Mr. Eborr: The Shreveport District Conference convened at Shreveport, La., on Thursday, July 27, 1882, Bishop Parker presiding. There was a good attendance of laymen and members of the district. Rev. J. H. Evans, D. D., of Hot Springs, Ark., and Rev. J. R. Wages, of Marshall, Texas, were also in attendance. The Bishop interrogated the preachers to the full satisfaction of himself and them. Reports showed some advancement in almost every department of church work. Sunday schools have increased. Two of the churches have been built; more are contemplated. The people of Shreveport have subscribed about \$200,000, and a sufficient amount more can be gotten to build a handsome church in that city. The lots are bought and paid for. The church will cost about \$25,000.

The Advocate and its new editor were not forgotten. We all praised it to "earnestly renew and advance our efforts to increase the circulation of the New Orleans Christian Advocate." We also expressed our hearty approbation of the action of the Publishing Committee in securing the services of Dr. Chas. B. Galloway.

The Conference heard, with pleasure, through Rev. J. Lane Bond, and others, of the prosperous condition of Mansfield Female College. The near future promises to be the most flourishing and successful period of its existence. The conference session will open with a large increase of matriculants.

Prominence was, as usual, given to religious exercises. We had preaching each day at eleven A. M. and at night. On Sunday the pulpits of the Presbyterian and Baptist Churches were also occupied, morning and night, by ministers appointed by the Committee on Public Worship. These services were all interesting and profitable. The big preachers, of course, preached big sermons. There is no need to specify.

The delegates to the Annual Conference are: John L. Seales, S. B. McCutchen, W. F. Henderson and J. J. Stockwell. Alternates: L. T. Sanders and John H. Nahors.

The good people of Shreveport treated the members and visitors of the Conference in their usual princely, hospitable manner, which was highly appreciated and enjoyed. The usual vote of thanks was given heartily and unanimously.

Keachle was selected as the place for the meeting of the next Conference.

Columbus District Conference.

Mr. Eborr: The Columbus District Conference met in Stockville, Miss., August 4, Rev. T. C. W. Ramsey, Jr., was elected secretary. On Friday, at eleven o'clock A. M.

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WHOLE NO. 1360

There is one town in Connecticut that has no fear of the measles. It's Middletown.

The great Junius said he never knew a rogue who was not unhappy, of course not. It is the rogues who are not known who are the happy ones.

Charles Morris, in popular

Christian Advocate.

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THURSDAY, AUGUST 24, 1882.

What our children read should be the care of every parent. A pernicious book may make a vicious life. Impure literature is more poisonous than corrupt companions.

The pastor, more than any other, even the family physician, is entrusted with the heart secrets and sorrows of a household. To make them public property is a breach of sacred confidence.

Read Dr. Patterson's thrilling account of the earthquake in Mexico. It made hearts as well as houses quake. People unused to pray called upon God. Man in extremity always turns to the Lord.

We had special letters from Chairman Stewart and Miss Frances E. Willard, urging us to attend the National Prohibition Convention, which met in Chicago yesterday, but home duties would not allow. May wisdom from above bless the efforts of these brave reformers all over our fair land.

The Gospel in All Lands, for August 17, has as a frontispiece a well executed wood-cut of the Southern Methodist Mission Church (Templo del Mesias at Amecia, Mexico, on the day of dedication. It is a very neat building, with Gothic front, and about the doors the natives, in peculiar garb, are crowding.

Our Northern Presbyterian brethren have eleven annual collections, as follows: Home missions, foreign missions, education, publication, church erection, relief fund, freedmen, sustentation, general assembly, congregational, miscellaneous. And yet we have friends who think our church is burdened with multiplied collections. It seems our calls are comparatively few, but we fear our offerings are not correspondingly large.

We have noticed some things in the papers about certain matters of litigation in which the Rev. Dr. Tyng, Jr., was interested, which explains his retirement from the pulpit. He was having great success, and seemed to be one of the most evangelized and enterprising of New York clergymen. But it transpires that he was speculating in railroad stocks, and very unsuccessfully. He is now a life insurance agent in Paris. Alas! what a fall. From the pulpit and an honored ministry to an agency of the Equitable Life Insurance Company.

The most interesting and scholarly debate of our recent General Conference was on the question of revising our ritual for baptism. Certain words were regarded as teaching baptismal regeneration and being out of harmony with other doctrines of the church. The proposed changes sprung a most animated and able discussion. But after a free interchange of views it was agreed not to make the revision. We notice that the English Wesleyan Conference just adjourned had a debate on the same subject. It must have been a grapple of Titans with Wm. Arthur, Dr. Rigg, Dr. Moulton, Editor Gregory and others on one side, and opposed by Dr. Pope, Dr. Osborn, E. W. McDonald and others. The final vote stood: For revision, 261, against, 139; majority for revision, 122.

Pulpit candidating seems to be a common practice in the North, not only in denominations with a congregational form of government, but even in the Methodist Episcopal Church. There is sometimes a sharp contest for a good place with strong partisan friends advocating the claims of each candidate, resulting, not infrequently, in unfortunate church divisions and dissensions. In the South we observe the old traditional methods. The Methodist waits to be appointed by his Bishop, without previous arrangement or contract, and the Presbyterian abides a call to some pastorate. We prefer the old paths, and, in consequence, have no unseemly candidating and contention for place. Possibly one fact has been in our favor. Salaries in all the churches are so meager and so near the same as not to occasion anxiety of selection. A brother preaches from a pure call of God and conviction of duty. The mercenary element does not enter largely into his pastoral office. We are not advocating poverty in the parsonage as helpful to piety, but suggest this as one among other modest explanations of our conservatism.

Contending for the Faith.

We are exhorted to "earnestly contend for the faith which was once delivered unto the saints." The faith—that is, the oracles of God, "the Scripture of truth"—has been committed to the church. It is a sacred trust, and should be guarded with ceaseless vigilance. With this "faith" untouched and untarnished, every precept, principle, prayer, prophecy, parable, promise, penalty kept inviolate and hid in the heart, the church is invulnerable even against the gates of hell. For, however formidable the enemy, this is an all-sufficient defense. It is only when this word is assailed, its infallible authority called in question, and a restless, ruthless hypercriticism indulged, that the church indicates weakness and failure. The ark is not to be touched without suffering the penalty.

The "faith" was once delivered—or as a better rendering has it, "once for all." Therefore, as has been well said, it is "not to be repeated; not to be superseded; not to be enlarged, for it is complete; not to be abbreviated, for it is the Spirit's own work; and not to be altered in any way by man or angel." It is ours, to keep it; read it, pray over it, lucubrate it, declare it, and contend for it. We are neither to add to nor take from on penalty of having its plagues added to us, and our parts taken out of the book of life and the holy city. It is the priceless treasure and sacred heritage of the church.

To contend for it is a solemn duty and apostolic injunction. If this exhortation was needed in the early days much more now. We have again upon us the struggle for the Bible. The old battles must be refought, but on different fields and with improved weapons. Much is involved in this attack upon the supernatural in the Bible. When it is surrendered every cardinal doctrine of Christianity is given up. They stand or fall together. The Philistines are upon us. In the August number of the North American Review, Henry Ward Beecher has a characteristic article on the "Progress of Thought in the Church." Not as emanating from his erratic pen, but as indicating the drift of modern opinion, the paper is significant. If not alarming, the following quotation bears on the subject in hand:

"In an important sense the sacred Scriptures are of God. They contain precious truth. By their moral unity, and by their accord with human reason and intelligent moral consciousness, they justly hold authority over men's conduct and character. But they claim no such mechanical perfection as has been claimed for them. They have authority only in accordance with educated human reason and rational moral sense."

The words italicized evidence the progress Mr. Beecher has made—a movement toward extreme liberalism that has been, in his case, rapid and perilous. In our latitude his followers are few, but his readers are many. Outside the ranks of the clergy, among the liberal professions, these sentiments are finding disciples and advocates. They must be met with boldness, resisted and overcome. Again we have necessity to repeat the Scripture admonition: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, and not after Christ."

What, then, is our duty? As custodians of this priceless treasure and confidants for its purity and authority, what measures are we to adopt?

We are to redouble efforts and zeal for the conversion of souls. A renewal of heart by the Holy Spirit never fails to silence all cavillings about "naturalism" and "liberalism," and scatter the fogs that becloud and obscure the truth. With a consciousness of divine pardon rejoicing the soul, there will be no disposition or taste for vain speculation and the traditions of men. It was the great spiritual revolution of the eighteenth century, under the leadership of the Wesley and Whitefield, that saved England from the infidelity which now threatens the Christian world. Then, as now, skepticism wore a mitre and occupied the professor's chair. But when that revival of Scriptural holiness swept over the land, a wondrous change resulted. The atmosphere of the universities became purer and more orthodox; the pulpit was filled with an evangelical spirit, and echoed a gospel of peace and joy; all Christendom caught the enthusiasm, and everywhere Zion put on her beautiful garments. When the heart is aglow with God's love there will be no toleration for Mr. Beecher's "advanced views" on Bible inspiration.

Our children should be taught with painstaking care the supreme and infallible authority of God's word. It is the book—not to be hampered with the familiarity of other volumes, but studied with a reverent, dutiful

spirit. It was written by holy men as they were moved by the Holy Ghost. This must be ever remembered; never forgotten. An irreverent comment on the Scriptures, even in the pulpit, is to be deplored. Though not to be locked up in cloisters and hid away from the eyes of men—though we are exhorted to "search the Scriptures"—it must be with the thought that we are reading what God has written. When men begin to quibble over the authority of certain books and passages, because not concurrent with their "educated reason," we have no hope of their escape from absolute infidelity. Away from the old evangelical moorings, on that subject, there is no place to cast an anchor. The vessel becomes a prey to winds and waves, without rudder or compass, and no harbor in which to find shelter. We were not a little shocked, some time ago, to hear a young clergyman deprecate the canonical authority of the epistles as compared with the words our Lord himself uttered, but were not surprised at his subsequent change of denominational relation.

Our theological schools and Conference Examining Committees should see that the "faith" is held without doubt or reservation. We must be assured that the teachers of our congregations contend for the faith with all earnestness and intelligence. Mr. Beecher's progress is backward. Such teachings do not flourish in our Southern atmosphere, and we pray it may be ever kept as pure. To this end we have written, and again repeat the apostle's exhortation.

The Administration of Home Missions.

The law defining and regulating home mission work is explicit and emphatic, but its administration, in some Conferences we have thought somewhat confused, if not unwise. Art. XII of the section in the Discipline on missions reads: "Each Annual Conference shall organize a Board of Missions, which shall appoint its own officers and regulate its own affairs, and have absolute control of the missions it may establish, with the consent of the president of the Conference, within its own bounds, and of the funds raised for their support." In Art. XIII it is made the duty of the Conference Board to "annually estimate the amount that may be necessary for the support of its own missions." Here, then, are several duties clearly stated: 1. To establish all missions. 2. To apportion the amount necessary to the support of each. 3. To collect the funds and pay the missionaries. 4. To have absolute control of the missions, with the concurrence of the president of the Conference. In some Conferences we understand the law is not strictly observed, and we fear not to the full development and intelligent progress of the cause. We used some diligence to ascertain the plans pursued by several Conference Boards while at the General Conference, and found that where the law was administered in letter and spirit there was the largest success, both in the development of the missions themselves and the grace of missionary liberality. This is about the plan we have observed for some years. The Bishop and Cabinet establish the missions, appoint the missionaries, and apportion their salaries. Just before the adjournment of Conference the board is called together in a corner, the schedule of the Cabinet submitted, and the whole concurred in five minutes. At the next Conference the missionaries come before the board, report their work, and receive pro rata pay according to collections in hand, not having received a single dollar during the entire year. According to this method the Conference Board does next to nothing, and largely fails in the very purpose of its creation.

The board should establish all missions, and in so doing exercise the greatest care and godly judgment. This will require diligent study of the Conference territory. And to obtain the most reliable information each district is represented in the membership of the board. Only true missionary territory, with prospect of enlargement, should be selected. Encompassing a circuit, by taking off one or two appointments, and attaching them to a schoolhouse for the purpose of making a place for a brother, is not mission work, and an ill-advised appropriation. If not perversion of the Lord's money, this weakens an otherwise self-sustaining circuit, makes ecclesiastical paupers of a few neighborhoods, and enables an inefficient brother to live both on his farm and the missionary treasury. Again, missions should be raised to circuits as rapidly as possible. To keep a single mission in the Conference list for ten or twenty years is a burden and discouragement. Every dollar appropriated to a work after sufficient development to be self-sustaining is an injury and

a snare. When Israel crossed the river into the land of promise the maunah ceased, and so the time of cessation should come, and speedily, in our missions. We are not criticizing the missions and missionaries of any Conference, but discussing a principle, and indicating a policy of administration. A liberal appropriation to a work, and the employment of a first-class man for one or two years, is the wisest economy. The mission will become a circuit, and new ground will be broken elsewhere.

Missionary mass meetings in each district are helpful in many ways. Our Baptist brethren in Mississippi are emphasizing them to great advantage. They furnish information, stimulate thought, inspire zeal and encourage liberality. In each charge, if a missionary service of two days could be held, assisted by other pastors, the entire Conference would feel the glow and impulse of a new life in a single year.

Again, missionaries should be paid during the year, as service is rendered. Sometimes their necessities are urgent, almost to suffering. How they toil on so freely and cheerfully without a cent until Conference! Is one of the eloquent unwritten chapters of the church's martyrdom. But it is neither right nor necessary. They can and should be paid quarterly. Let careful thought be given to this matter, and a change of administration inaugurated, and a brighter day will dawn on our home work.

The Baptist-Bible Controversy.

It is well known to our readers that the Baptist brethren are in a controversy with the American Bible Society. The discussion in some quarters has waxed warm, even to the display of temper. In one convention learned doctors were loud in their denunciations of that honorable old institution that has done so much to circulate the Scriptures among the nations and tongues of men. This has opened anew the old question of a denominational Bible. Many advocate it, and favor a repetition of the efforts made many years ago. If our brethren choose to have a separate translation it is their right, and should provoke no objection. If they prefer *immerse or dip* to baptize, wherever that word occurs, let them so translate and read. But, in the meantime, we commend the following from Rev. Dr. Phares Church, a leading Baptist clergyman of New York State. It is vigorous, and broadly catholic. We make a short extract from a communication in the Watchman:

"The idea of converting the pedobaptist world to our views by a so-called Baptist Bible is therefore simply absurd. To meet this our only issue with the American Bible Society, what are we proposing to do? Why, one says, let us give away Bibles at home by making the Publication Society our factor in the work, and let the Missionary Union do as it has done, take care of our versions abroad. Others would make the American and Foreign Bible Society our sole factor at home and abroad. But would not all these measures be much ado about nothing, or at least nothing touching the cause of our secession from the American Bible Society? It is shooting heaven-wide of the mark. What has our great committee of pacification to do in that case but to report that all is well as things are, and we have nothing to do but to leave the Mission, Publication and Bible Society to go on, doing their work in the old way. If they please to give away Bibles nobody objects; that is their business, and requires no denominational vote. A formal act, putting the Publication Society into competition with the American Bible Society in the home field, because the latter will not patronize immersion translations, is simply absurd. Did we not charge the American and Foreign Bible Society with the same work in 1837, when it was in the hands of our most able and influential brethren? And what came of it as a Bible producing and distributing agency? In its race with our great national organization it has always been a donkey running with a race horse. And for one I am thankful it is so, as an admonition against putting another society into the same hopeless position, and to teach Baptists that their work and their strength lie quite in another direction."

One Argument Against Prohibition.

The following, from the Iowa Index, puts the argument so clearly and tersely, we give it prominent place:

"Prohibition doesn't prohibit, because men sell liquor and get drunk where prohibition exists," say the friends of license.

Suppose we use the same argument in other matters; for instance: Christianity doesn't Christianize, because there are sinners in the world.

Wisdom doesn't make wise, because fools are still to be found.

Cultivation doesn't cultivate, because the weeds still come up in the field.

Education doesn't educate, because it doesn't exterminate the ignorance that persists in such silly arguments as the above.

Worship vs. Preaching.

The editor of the Southern Churchman, Richmond, has been summering northward, at Asbury Park. While there, on a recent Sabbath, he attended a Presbyterian service, and listened to an excellent sermon from a Princeton professor. In commenting on it he says: "While the service was next to nothing, his sermon was admirable, plain, simple and taking, keeping the attention of a large congregation until the end." And in speaking of the immense tabernacle where the service was held, he adds: "Just the thing for a large assembly who cared more for preaching than for worship. But there are occasions when the sermon is more important." The italics are ours, and suggest the points in the quotation. They are three, and sharply drawn. 1. A distinction between worship and preaching. 2. The greater importance of worship. 3. The admission that occasions may give the sermon a first place.

We had supposed that preaching was worship. Wherein lies the distinction we fail to comprehend. To preach is the minister's heaven-appointed work. It is stated in the terms of the great commission, and reiterated in apostolic exhortation. The command is not to read prayers and homilies, but "preach the word." Our Lord assigned preaching the first place, and every energy of the faithful minister should be expended in exalting his pulpit ministrations. And never has the world more needed a powerful and evangelical pulpit than now. The whole counsel of God must be declared. "Awake, thou that sleepest," are the words of alarm that must be echoed in thunder tones both in the ears of the church and the world. A congregation will spiritually starve on the monotonous rendition of printed prayers, called worship. The world will sleep in the death of sin forever, without hope of resurrection, if there is no other trumpet call to life and salvation. Our first, divinest duty is to preach. There may be occasions—social meetings for instance—when "worship" is more important.

Two Days at Edwards.

We spent two days last week at Edwards, a thriving little Mississippi town, about eighteen miles from Vicksburg, assisting the pastor, Rev. E. H. Moulter, in a meeting. A visit to friends there is always enjoyed. On other occasions we have seen the power of God manifest in that congregation, and a general rejoicing of the saints. Inclement weather interfered somewhat with the services last week, but when we left there were tokens of a refreshing season. The congregation quite filled their spacious temple at every evening service, and were profoundly attentive to the word preached. We shall expect to hear of large and gracious results. That is a well organized and officered church, with promise of enlargement. The Sunday-school is a special feature, under the superintendency of Capt. Robt. Smith, who has been associated with it for more than thirty years. The pupils in the school exceed in number the resident members of the church. We italicize that statement because of its singularity, and to commend it to every other congregation in our Southwestern Methodism. Another fact is worthy of mention—every member of the Sunday-school over twelve years of age, with but three or four exceptions, is a communicant in the church. That surely indicates true Christian work—the conversion of souls—where, alas! our schools oftentimes sadly fail. There may be thorough organization, plenty of machinery, a military promptness and precision in conducting a school, yet no spiritual results. Our Sunday-schools are to be evangelical agencies, and not places and occasions for a mere ecclesiastical dress-parade. There may be the most approved, artistic, modern Sunday-school music and the fullest and most scholarly lesson-helps, together with a bell-toll order of exercises, and yet without consecration in officers and teachers, the school will fail in the high and holy mission.

Our pleasant home was with Bro. W. D. Smith and wife, to whom, with our special friend, the pastor, and many beloved brethren at other days, we are indebted for a most enjoyable visit.

Edwards has a convenience not common outside of our large cities—lock-boxes in different places for posting letters. The example of that enterprising postmaster is respectfully commended to the functionaries of larger towns and cities.

Letter from Gilderoy.

Mr. Editor: The Aberdeen District Conference was held in Verona, Miss., July 27-30, and was followed by a meeting of great interest and power, which continued till August 10. Twenty odd souls were happily

converted to God. Quite a number of the converts were grown men and women, heads of families, and persons of large influence in the community. The revival began some months ago. The first sign was a largely increased attendance at our weekly prayer meetings. This was followed by earnest supplication in all our public prayers for an outpouring of the Holy Ghost. The prayer meetings continued to grow in interest till the District Conference met. The preachers and elect laymen came together in the spirit and power of Christ, and we had a most profitable Conference. The preaching was simple, plain, direct, and full of gospel truth, and it was attended by the Holy Ghost to the hearts and consciences of the people. The members of the several churches in town were united in their desire for a revival of religion. They went to work in good earnest, talking to sinners, and trying to bring them to Christ. All the Lord's people were prophets in one form or another before the meeting closed. Twenty persons joined the Methodist Church on profession of faith and five joined by letter. The other churches will gather in some of the fruit of this meeting. There is not an unconverted man or woman in the town who was not spoken to personally and privately on the subject of religion. I do not believe there is one in the town who is not now serious on this great subject. I never saw an entire community so stirred before. Many who commenced seeking religion during the meeting declare they will not give up the struggle till they find Christ precious to their souls. If these resolutions are kept there are yet others who will be numbered with the converts of this revival. The order was good and the attention serious during the whole meeting. The young men did not gait the young ladies to and from church as they have been in the habit of doing. You know, Mr. Editor, what a hinderance this is during a protracted meeting. Young men and young ladies did not sit together in church during service as they have been accustomed to do in this town. You know it is best for men and women, save in the case of families, to sit apart in all our Methodist Churches. There was little or no talking in church before, during or after service. A buzz of conversation before service disqualifies the people for devotion; during service it is sinful and profane, and after service it dissipates all the good received. By some accident or gracious Providence, I do not know which, the organ got out of order just as the meeting got fairly under way, and we had no delectable preludes, interludes nor subludes, but good old-fashioned Methodist soul-stirring singing. I feared at first that this would produce a dead-lock in our music, but some old voices, that had grown rusty, were brought out and restraining and returned, and made melody in the house of God. Plenty of Holy Ghost religion would set our people to singing with their old power, and this would soon solve the organ, choir and quartette trouble now burning in some and smoldering in too many respectable. I have no special spite against organs and choirs and the like, but my opinion is they have been a curse to our Southern Methodism. In trying to ape the fashionable follies of other people and churches we have died as dead as they were. Men and women full of the love of God, would sing an organ and choir into silence in fifteen minutes. Our churches ought to be supplied with hymn-books, and our people ought to learn how to sing. If an organ is used at all it should only be used to lead the service of song, in which all our people should take part. We have broken the ice in Verona now, and I do hope we will keep it broken from this time on. We had class meetings several times during the meeting, and they were the best meetings we had. If the class meetings were kept the faithfully, in the fear of God, the church would not fall back, grow cold and die, as it has done in the past. The class meeting would afford light and heat enough for the growth and development of these young converts. Most of them would make strong men and women in this atmosphere. If the church does not nurse and cherish them, all of them will grow cold, and some of them will fall away and in time forget that they were purged from their old sins. The last state of such will be worse than the first. It is to be hoped the church in Verona will not again fall back into coldness, formality and deadness. It will not if the church will use as it should the renewed life God has given to it. The church here has depended too much on the preacher. It has not been up and doing as it should have done. We have here a good membership—good men and women; some ten or twelve men who pray in public. These men and women can do and ought to do

much for God and his cause, and if they will do it God will be with them and bless them; but if not then death and hellness will come upon them. There is nothing so good as religion. We are religious food and religious work. Faithful diligence in religious things keeps the soul in healthful vigor. Laziness and idleness in religious matters bring deadness and utter death.

Mr. Editor, I weary you. I thought you would like to hear from our meeting. I have had one good night's sleep, and thought I would run this off for you at the first spare moment, at my command for some weeks past. God bless you.

Letter from Rev. W. B. Hines.

TOPEKA MEETING, BROOKHAVEN DISTRICT CONFERENCE AND REVIVALS.

Mr. Editor: We have recently held two delightful meetings on the Summit Circuit, Mississippi Conference. The first was held at Holmesville. At this place we have a large intelligent congregation, and during our protracted meeting there was a general awakening among sinners and scores were at the altar at once. There was also a great revival among Christians extending through the country for eight to ten miles, including many good Baptists in its refreshing grace. There were 23 added to the church and 42 professed conversion. At the close of the meeting a prayer-meeting was organized and leaders appointed from the young men added to the church at the place during the meeting. The Sunday-school will be much revived and new and valuable forces added to it.

The second meeting was the Topoka Camp Meeting. This began on the 11 inst., at night, with a sermon by Rev. W. W. Hopper, and grew in interest at every service, persons being added to the church and converted until Tuesday morning. At 10 o'clock this morning the District Conference began its session upon the ground, with a great attendance of sinners and lay delegates. The order and questions of business were taken up and with close and careful scrutiny brought out where the Conference to their satisfaction. The session was harmonious and delightful. The work of revival, repentance and conversion continued through the Camp Meeting, 46 persons were added to the church and at 50 professed conversion. Our aged presiding elder did himself honor and the cause of God good service both in the chair and in the field.

We were cheered and comforted by the presence and preaching of the children of the district. They are all good preachers and earnest workers in the grandest enterprise in the universe—the recovery of humanity from the dominion of the world and the flesh of the devil, and their salvation through Jesus Christ. The patriarch of our district, Rev. J. G. Jones, with his usually wife, was with us to cheer and instruct us with earnest words of holiness and heaven. At our Holiness meeting, Bros. H. P. Lewis and W. W. Hopper were with us doing valuable service. Our Bro. Hopper is one of the most earnest, consecrated, and successful laborers among the young men of our Conference.

The following summary of foreign missions from the New York Observer may be profitable for doctrine, proof and correction:

Missionary Society	\$1,245,150
Foreign Board	1,100,000
For the Propagation of the Gospel	374,800
London Missionary Society	500,000
Missionary Society	200,000
Total	\$3,420,000

The aggregate increase in the receipts of these societies on those of the previous year is upward of \$38,000.

The Texas Baptist Herald, of August 10, in giving an account of the North Texas Missionary Convention at Weatherford, relates a rather unpleasant episode. After the introductory sermon was preached the president of the convention, Rev. W. L. P. P. read from a Weatherford paper a challenge from Rev. W. L. P. P. presiding elder of the Weatherford district, to discuss the doctrinal differences between Baptists and Methodists. This was followed by the reading of several passages of Scripture, when the president said he did not believe Mr. P. P. was a converted man, and if not, he must be lost. Asking the congregation to join him, he knelt down and prayed for his conversion, if not yet a true Christian. Bro. P. P. was in the

church, and asked the privilege of saying a few words, but was ordered to take his seat. He appealed to the audience, but request was not granted.

All of which we think an unseemly affair. Mr. Penn's prayer, under the circumstances, was a mockery. He intended to ridicule Mr. Price, and fell on his knees to do it. By the way, that was not original. We heard once of an old brother praying for a Calvinistic preacher who had occupied his pulpit, "that his heart might be as soft as his head." It was factiousness, but not prayer; it was spleen rather than grace. And so with that performance over Bro. Price. On the other hand, he should not have been a party to the scene. There were doubtless many Christians in the congregation, to whom the matter was distasteful and humiliating. Absolute silence would have been the Lord's house, and most surely and severely rebuked the indiscreet president.

A Methodist State Convention is to be held in Indiana—the semi-centennial of Conference organization.

Rev. Dr. A. T. Hudson, of the North Carolina Conference, has a book in press entitled "Methodist Armour."

Mrs. Ruth Paine, step mother of Bishop Robert Paine, died recently at Elkton, Tenn., at the ripe old age of ninety years. Truly a mother in our Israel has been gathered home.

The Northern and Southern Presbyterian congregations in Georgetown, Texas, are worshipping in the same church building. We hope the acquaintance may dispense with one house permanently.

The St. Louis Advocate notices the death of Rev. Jesse Sutton of the Missouri Conference. He had been a faithful minister for fifty-four years and died in the peace of the gospel he had so earnestly preached.

The gospel is now regularly preached at Honolulu, Sandwich Islands, in Hawaiian, Chinese and English. Only about fifty years ago the first missionary sermon was preached on that island. What hath God wrought!

Bishop Wilson, says the Richmond Advocate, "is now in New York undergoing surgical treatment for some painful local trouble. He has recently suffered greatly, and has been compelled to interrupt his heavy labors."

Rev. Dr. A. S. Andrews has been elected President of the Southern University at Greensboro, Ala., and has accepted on condition that the Board of Trustees turn over the property in fee simple to the Alabama Conference.

Rev. J. L. Wright, of Bastrop, gave us a call on Monday last. Bro. Wright's health is improved, but he has been hardened with many sorrows. May our Lord comfort the tried and faithful itinerant of many years hard service.

The Northwestern Christian Advocate notices the fact that suicides are becoming strikingly frequent in Chicago. He says, and truly: "Suicide is essentially pagan." That accounts for it, but is by no means complimentary to the Christianity of the great Western metropolis.

Rev. Dr. W. P. Harrison our book editor, expects to publish soon a volume entitled, "The Voice, its Use and Abuse in Public Speaking." No doubt, it will be a good work from so accomplished a pen. Nashville is favorable to authorship. The literary surroundings are altogether inspiring.

The Nashville protest, is nodding. Last week we saw this in the personal column: "Moody and Sankey are now in England." Mr. Sankey has been in America for several weeks and on a recent Sabbath assisted Jerry McAnley in a mission service in New York city. Our brother should read the New Orleans more carefully.

Mrs. Mary W. Stewart, of Ande City, La., died Sunday night, August 20, about eight o'clock. This will be a sad surprise to many sorrowing friends, and every preacher of both the Louisiana and Mississippi Conference, who have from time to time, enjoyed her hospitality. A suitable obituary will no doubt be furnished for publication in this paper.

The Rev. Dr. Price, pastor of the Presbyterian Church, at Vicksburg, Miss., our true fellow-laborer for four years, has been elected to the chair of History, English Literature and Rhetoric in the Southwestern Presbyterian University, at Clarksville, Tenn., and has accepted. He leaves a pastorate he has served for twelve years, and many hearts will feel sad when farewell words are spoken.

The Rev. David Morton, Secretary of the Church Extension Society has been out West reconnoitering and attending the session of the Denver Conference. He visited all the

principal towns in New Mexico and came away convinced that Southern Methodism has a great work to do in that new and inviting field. He says Bishop Hargrove's presidency of the Conference gave eminent satisfaction.

Rev. J. F. Wynn, writing from Kimball Chapel, August 15, gives the result of the gracious revival we noticed in a recent issue. May every church in our Methodism have a similar baptism.

I think we have just closed the best meeting I ever attended. Conventions deep and pungent, about fifty conversions and the church freshly animated for the Master's work. Forty-eight candidates for church membership.

Rev. A. P. Sage, of Senatobia, Miss., writes the editor a private letter from which we make the following extract of general interest:

We are greatly blessed in this part of the country. Crops are as good as could be desired, health excellent, and we are having some fine meetings. I never saw the people attend church so well as this summer. Bro. T. B. Malone, of Cold Water, has just closed a meeting at that place which resulted in great good. Bro. S. A. Ellis is having some successful meetings on his circuit, and we are all looking for a gracious revival.

The Nashville American of August 16, gives account of a new home industry in the "City of Rocks"—a steam paper-box manufactory. It is a mammoth enterprise, employing a working force of fifteen male and one hundred and twenty-five female hands, beside superintendents. This will give light and remunerative work to poor females and keep at home a vast amount of capital that would otherwise go abroad. Among the gentlemen owning and controlling this industry, we notice as the first name, our honored friend Mr. J. D. Hamilton, whose generous, home-like hospitality we enjoyed during the session of the General Conference. We wish him every success.

The Rev. W. W. Wadsworth in a letter to the Wesleyan Christian Advocate about the Seashore Camp Meeting has this to say about our New Orleans Methodism. We can assure him that Methodism as a spiritual religion is not a stranger in this city. Amid multitudinous discouragements, and not strong in numbers as in other cities of its population, it maintains the experience of the good old days.

To six surpluses, and for which I gave thanks to God: the very finest type of Methodism—of Holy Ghost Christianity—which I have ever seen I found here. The Crescent City may well be truthfully called "The Paris of America," but if the people who come to Seashore are fair representatives of the church there, then in the midst of all this worldliness is surely planted a branch of the true vine—a church glowing with all the zeal and power of the early days.

We return thanks for the First Annual Report of the Christian Woman's Exchange of New Orleans. This is a great enterprise and is constantly growing in favor and efficiency. The design of the organization is set forth in Art. 17 of the constitution:

"To establish and maintain a depot for the reception and sale of any marketable article that a woman can make in her own home, or any valuable article which her necessities may oblige her to dispose of, thus assisting a needy woman to turn to personal profit whatever useful talent she may possess."

The report is good reading. All ladies of the several denominations are urged to become members of the Exchange. The lunch and refreshment rooms are open from 7 A. M. to 6 P. M. and everything supplied at reasonable rates. Mrs. R. M. Wadsworth is President of the Board of Managers.

Thanksgiving Proclamation.

Gov. Lowry, of Mississippi, has issued a proclamation appointing the fourteenth day of September, as a day of thanksgiving and prayer. "So great have been the blessings vouchsafed to the people, a special thanksgiving service seems altogether proper. No doubt it will be generally and solemnly observed by that favored commonwealth. We publish the proclamation in full:

In obedience to numerous and requests addressed to the Executive, and my own convictions of duty and propriety, I have determined to appoint a day for special thanksgiving and prayer. Blessings so signal and abundant have been vouchsafed to us as a State and people, that a special recognition of the same is appropriate and right. The grain products of our fields have never been more plentiful, assuring the poorest against want, giving "seed to the sower and bread to the eater." Other crops promise a bountiful harvest. Peace has reigned in all our borders and prosperity has crowned the labors of our hands. Pestilence has kept far from our dwellings, while the health of the people has been graciously preserved. Though losses and calamity came upon our citizens along our great river by the devastating floods, yet they have been largely sweetened and sanctified by national sympathy and relief. For all these, homage should be gratefully rendered to the Father of lights from whom cometh every good and every perfect gift.

Therefore, I, Robert Lowry, Governor of the State of Mississippi, do recommend that all people observe

THURSDAY, THE 14TH DAY OF SEPTEMBER.

as a day of special and solemn thanksgiving and prayer, by intermitting as far as they may their secular labors and assembling in their places of worship to praise Almighty God for his great goodness, and pray that he may continue to vouchsafe the same to us and to our children.

In witness whereof I have hereunto set my hand and caused the Seal of the State to be affixed.

Done at the Executive Office, in the City of Jackson, this 15th day of August, in the year of our Lord one thousand eight hundred and eighty-two, and of the Independence of the United States, the one hundred and seventh.

ROBERT LOWRY, Governor.

HENRY C. MYERS, Secretary of State.

Books and Periodicals.

CHRISTIAN GROWTH. By O. P. Fitzgerald, D. D., Nashville, Tenn., Southern Methodist Publishing House, 1882.

This is a little work of 120 pages, and from our brief examination, we think a book of real merit and usefulness. There is no attempt at scholarship or nice disquisitions, but the earnest, clear, straightforward statement of valuable truth. The author, evidently speaks out of the abundance of his own heart. He testifies that he has seen. We commend the little volume to young Christians especially. They can read it to edification and spiritual profit. The following table of contents will indicate its practical value: "A First Word," "Growth," "Christian Childhood," "The Bible," "Other Reading," "Meditation," "Prayer," "Associations," "Talk," "Giving," "Sorrow," "The Goal." These are all discussed with the freshness and fervor so eminently characteristic of the author. Price fifty cents. Address, Southern Methodist Publishing House.

OUR YOUNG PEOPLE. By Rev. R. H. Rivers, D. D., Southern Methodist Publishing House.

This volume we examined some months ago when first from the press. It is a timely, practical, attractive, suggestive, religious and stirring quantity in a book of that design. Dr. Rivers is a good writer, has written much to edification, but has given the church no more useful work than the above. It was edited by Dr. Summers, who offers free commendation in a preliminary note, which we endorse and gladly reproduce: "We agree with a competent judge who has read it, that no better book for young people has been issued by our House." The style is charming, the spirit magnetic, the matter all good to the use of edifying. It is a book which the young will read—ought to read—and will be greatly pleased and profited by reading. Price sixty cents. Send orders to Southern Methodist Publishing House, Nashville, Tenn.

We acknowledge the receipt of catalogues of Martha Washington College and Aberdeen Female College.

The Gospel in all lands, a mission weekly, we mention again to highly commend. The number dated August 10, is devoted to independent mission work. Address, Eugene R. Smith, Publisher, 74 Bible House, New York.

Silk Culture in Louisiana and in the Southern States, is the title of a pamphlet before us. It is by Mrs. Emma B. Johnson, well-written, and in earnest advocacy of a new and important industry. Anyone wishing to enquire about this matter can address Mrs. Johnson, at No. 30 Royal Street, New Orleans. We are obliged for the pamphlet, and shall have occasion to use it.

Manager's Department.

"We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will take pleasure in the advertisement in the ADVOCATE." We will do our best to do this, and in the country with which we may be favored, while not doing our advertisers as being worthy of their patronage.

Charles, dear, now we are married, you know we should have no secrets. So do, like a man, let me see the bottle of hair dye. You will find it in my dressing case."

Complexions benefited by GLENN'S SKIN SOAP.

DEAR HUSBAND AND WIFE: DYE, SOAPS, PINK, TOOTHACHE DROPS cure for one minute.

If you wish to know what most engaged a man's thoughts, you have only to listen to his conversation.

S. B. Boyd.—The business card of this great first goods house may be seen in another column. The stock includes a large and very full variety of goods. We have had large transactions with this firm for a period of six years, and from personal experience, take pleasure in adding with thousands of others our testimony to its integrity and fair dealing. Mr. Boyd will duplicate the prices of S. B. Louis, Louisville, Chicago and New York. The employees in this great house are intelligent, efficient and wholly qualified to make their patrons feel at home. The attention of merchants throughout the country is especially called to their great stock of goods now being displayed at their new location 28 & 29 Magazine and 33 & 34 Gravier streets.

The New York Mail says that four houses at a hotel-table will serve more food than would make a dinner for fifty average families.

FURNITURE.—W. G. TEBAUT.—This is our young merchant displays his business for in our columns. He is full of enterprise and energy, and his stock of furniture is being offered at the lowest prices. Our friends in the interior desiring furniture should not fail to send orders direct to him, and when in the city give him a call.

When you hear a young lady very carefully say, "I haven't said," you may be quite confident that she is a recent graduate of one of the most thorough of our American female seminaries.

In chronic disorders resulting from bad food habits of mind and body, the removal of the evil, to be permanent, must necessarily be gradual. Although in some instances it is slow, the first fruits are always near and never fail to restore perfect health to the physical organization. It is a complete strengthener.

A Boston conductor erred the name of the street that a young fellow from the country was taking his first "stagger" over. "Don't fear," he said, "we're going to be married next week, so there!"

Many bodily ills result from habitual constipation, and a constipation may be broken and cured by simple means. There is no medicine equal to Ayer's Pills to correct the evil, and restore the organs to natural, healthy, and regular action.

MISCELLANEOUS.

SAM'L L. BOYD,
WHOLESALE
DRY GOODS AND NOTIONS,
28 & 30 Magazine and 83, 85 & 87 Gravier Streets,
NEW ORLEANS.

SPECIAL TO THE TRADE.
We are the Headquarters South for all Southern Manufactured Dry Goods, such as Sheetings and Shirtings, 6, 7 and 8 oz. Lowells, Plaids, Stripes, Jeans, &c.

Your attention is called to our Large and Varied Assortment of **Woolen Piece Goods**, embracing full lines of Cashmeres, Breakties, Repellants, Flannels in all colors and qualities, Plain and Twilled, the **Blacks and Shawls**, in all Grades and Colors. Our **Brown Goods**, such as the **Woolens**, and most complete assortment of **Notions**, in the South to know that New Orleans is the day, for good reason. The **Cheapest Dry Goods Market** in the South. You will find here Larger and Better Stocks adapted to your wants than in any Market East or West.

SAM'L L. BOYD,
CHICKERING
PIANOS,
"THE BEST IN THE WORLD."
MATHUSHEK
PIANOS,
For Sale or Rent.
AT
REDUCED PRICES!

The Duke of Wellington once said to a young member of Parliament, who had asked advice as to getting the ear of the House, "Sit down when you are through, and don't quote Latin."

The nutritive properties of COLDEN'S Liquid Bear Tonic sustain the body without solid food. *Children's wonder.*

It is said in carving a piece of mutton it is better not to cut it additively, but rather bridlewise, because in the latter case you are able to get a bit into your mouth.

Southwestern Co-operative Association, No. 50 Carondelet Street. This commission house, has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Thos. J. Carver, Manager.

When a Nebraska paper wishes to illustrate that a prominent citizen is going to the bad through liquor, it says: "The Honorable Mr. Murphy is making a valuable collection of snuff."

Forty Years' Experience of an Old Nurse.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cooing, crying, and all the ailments of the bowels and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

A Troy lawyer asked a woman on the witness stand her age, and she promptly replied: "Old enough to have sold milk for you to drink when a baby, and I haven't got my pay yet."

Mr. Philip Werlein, 135 Canal street, New Orleans. The well-known and reliable piano dealer, sells the Chickering and Mathushek pianos at reduced prices, and at accommodating terms. These pianos have an old record, especially the Chickering, like many old things, they can not be improved on. They last for a great many years. Thousands being in use manufactured more than thirty years ago, Mason & Hamlin's organs also Sterling's organs can be had at the lowest rates from Mr. Werlein. Sheet music and musical instruments of all kinds are to be had at this great piano house and good second-hand pianos at \$100, \$125, \$150 and \$175.

Habberton accounts for the foolishness of the small boy. "The small boy had a father, and this father was once a small boy himself."

The Great Jackson Route.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, wire connections, and accommodating officers.

Mountain Top Female Seminary,
EAST OF ST. AUGUSTINE, FLA.
MISS M. LIZZIE BARRIS, Principal. MR. H. L. MASTRE, Boarding Department. Opens October 1, 1882. Classes June, 1883. Saturdays last. Faculty: Corps of European and American teachers. Building under our roof, location beautiful, quiet, a Country Home, free from malaria and contagion. Freeboard, bath, private water, on the Chesapeake & Ohio R.R. station one-half mile distant. Two miles of the Shenandoah Valley rolling mountain, forest, fields, fruit, servants attentive, washing English, German, languages and instrumental. Single for a full year, \$10. A winter \$20. Advantages: situated in Fine Art, Physical Culture, Vocalization, etc.

M. LIZZIE BARRIS,
Aron T. O. Virginia.

W. F. MELLE,
Attorney at Law,
12 ORANDELET ST.,
NEW ORLEANS, LA.

NEW ADVERTISEMENTS.
Reductions.
To those in want of FURNITURE we would say that the PRICES HAVE BEEN REDUCED on every article in our stock, though Furniture has advanced in value to twenty per cent. Our reason for making these reductions is NOT on account of being overstocked, but our aim is to show our customers an entirely new stock every season.

To those contemplating purchases in our line we would say CALL AND BE CONVINCED that our reductions are not haphazard ones, but are from figures that are at all times guaranteed to be the lowest. THE CHEAPEST FURNITURE HOUSE IN THE SOUTH.

W. G. TEBAUT,
Wholesale and Retail Furniture,
37, 39 and 41 Royal Street,
New Orleans, La.

AGENTS WANTED to sell Dr. Cass's Food Receipt Book, Sept. 1st. You can double your money. Address: Dr. Cass's Printing House, Ann Arbor, Mich.

New! Bright! Progressive!
THE
Juvenile Class
and Concert,
For Young People's Singing Classes.
By H. H. McNEANAHAN and W. A. LAPPERTY.

A New Book by experienced and practical teachers, containing a complete and carefully graded course of instruction; a large variety of new and choice songs, duets, trios, dialogues, Madrigals, Glee, etc., etc., together with the contents of "THE FAIRY CROWNING."

Teachers of limited experience, as well as young students for whom teachers are not available, will find this book well suited to their needs.
Price 30 cents, by mail, post paid, \$3.00 per dozen, express, charges and prepaid.
SEND FOR SPECIMEN PAPERS.
PUBLISHED BY
JOHN CHURCH & CO.,
5 Union Square, CINCINNATI, O.
New York Office: 37 & 39 Broadway.
\$7.25 A WEEK, \$15 a day at home easily made. Apply to J. C. Church, 37 & 39 Broadway, New York, N. Y.
40 ELEGANT CHROMO Cards, New Style, 10c. Agents wanted. L. Jones & Co., Newark, N. J.

Health is Wealth!
Dr. J. C. Wier's Nerve and Brain Tonic is a specific for Nervous Debility, Consumption, Spasmodic, Neural Depression, Loss of Memory, Impaired Vision, Impotence, Involuntary Emission, Premature Age, caused by over exertion, self abuse, or over-indulgence, which leads to early decay and death. One box will effect permanent cure. Each box contains one month's treatment. The dollar box, or six boxes for five dollars, sent by mail prepaid on receipt of price. We guarantee six boxes to cure any case. With each box received by us for full trial, and the return of the money if not cured. The money will be refunded to the purchaser on written guarantee to return the money if the treatment does not effect a cure. Guarantees issued only by F. F. FREDERICKSON, Wholesale and Retail Druggist, New Orleans. Orders by mail at regular price.

NEW HOME!

SEWING MACHINE

*Is More Perfect, Costlier to Make, More Durable, and made of
Finer Material than any other Machine, and*

SOLD FOR LESS MONEY.

LADIES AND GENTLEMEN: If you do not wish to buy the New Home, I advise you to wait until other machine companies make a machine equal to it. After twenty-one years experience in the sewing-machine business, I find the poorest machines receive the highest praise from their manufacturers. But words are nothing when it comes to merit. Therefore, we will not attempt an accurate description of the superior qualities of the

NEW HOME.

HEADQUARTERS, 170 CANAL ST.,

GUSTAV SEEGER,
Sole Agent.

\$66 a week in your own town. Terms cash and cash free. Address H. HALLGREN & CO., Portland, Maine.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

NEW ORLEANS, MONDAY, AUG. 21, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	To-day.	Set.
Low ordinary	10 1/2	9 1/2
Good ordinary	11 1/2	10 1/2
Medium	12 1/2	11 1/2
Good middling	13 1/2	12 1/2
Medium	14 1/2	13 1/2
Good extra	15 1/2	14 1/2
Medium	16 1/2	15 1/2
Good	17 1/2	16 1/2
Medium	18 1/2	17 1/2
Good	19 1/2	18 1/2
Medium	20 1/2	19 1/2
Good	21 1/2	20 1/2
Medium	22 1/2	21 1/2
Good	23 1/2	22 1/2
Medium	24 1/2	23 1/2
Good	25 1/2	24 1/2
Medium	26 1/2	25 1/2
Good	27 1/2	26 1/2
Medium	28 1/2	27 1/2
Good	29 1/2	28 1/2
Medium	30 1/2	29 1/2
Good	31 1/2	30 1/2
Medium	32 1/2	31 1/2
Good	33 1/2	32 1/2
Medium	34 1/2	33 1/2
Good	35 1/2	34 1/2
Medium	36 1/2	35 1/2
Good	37 1/2	36 1/2
Medium	38 1/2	37 1/2
Good	39 1/2	38 1/2
Medium	40 1/2	39 1/2
Good	41 1/2	40 1/2
Medium	42 1/2	41 1/2
Good	43 1/2	42 1/2
Medium	44 1/2	43 1/2
Good	45 1/2	44 1/2
Medium	46 1/2	45 1/2
Good	47 1/2	46 1/2
Medium	48 1/2	47 1/2
Good	49 1/2	48 1/2
Medium	50 1/2	49 1/2
Good	51 1/2	50 1/2
Medium	52 1/2	51 1/2
Good	53 1/2	52 1/2
Medium	54 1/2	53 1/2
Good	55 1/2	54 1/2
Medium	56 1/2	55 1/2
Good	57 1/2	56 1/2
Medium	58 1/2	57 1/2
Good	59 1/2	58 1/2
Medium	60 1/2	59 1/2
Good	61 1/2	60 1/2
Medium	62 1/2	61 1/2
Good	63 1/2	62 1/2
Medium	64 1/2	63 1/2
Good	65 1/2	64 1/2
Medium	66 1/2	65 1/2
Good	67 1/2	66 1/2
Medium	68 1/2	67 1/2
Good	69 1/2	68 1/2
Medium	70 1/2	69 1/2
Good	71 1/2	70 1/2
Medium	72 1/2	71 1/2
Good	73 1/2	72 1/2
Medium	74 1/2	73 1/2
Good	75 1/2	74 1/2
Medium	76 1/2	75 1/2
Good	77 1/2	76 1/2
Medium	78 1/2	77 1/2
Good	79 1/2	78 1/2
Medium	80 1/2	79 1/2
Good	81 1/2	80 1/2
Medium	82 1/2	81 1/2
Good	83 1/2	82 1/2
Medium	84 1/2	83 1/2
Good	85 1/2	84 1/2
Medium	86 1/2	85 1/2
Good	87 1/2	86 1/2
Medium	88 1/2	87 1/2
Good	89 1/2	88 1/2
Medium	90 1/2	89 1/2
Good	91 1/2	90 1/2
Medium	92 1/2	91 1/2
Good	93 1/2	92 1/2
Medium	94 1/2	93 1/2
Good	95 1/2	94 1/2
Medium	96 1/2	95 1/2
Good	97 1/2	96 1/2
Medium	98 1/2	97 1/2
Good	99 1/2	98 1/2
Medium	100 1/2	99 1/2

SUGAR, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
Yellow clarified	13 1/2
White clarified	14 1/2
Crushed	15 1/2

MOLASSES, IN BULK, P. B.

Common	45
Prime	50
Choice	55

RICE, LOUISIANA, P. B.

Common	6
Prime	7
Choice	8

GROCERIES.

Butter, P. B.

Western	14
Eastern	15

Coffee, P. B.

Rio ordinary	8
Rio fair	9
Rio prime	10

Cheese, P. B.

Swiss	12
English	13

Candles, P. B.

Best	15
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Corn Meal, P. B.

Choice	4 1/2
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Flour, P. B.

Super	10
Extra	11
Choice	12

Fish.

Mackerel, No. 1, in bulk	2 1/2
Half barrel	3 1/2
Kitt	4 1/2
Mackerel, No. 2, in bulk	2 1/2
Half barrel	3 1/2
Kitt	4 1/2
Mackerel, No. 3, in bulk	2 1/2
Half barrel	3 1/2
Kitt	4 1/2
Crab, No. 1	5 1/2
Crab, No. 2	4 1/2

Oils, P. B.

Castor	12
Linseed	13
Safflower	14

Soap, P. B.

Macaroni	2 1/2
Olives	3 1/2
Palma	4 1/2
Castile	5 1/2

Soda, P. B.

Crystals	2 1/2
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Starch, P. B.

Glue	12
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Salt, P. B.

Flour	12
Flour	13

GRAIN AND FEED.

Corn, in sacks, P. B.	12
Yellow	13
White	14
Mixed	15

Oats, P. B.

Western	12
Eastern	13

Bran, P. B.

Choice	12
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Hay, P. B.

Prime	12
Choice	13

Cow Peas, P. B.

Choice	12
Medium	13
Clay	14

PROVISIONS.

Rice, P. B.

Breakfast	12
Shoulders	13
Sides, clear	14
Sides, clear	15
Hams, sugar-cured	16

Hess Pork, P. B.

Clear rib-sides	12
Clear ribs	13
Shoulders	14

Lard, P. B.

Choice, in kegs	12
Choice, in boxes	13

ESCULENTS.

Potatoes, P. B.	12
Irish	13
Sweet	14
Yams, P. B.	15
Apples, P. B.	16
Cabbages, P. B.	17
Carrots, P. B.	18
Onions, P. B.	19

BALING STUFFS.

Baling, P. B.	12
Straw	13
Hay	14

Baling Twine, P. B.

Twine	12
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Ties, P. B.

Twine	12
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BUNDLES.

Poultry, P. B.	12
Geese	13
Chickens	14
Ducks	15
Geese	16
Turkeys	17
Eggs, P. B.	18
Straw	19
Hay	20
Onions	21
Apples	22
Cabbages	23
Carrots	24
Onions	25
Apples	26
Cabbages	27
Carrots	28
Onions	29
Apples	30
Cabbages	31
Carrots	32
Onions	33
Apples	34
Cabbages	35
Carrots	36
Onions	37
Apples	38
Cabbages	39
Carrots	40
Onions	41
Apples	42
Cabbages	43
Carrots	44
Onions	45
Apples	46
Cabbages	47
Carrots	48
Onions	49
Apples	50
Cabbages	51
Carrots	52
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Apples	54
Cabbages	55
Carrots	56
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Cabbages	59
Carrots	60
Onions	61
Apples	62
Cabbages	63
Carrots	64
Onions	65
Apples	66
Cabbages	67
Carrots	68
Onions	69
Apples	70
Cabbages	71
Carrots	72
Onions	73
Apples	74
Cabbages	75
Carrots	76
Onions	77
Apples	78
Cabbages	79
Carrots	80
Onions	81
Apples	82
Cabbages	83
Carrots	84
Onions	85
Apples	86
Cabbages	87
Carrots	88
Onions	89
Apples	90
Cabbages	91
Carrots	92
Onions	93
Apples	94
Cabbages	95
Carrots	96
Onions	97
Apples	98
Cabbages	99
Carrots	100

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Cabbages	31
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Cabbages	67
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Onions	69
Apples	70
Cabbages	71
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Apples	74
Cabbages	75
Carrots	76
Onions	77
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Cabbages	79
Carrots	80
Onions	81
Apples	82
Cabbages	83
Carrots	84
Onions	85
Apples	86
Cabbages	87
Carrots	88
Onions	89
Apples	90
Cabbages	91
Carrots	92
Onions	93
Apples	94
Cabbages	95
Carrots	96
Onions	97
Apples	98
Cabbages	99
Carrots	100

BALING STUFFS.

Baling, P. B.	12
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Onions	21
Apples	22
Cabbages	23
Carrots	24
Onions	25
Apples	26
Cabbages	27
Carrots	28
Onions	29
Apples	30
Cabbages	31
Carrots	32
Onions	33
Apples	34
Cabbages	35
Carrots	36
Onions	37
Apples	38
Cabbages	39
Carrots	40
Onions	41
Apples	42
Cabbages	43
Carrots	44
Onions	45
Apples	46

Christian Advocate.

VOL. 28.—NO. 35.

NEW ORLEANS, THURSDAY, AUGUST 31, 1882.

WHOLE NO. 1361.

PUBLISHED FOR THE MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Christian Advocate.

CHAS. B. GALLOWAY, D. D., Editor.

T. J. CARVER, Business Manager.

OFFICE—112 CAMP ST., NEW ORLEANS.

Subscription, \$2 per annum.

Ministers and wives of deceased Preachers half price.

All Preachers of the M. E. Church, South, are authorized Agents to whom payments may be made.

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REV. CHRISTIAN KEEFER.

A SUMMER DAY.

BY MARY B. BRINE.

Over the fields the daisies lie
With the buttercups under the sky.
Shadow and sunshine side by side
Are clasping each other on meadows wide.
While the warm, sweet breath of the summer air
Is filled with the perfume of the flowers fair.
Tendrils and grasses and wild flowers grow
Close where the waters ripple and flow.
And the energy zephyrs the living day
With the nodding leaves are ever at play.
And birds are singing their happy songs
Among all things beautiful, free and bright.
There is a hum of bees in the dewy air,
And a glimmer of butterflies everywhere.
From the old mill-race, so sweet and clear,
The ring of the mower's scythe is heard,
And the voices of those who make their day
In the glad sunshine of the summer day.

China and Her People.

BY REV. A. W. LAMBERT.

My Dear Young Friends: I came now to turn south from Peking. You have often heard of the grand canal in China. It begins at the very gate of Peking, and runs south as far as the great city of Soochow. It is nearly seven hundred miles in length. One hundred and seventy thousand men were employed for years in opening it. It was opened by order of Kublai Khan who was born in China. This canal was opened in the thirteenth century. When he came to the throne he determined to go to war with the Chinese emperor who had possession of the southern part of China. He was a great warrior, but when he got possession of the whole country he was much beloved and respected. Though he was a conqueror, and of a foreign race, he was called the father of his people. This emperor fixed his seat of government at Kambalee (Peking). At that time Kambalee was a very wealthy and populous city with merchandise from Persia and Arabia. In the early part of the reign of Kublai, two merchants from Venice having gone into Persia, which was part of the dominions of Kublai, conquered by his grandfather, heard so much of the splendor of the court of Kublai, that they determined to go with the Persian ambassador who was bearer of dispatches to the emperor. Emperor Kublai received them very kindly and was glad of the opportunity to learn something of western nations, and not like the emperors of the present dynasty who look upon all foreign nations as barbarians. He was greatly pleased with the account these two men gave of the Christian religion, and sent by them a letter to the Pope, requesting him to send some one to teach Christianity to his people. Kublai was a believer in Buddha and favored this religion.

Several years passed in which Kublai was engaged in war, and when these two merchants returned they brought with them Marco Polo, the son of one of them. This young man lived for seventeen years in the kingdom of Kublai, and then returned to Italy and wrote his account of "Far Cathay." Very few persons believed what he wrote was true, and many looked upon this as a fiction. His descriptions of the country, and the wealth of the court, and the splendor of the court of Kublai all seemed to be exaggerated. It is believed by many that the account which Marco Polo gave of the wealth of this country induced Columbus to go on his first voyage of discovery. Kublai made many internal improvements in the country, the grand canal alone proving to be an inestimable blessing to the whole empire. While he was emperor there hung a huge bell in the center of the city of Kambalee (Peking), which, when struck, could be heard over the whole city. At a certain time each night it was tolled for all persons to retire to their homes. During the reign of Kublai cotton was very scarce and not so plentiful as silk, but much more expensive, and was then only used by persons of high rank; but now it is reversed. The wealthy alone wear silks, while the poorer class everywhere are clothed with garments made of cotton.

Kublai lived to be eighty-three

years of age, and died in 1294. His empire extended from the China sea to the northern extremity of Siberia, and from the eastern shores of Asia to the frontiers of Poland in Europe. His empire continued for seventy-three years after his death, when the Ming dynasty was established and Nankin became the capital. Before the Emperor Taishan died he appointed his grandson to reign; but this greatly displeased his son, Yuang, who lived in the principality of Kambalee (Peking). He raised an army and marched upon Nankin which he conquered, and then removed the government to Peking. This dynasty continued three hundred years.

In 1513 the Portuguese were the first European merchants to visit China. They were allowed to settle at Macao, and it was from them the name "mandarin" was first given to the Chinese officers of state. The well known poet, Camacho, was banished to Macao for writing a political satire called "Follies in India." It was in Macao he composed his great epic poem, "The Lusiad," which gives accounts of the glorious exploits of Portuguese warriors and heroes. He was recalled from exile in 1581, and returned to Lisbon in 1589, and died in great poverty in 1580. The groat where he wrote his poem is still to be seen at Macao, and it bears his name. The Portuguese settlement being on a narrow isthmus, and the Chinese, being determined to continue their old system of exclusiveness, had a wall built across the isthmus to prevent the Portuguese from passing to the interior or entering any of their cities. A mandarin was stationed there to govern the town, and he was to watch closely the conduct of the foreigners and report.

In the sixteenth century the Spaniards took possession of the Philippine Islands, and commenced a trade with the Chinese in silks and porcelain. They established themselves at Manila, and there they built three monasteries which were soon filled with Spanish monks. Their aim was to introduce Christianity into China. They dealt with Chinese merchants to take them on their junks and allow them to go into the country. At first they refused; but the Spaniards having aided them in defeating a lawless pirate who had made many frightful ravages on the coast of China, for this reason these merchants consented to take two Augustine friars and two Spanish officers with them. They were received very kindly by the governors of several cities; but when they desired to teach their religion, they were at once refused. So great was the curiosity of the people, it was almost impossible for them to make their way through the streets. In a few weeks they were informed that their visit must come to an end. They were escorted back to Canton where a vessel awaited them which took them to Manila, and thus these failed to introduce Christianity into China.

Then came Jesuits who were more successful in their attempts. Some of them were men of learning, and by their inventions gained great influence with the Chinese. About this time the Manchus Tartars, who were descendants of the Kin who were driven out of China, had established themselves in Tartary. When the Mongols were expelled by the founders of the Ming dynasty they fled to Tartary and sought refuge among the Kin, and by intermarriages became one race these Manchus Tartars who have reigned over China two hundred and fifty years, and are the descendants of the Kin and Mongol princes. The Manchus Tartars came into power in China in 1644. At that time many cities in China refused to submit to the Tartar rule. Whenever they found resistance they put to death men, women and children, and destroyed the cities by fire. A great part of Nankin was destroyed at that time, and now within the walls in many places are orchards, gardens and farm-houses.

Some time before this the Dutch had established themselves on the island of Formosa and carried on trade with the natives, and through them with the Chinese on the mainland of China. A part of this island was settled up with civilized Chinese who had fled from China from time to time. The mountains were occupied by a wild savage race of people who have not to this day been subdued or civilized. Among the civilized Chinese of the island much good was accomplished by the Dutch, and fifteen years since, when Protestants commenced work upon the island, they found certain tribes who were not worshippers of idols and had no heathen temples. They had evidently received instruction from the Dutch, and when Protestants entered the island they received the gospel at once, and many hundreds and thousands are now faithful followers of the blessed Saviour.

The Tartar emperor appointed both Chinese and Tartars as officers of state and members of councils, and this regulation has continued to this day. The Chinese are compelled to pay tribute to one mark of submission which caused great discontent everywhere. The Tartars ordered them to cut off their thick raven locks and to shave their heads, leaving a small patch on the back of the head to be plaited into a long queue. Many

refused to submit to this indignity and chose rather to be executed. To be a barber in China is considered the most degrading occupation a man can follow. He can never be eligible to any state office in the empire. The ordinary business of the government is conducted by six boards which are said to have been established by the Emperor Yau (Noah). Soon after the Tartars had established themselves in China, the Russian Emperor Alexis, the father of Peter the Great, sent an embassy to China to form a commercial treaty between the two countries; but the emperor of China required all ambassadors to kneel before him and knock their heads nine times to the ground. The Russian ambassadors refused to do this, and this giving great offense to the emperor, he declined to receive them. Not long after this the Dutch, being anxious to open trade with Canton, sent officers to visit the governor. They were well received by the governor, and thinking they would be received at the court of Peking, determined to send ambassadors to the emperor of China. They were treated simply as bearers of tribute from any country, and being required to bow before the emperor, they did so and knocked their heads nine times to the ground. In consequence of this submission the Chinese looked upon the Dutch government for many years as tributary to China.

I will continue the account of the events establishing themselves in China in my next letter.

SAMUEL G. CHINA, July 7, 1882.

Reminiscences—Williams' Camp Ground.

BY REV. A. B. NICHOLSON.

Some thirty-five years ago I left the home of my childhood and came West with my parents and other loved ones. In a few years they were all gone. Thirty years ago I was received on trial in the Mississippi Conference. My time has been devoted to my one work, yet all these years I craved to visit once more the old neighborhood where every tree, shrub and rivulet set their undying signet upon memory, and the tones of loved ones' mellow voices seem to steal over me and whisper in my heart. They have gone, but to the home of the blessed in heaven. Some of them I accompanied to the margin of the river and saw them go away. To a dying mother I cried: "Does the Saviour hold you up? If so, give us a sign?" A sister passed back all was well. A sister passed through the gate, and these were her last words: "Tell my brother to meet me in heaven." One brother fell in the pulpit and conquered as he fell. The sweet reminiscences of long ago, how dear they are to the heart. Before starting on my last journey I wanted to go back and see the place where I spent my innocent childhood, and visit the sacred spot where Jesus first found me. O, sacred spot! O, hallowed hours when Jesus first blessed me! Where ever falls my lot in distant years my heart still lingers around you!

Within a few miles of where memory first recalled objects dear there is now a large and well constructed Methodist camp ground built in part by my relatives and named for a cousin—William L. Williams. It is a few miles from the city of Peasack, and up the Peasack river. The last meeting was held on the twenty-seventh of last month. My brother, now preaching in Houston, Texas, by previous arrangement, met me in New Orleans, and before many hours we were on the ground. What a meeting and greeting! What a mixed cup of bitter and sweet, gladness and sorrow! What a change! Thirty-five years ago we left there wild, wicked boys; now we came back old gray-haired Methodists preachers. My first recollection there was of a small log house known as a Protestant Church built by a few Seminoles Indians. But even the minister died, and they were left as sheep without a shepherd. But shortly after this there came a very small man mounted on a very large horse—A. S. Dickinson, of the Alabama Conference. Then came the presiding elder, Stephen B. Pilley. Happy day for West Florida when these brave men came to preach the gospel. I am told Bro. Dickinson still lingers on the shores of this sad valley for the charity of fire and the horsemen thereof. Bro. Pilley has gone before. May heaven bless the memory of these noble men! They and their successors made Methodism the great leading religious element in that country.

That was the first visit outside my own Conference; but Methodist preachers are the same everywhere. After the camp meeting was over we assisted the pastor of the circuit in a protracted meeting at Walnut Hill with good results. We found great changes in the country: railroads, towns, and other improvements where we left a vast wilderness thirty-five years ago, and the people are doing well.

Letter from New York State.

MR. EDITOR: Our ADVOCATE came to me in this country of rocks and countless hills which seem to have grown two-thirds higher since I left here fifty-three years ago and

have been so kindly treated by the Southerners in the sunny South so long. The most of my schoolmates are dead; but the return of the prodigal son has caused a sensation—one which stirs up the living far and near, and many newspapers noted the event. The writer reached his old native home about four o'clock Saturday evening, and Sunday, the fifth of August, had to try to preach at eleven A. M. and at night to unusually large assemblies, and lecture on the South, Thursday the ninth. On Sunday, August 12, I preached twice at Croton, six miles from Meridith. The ladies had festooned the pulpit with flowers. About thirty or forty men and women spoke in the class, meeting at half-past nine o'clock. The Sunday-school at five o'clock was a grand success.

Not an oath is heard in several large towns, and no visible drunkenness. All with whom I have talked favor the prohibition of the liquor traffic. The Southern history of the war is here and believed. A copy of "R. G. Horton's Youth's History" is on my table now, and I am surprised to find the first-class people condemn the leaders of the party that plundered the South with such open severity. A general wish prevails here to be firmly united with the South and have no more strife or sectional conduct.

A camp meeting commences to-morrow at Sidney Plains. I expect to attend and report to you in my poor way. The great tide of immigration to the West from this central New York lands fair to turn South soon. They say they wish to avoid the long cold winters. I have placed the excellent pamphlet by Maj. Wall in first-rate hands for circulation, and they are telling wonderfully for the coming up building of the South.

Ever yours,

E. R. STOCKLAND.

NEEDHAM HOLLOW, Aug. 22, 1882.

"Possibilities."

The Sunday-school Conference of the Southwest Missouri Conference has been held recently in Kansas City. The attendance was large and the programme unusually attractive. But the feature of the Conference was an address by Dr. John Mathews on "Possibilities," which we see published in the Kansas City Journal. We would gladly transfer the entire address to our columns, but can only find space for the following:

Of all the trusts committed to the church the child is the greatest. It is the hidden possibilities which lie coiled up in the soul of a child have thrilled the civilized nations. It is a fall of unbounded possibilities. The capacities have never been measured. How to reach and direct these forces for good is the problem. There is vast power stored up in a stammering child; how few understand how to direct it? Science, with all her claims, has never constructed an engine able to get more than one-seventh of the power out of a pound of fuel.

In the United States we have over five millions of children in Sunday-schools; there are other millions not even nominally connected with this institution. A prominent "Christian association" is responsible for the statement that less than four per cent. of the young men of our country are Christians. Of seven millions only twenty-five thousand of this number can be counted as Christians! These sweeping figures set good men to thinking. How may we turn this moral waste into a fruitful field?

If the possibilities of a child are limitless, why such meager results? In other ranges of action and in nature we see developments with power, why not in this moral realm?

If you examine nature you learn she held great forces which waited for the action of mind to add the rice. Stenn waited for ages to be utilized; the telegraph waited for generations to be electricity.

Take the history of the greatest among scientists, the man of whom Sir Humphry Davy said, "Of all my discoveries, my greatest was the discovery of Michael Faraday." His possibilities were wonderful. He began life by peddling newspapers in London. He was of the very poorest class. But there was power in the lad, and influences were brought to bear upon him which evoked it in a marvelous manner. He grew to such mental proportions, seventy learned societies were proud to have his name on their rolls. He bore ninety-five titles and marks of honor conferred upon him by different countries.

Such men remind us of Genesis' translation of a certain passage which ought to thrill us: "For thou hast caused him to lack but little of (a) God!" He holds within him elements of almost infinite sweep. Thus we learn there are forces in a child waiting to be evoked. Take as an illustration a new-born babe. It has all the qualities in the structure of its eye for vision, but the glare of the sun would blind it. These qualities are to be developed.

Morally, children are like the eye of the babe, with faculties narrow as the French woman's first thought of distance, they possess all faculties for the largest mental and pathetic

power. Two things we have yet to learn: the forces of a child, and how to evoke their power on lines of goodness. The boy who is yet to reform the world is around somewhere; who will be honored in calling out his latent forces? It may be announced as a dictum that no nation, ancient or modern, ever rose beyond its highest religious idea. The Egyptian belief was highly spiritual, and this carried them to a high civilization. On the other hand the Roman belief was quite sensual, and Rome moved in the direction of a destructive luxury.

The old Greeks used to say there was an imprisoned spirit in every tree, but there was no hand to smite away the fetters and bring it out. We see the rapacity of childhood, but who understands the methods of smiting off its fetters and directing it into goodness?

In developing these high possibilities it is well to consider the one distinguishing trait of a young mind is its receptivity. As the air can not shine of itself, but receives the light of the sun, so the mind and heart receive truth. The air can not move of itself, but the action of heat moves it. So there is a power that moves the will. If you wish to fight cold, the best way to do it is to kindle a fire. You must not only rear an altar and bring a sacrifice, but you must kindle a fire. If truth is to shape the character, it must be taught in relation to the heart as well as the intellect. The child has three imperative wants, physical, intellectual and emotional. The State raises millions for the intellectual wants, ethics without religion. Germany has experimented more thoroughly than others on this theory; and in ten years knowledge has increased greatly; so has the number of her criminals, from 31,882 in 1874 to 60,612 in 1878. The Bible was intended for the heart as well as the intellect. "It is a great thing to see a flying train, but it is something grand to see a child escaping from wrong into virtue and purity." It takes what may be termed pathetic truth to move even a young spirit; no teacher can move the child-mind save by the "heartstrings."

No man is patrician on a merely intellectual basis—his country appeals to his love. "Some one has said: 'Let anything be pathetic and it is at once immortal.' Ideas only touch the intellect and fade, but all that touches the soul passes away more slowly. If it ever fades." Bunyan's dream is an appeal to the heart, and for that reason known in every section of the earth; but very few have troubled themselves to learn the fact—who was king of England at that time. It is in morals as in nature. If nature desires to make a rose, she employs a number of forces. The single element of sunshine never could construct that flower, nor could the soil, nor rain, nor air; but each element furnishes its quota, and the rose thus out sweetness in the air. So if you only employ intellect you fail, but when every part is utilized then the soul takes on a noble shape. An acorn drops from the load of a tree, the rain covers it with soil, and that acorn appropriates oxygen and hydrogen, and light and heat and other forces until it becomes an oak.

In some past ages the highest conception of purity, even in cultivated nations, was elude in marble. Paul had seen the classic graces. But these were only great when without a rival. He at length saw Christ and passed beyond the Greek ideal. Christ must be held up as an appeal to the child's heart, if it passes into a beautiful shape of moral purity. One must see a shape of spirit of the finest mould ere it seeks that finer cast of mind.

It takes patient work. Handel, the great musician, worked for forty-eight years before known as a genius. The grandest prospects are reached by the hardest climbing. All success is reached by the violence of energy.

The resources at your command are great. David's life helps us here. He was the George Washington of the Hebrews. He was great in generalship; great as a statesman, and judicious in action. He tells us he is as destitute of moral power as a dead man in sheol, until God vitalized his resources. No teacher can successfully wield his resources without divine reinforcements. But resources may lie all about us and we not know how to utilize them. Here is the greatest lack in my conception of the comparative failure in the vast and numerous emergency for the use of those who play the young mule. No one has rivaled ours in machinery. The air has vocal with plans, songs, sermons, blackboards and other helps are numerous. Somehow no one is satisfied with results; vast brain power has been exhausted over the meager results. It is not the want of a possible outcome in our children, nor is it a want of resources, for they are multitudinous. We must seek a solution in other lines. Perhaps, we do not know how to avail ourselves of what we might use. There are men in South America very rich in cattle who have not a bed in the house. They are too lazy to shear the wool from their large flocks of sheep. Often their only aid is the skull of an ox. They have vast resources, but never use them. So with us. We walk on the border of immortal power and yet fail to use our resources.

Good Words.

My bark is wafted on the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

One, who was known in storms to sail,
I have on board.
Above the foaming of the gale,
I have my Lord.

He holds me when the billows swell,
I cannot fall.
I strain, I shout, I sing, I fight—
He tempests all.

Safe to the land made to the land
The end is this:
And then with him go hand in hand
I'll not retire.

FRANK STALL. Only good and great matter makes a good and great style.

It is not difficult for power to be strong, or for any real fire to burn; but mere rhetorical fire will neither shake nor burn anything.

Preaching is nothing but the bursting out of life, which has first burst in or up from where God is, among the souls foundations.

Formulas are the jerked meat of salvation.

A great many preachers die of style; that is, of trying to soar. I have never known a great college declaimer that became a remarkable preacher. —Horace Bushnell.

A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies: to-day liberal to one cause, to-morrow rigid toward another, to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on Sunday, and break the eighth on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folks and a glass of toddy for himself. He does not exhort or pray in the few meetings he attends to make up arrears for the more which he neglects. He does not so consume his spiritual fuel during revival season that he is as cold as Nova Zemba during all the rest of the time; nor do his spiritual fervors ever outrun his well-ordered conversation. —Chylor.

If a man devotes his life to money-getting, lives well, gives a few hundred dollars per annum, pays pew-rent, heaps up ten, twenty, or forty million dollars, makes his will tying up this vast estate in his family, giving but little to God or his humanity; if during the six months or year before he dies he reads the Bible, talks with a minister, invites him to pray, but neither gives any of his wealth to philanthropy or religion, nor alters his will; there is reason to think that his church with regard to money-getting, undergone any change, or that has laid up treasure in heaven. —New York Christian Advocate.

When father and mother their lives and friends quite from those of their children, the boys are in a hurry to settle every direction after tea, and girls prefer any place to their home is in a dangerous state, should be more than four walls, more than a roof, a shelter from the storm and a place to sleep in, and if it is only those and nothing more, it has failed in its mission. —Southern Christian Advocate.

I am sure the saints of their best are but strangers to the weight and worth of the incomparable sweetness of Christ. He is as new, as fresh in excellency every day to those that search more and more in him, as if heaven could furnish us with as many new Christs. If I may speak so, there are days between him and us, and he is one of the same. O, we have an unknown lover when we love Christ. —Rutherford.

The Bible has been tried in the ages of the past by godless men, like Voltaire; it has been tried by the best of men, like William of Orange; it has been tried by educators, like Alexander; it has been tried by men in every conceivable position, in prosperity and in adversity, and it has stood the test. You need not be afraid to build your hopes upon it for time and eternity.

"All sunshine," says the Arab proverb, "makes the desert." And never is the day of our humanity so thoroughly hardened as it is by the uninterrupted shining of the sun of prosperity. Plants of grace need the clouds as well as the sunshine and the dew and the rain and the storm, as well as the clear shining after the rain. —Episcopal Recorder.

The threes are full of promise. I look over the earth, and nearly every thing is hopeful. Christianity is growing stronger. To-day there are more Bibles, more Sunday-school children, more teachers, more spiritual songs, more sermons than there ever were on any Sabbath since the light of the sun shined on the garden of Eden. —Bishop Simpson.

If there is one thing on earth that is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers where they have been honestly, truly and zealously cultivated. —Dr. Arnold.

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own. —J. A. James.

Never expose your disappointment to the world.

Christian Advocate.

THURSDAY, AUGUST 31, 1882.

For the New Orleans Christian Advocate.
FLOWERS IN HEAVEN—A DREAM.

BY MINNIE L. BERRY.

In slumbers of the night I had a dream,
Which was at once so real and so sweet.
Altho' 'twas years ago, its fancies seem
Still lingering near, my waking thoughts to greet.
While in this dream my spirit left behind
Earth, with its cares and grief, its hopes and fears,
And entered heaven, to the Christian's soul
A home of bliss beyond this vale of tears.

It was not of the shining streets of gold,
Twelve gates of pearl, nor jeweled walls,
Nor of the stream of life, whose waters rolled
In crystal channels from the throne, where falls
The shadow of the tree of life, which bore
Twelve kinds of fruit each month, whose leaves
Are for the nations' healing evermore,
Nor of the many mansions waiting there,
Which neither sun nor moon or stars can give,
Nor of the halleluiah, nor rapture of white,
Nor of the "halleluiah" strains the raptured live,
For none of these which I had dreamed I saw,
These attributes of heaven, rare and grand,
In God's own word described, I had not seen.
By John, from lonely Patmos rocky strand.

But what with greatest wonder caught my eye,
Were plants that varied flowers did abound
In rich profusion, some of gorgeous dye,
Flamming their richness on the air around.
Some grew in shady corners, small and pale,
Some upward shot conspicuous and tall,
While others shed sweet incense on the air,
From centers beautiful as virgin gold.

Each member had its garden, large or small,
To which fair plants of varied form had grown,
Of delicate work, of varied color and tall,
While at their centers glowing with life and glow,
No withered leaves of faded life were seen.
Potential virtue, beauty, wisdom and grace,
Unfolded there, and summer's fairest show,
Were ever reigning in this blissful place.

Among the flowers angel forms did glide,
Dressed in robes of love and grace, fragrant and fair,
On the radiant golden paths they walked side by side,
While at their centers glowing with life and glow,
I wondered much, each wealth of bloom to see,
And slowly approached an angel fair,
Asking what significance they bore should be,
And what significance their bloom had there.

He said the seed from which each plant had sprung
Was sown by a faithful Christian here,
Whom he had known, a true and true,
Who had sown the seed of truth and grace,
And as the seed of love and truth had grown,
It had brought forth this wealth of bloom to see,
And as the seed of love and truth had grown,
It had brought forth this wealth of bloom to see.

In beauty, fragrance, form, unto the soul,
A vision that I had known on earth, that's true,
For those who live and follow light and grace,
Through years of patient waiting, evermore,
Abundant peace, and heaven's richest bloom,
I had begun to see with vision true,
The plants whose seed had by my hand been sown,
At first looking long, began to fear:
That I had sown the seed for the Master's sake,
And I thought, how long, began to fear:
That I had sown the seed for the Master's sake,
And I thought, how long, began to fear:
That I had sown the seed for the Master's sake,
And I thought, how long, began to fear:

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KESKE.

Third Quarter—Lesson XI.

SUNDAY, SEPTEMBER 10, 1882.—MARK XIII, 1-29.
GOLDEN TEXT: "A prudent man foreseeth the evil,
and he hath been diligent."—Proverbs XXII, 3.

CALAMITIES FORETOLD.

After the commendation of the poor
widow for giving "even all her living,"
Jesus, still in the temple area, receives
a visit from some Greeks. Then a
voice from heaven bears testimony to
him, and, after some parting words,
Jesus leaves the temple; never to enter
it again. At this point our lesson begins.

As he went out of the temple, henceforth
isolated forever by his absence,
his disciples, as if instinctively im-
pressed that he was leaving it forever,
called his attention to its greatness of
beauty in material and workmanship—
a parting glance. They would fain
evoke his admiration by pointing out
the great size of its blocks, its massive
magnificence of erection, the colonades
and porticoes, gateways and magnifi-
cent and holy furniture. No wonder
they were appalled at the thought of
his leaving it; it was the wonder of the
world. It was as if they thought that
the loveliness and splendor of the scene
would intercede with him to save it
from the ruin he had foretold two days
before, when he wept over it. But he
relented not. The sole beauty of the
temple to Jesus was the sincerity of its
worshippers, and not the gold and mar-
ble and delicate sculpturing of native
gems; these could not change for him
a den of thieves into a house of prayer.
Scarcely these great buildings?
There shall not be left one stone upon
another that shall not be thrown down.
How this statement must have fallen
upon their astonished ears! How im-
probable and impossible it seemed of
fulfillment while they looked upon the
great massive blocks, whose length was
forty feet, breadth twenty feet and
height ten feet. Can any power move
these ponderous stones? It is reported
by Josephus that Titus, the emperor, said,
when he viewed this impregnable for-
tress: It was none other than God who
ejected the Jews from these fortifica-
tions. Not a vestige of the temple
proper remains to-day.

The words fell on the ears of the dis-
ciples, and averted them into silence. It
was not until they had crossed the
Mount of Olives that even the most
favored and forward ventured to break
it. As he sat on the Mount of Olives,
over against the temple, in full view of
its shining pinnacles, Peter, James,
John and Andrew asked him privately

when shall these things be, and what
shall be the sign of their fulfillment?
The Master's answer imparted only so
much as was necessary to guard them
from deception, and to stimulate them
to watchfulness as well as to confirm
them that the end would come at last.
His purpose in this first part of this
wonderful discourse was not to tell
what are, but what are not, the premo-
nitions of this great catastrophe.

Take heed is the text of this dis-
course, and to it Christ constantly re-
curs. The key-notes of all his teachings
upon the last things are beware, watch,
endure, pray.

Five tokens the Lord refers to which
might deceive them into thinking the
end was at hand. False prophets would
arise; wars and rumors of wars; the
rising of nation against nation; earth-
quakes, famines. These are the begin-
ning of sorrows—only the beginning—
but they are not to be troubled, as if every-
thing were going to ruin; these are but parts
of the process of the coming of the de-
struction. Be not troubled; you shall
be safe. These things do not prove that
the great catastrophe and final destruc-
tion is at hand. These are not certain
signs of the end, for they occur at other
times as well as then. Satan will not
give up his kingdom without a resist-
ance, which will bring wars and perse-
cutions. The demon will tear the na-
tions before he will go out at the word
of Christ. In the face of this instruc-
tion how many certain predictions have
been made of that day and hour which
no man can know, not even the angels.
All the things mentioned above have
been assigned as signs of the consumma-
tion, and a thousand others. How
people grope serious and begin taking
stock of their virtues in time of pesti-
lence and earthquakes and extraordi-
nary natural phenomena—a sign-seek-
ing generation of unbelievers. Take
heed to yourselves, not as means of
escaping persecution, but as a means of
preparing for it. They shall deliver
you up to synagogues and synagogues,
before kings, and the gospel must first
be preached before all nations, preached
before the kings and councils in your
testimony. Be not anxious beforehand
what you shall say; be concerned only
that you publish the gospel. I will
take care for your defense. In answer-
ing these august persons the words will
be given you by the Holy Ghost. We
might, in passing, observe that these
directions afford no countenance to
preaching the truth without previous
preparation. It is simply a warning
against allowing the mind, in times of
personal danger, to be divided between
the desire for personal safety and the
desire to be faithful to the truth. A
man preaching the gospel of Christ
never carries his life in his hand, for
he has the promise: Lo! I am with you
always. The most dreadful battles must
be fought in your household.

There is nothing that excites such
love as the gospel when intelligently
received; and there is nothing which
occasions such hate as this gospel when
passionately rejected. How it cuts
apart friends and divides families. But
he that shall endure to be hated of all
men for my sake, and endure to the
end, shall be saved.

But there is one sign of the destruc-
tion that you may heed. When ye see
the abomination of desolation spoken
of by Daniel standing where it ought
not then let them that be in Judea flee
to the mountains.

Let him that readeth understand.
What? These words of prophecy and
the words of this whole discourse, that
the prominent reference is not only to
the destruction of Jerusalem, that the
hidden reference is to the final coming
of the Son of man, of which the de-
struction of Jerusalem is but a type.
Both these events belong to the coming
of the Son of man. One stands at the
beginning, when his kingdom com-
pletely entered the world as a dispensa-
tion, completely launched into the
world like a ship in the ocean; the
other at the end, the consummation;
both are parts of the process of his
coming, and both are preceded by
direst calamities. The death throes of
the Jewish State precede the regenera-
tion of the universal Christian church
as the death throes of this world, the
new heavens and the new earth. The
lesson teaches us how to wait for the
judgment.

"The New Discipline."

BY REV. W. C. BLACK.

MR. EDITOR: In the ADVOCATE of
August 16 Rev. H. Abbey criticises the
new Discipline. The doctor prefaces
his criticisms with this sentence: "The
hurry in bringing out the new book
did not allow time for the correction of
a few slips, typographical and other-
wise, viz.:" He then enumerates forty-
five of these "slips"—a formidable list
surely. If that number of typographi-
cal errors could be pointed out in so
small a book then we would have cause
to complain of the management of our
Publishing House; but on examining
carefully all the doctor's references I
find only one which I think is justly
chargeable to compositor or proof-
reader. That one is the omission of the
word "the" before "book-agent" on
page 339, and even in this case the
printer may have followed copy.

A few of the doctor's criticisms are
just. "Can be released from this obli-
gation only by order of the stewards,"
page 171, would be better than "can
only be released," etc.

Also the word "practicable," "con-
venient," or some such word, might
very properly be substituted for "pos-

sible" in the three instances he men-
tions, viz.: on pages 78, 102 and 131. On
pages 160 and 162 the translation of
"either" and "state" would be, as he
says, an improvement. "The appellant
shall state either personally or by his
representative" is certainly better than
"the appellant shall either state per-
sonally," etc. These, however, are al-
most the only instances in which the
doctor's criticisms are of any value.

On page 43 our critic proposes to cor-
rect the sentence, "the lay members
shall participate in all the business of
the Conference, except such as involves
ministerial character," by substituting
"involve" for "involved." Was the
penning of that criticism a feat of som-
nambulism? and did our critic invent,
while in the land of dreams, a new rule
of syntax which requires a plural verb
to agree with a singular nominative?

The doctor says: "What is the
matter at the end of page 49? The fol-
lowing words must be supplied, viz.:
Conference refuse to pass his charac-
ter." Well, doctor, you must have
gotten hold of a different edition of the
new Discipline from that which I pos-
sess. In my copy of the book the last
words on page 49 are, "and if a major-
ity of the," while on page 50 the very
words you propose to insert follow in
their proper place—"Conference refuse
to pass his character."

On page 137, in the sentence, "In
view of the fact that the women of most
heathen countries are accessible only
to teachers of their own sex," the doc-
tor says "fact" ought to be substituted
by "truth." He says "a fact is an
event." Well, doctor, that last sentence
is the truth, but not the whole truth.
If you will consult Webster you will
see that his second definition of "fact" is
"reality, truth." So, then, if the
statement made is true it is a "fact,"
according to Webster. I respectfully
submit that according to the usage of
the best writer of the day, the expres-
sion, "In view of the fact," is correct.

Our critic also objects to the word
"founding," on page 246, in the sen-
tence, "we thank thee for founding thy
church." Now, Webster gives this as
a definition of "found": "To take the
first step or measure in erecting or
building up; to furnish the materials
for beginning; to originate." Now,
convinced me that God did not found
the church in this sense, and I, for one,
will leave it. If God had any hand in
originating the church then we ought
to thank him for "founding" it; if
not, then we ought to pray to him to
destroy it as a work of the devil. The
doctor does not like the name given to
our Publishing House, on page 338,
viz.: "The Publishing House of the
Methodist Episcopal Church, South."
He suggests two other names as prefer-
able; though he does not say which one
of them he prefers. The two names
are: "Southern Methodist Publishing
House" and "Book Agents of the
Methodist Episcopal Church, South."
Now, as to the first of these names, it is
a simple historic fact that our ecclesi-
astical name is not "Southern Methodist
Church," but "Methodist Episcopal
Church, South." What reasonable ob-
jection, then, can be urged against call-
ing our Publishing House what it really
is—"Publishing House of the Meth-
odist Episcopal Church, South." It is
rather significant that the doctor gives
no reason for this change. To contend
that our Publishing House ought to be
called in our Discipline the "Southern
Methodist Publishing House," simply
because it is popularly so called for the
sake of brevity is no more sensible
than it would be to contend that our
Discipline should read on its title-page:
"Discipline of the Southern Methodist
Church." So far as my knowledge
goes, no such church exists as the
"Southern Methodist Church." Then
why contend that our Publishing
House or Discipline or General Confer-
ence should be called in one code by
the name of a church that has no exist-
ence?

The other name suggested by the
doctor is "Book Agents of the Meth-
odist Episcopal Church, South." What
call the Publishing House the Book
Agent? Then why not call the Sunday-
School Magazine the Sunday-School
Editor? and why distinguish between
church and pastor?

About twenty-five alleged errors re-
main, all except one or two grammati-
cal. Just here it may not be amiss to
repeat the old adage: "Those who live
in glass houses ought to be careful how
they throw stones." The last sentence
saw one in the doctor's article reads
thus: "I might some time look it over
carefully if I did not know we had a
very competent editor who could do it
much better." If our critic will consult
any ordinary text-book of English
grammar he will learn that the latter
part of this sentence ought to read, "we
have a very competent editor who can,"
etc.

The doctor's article also contains
these two sentences: "No such agent
nor such house is known to the law."
"It is not nor never was so called."
Doctor, ask the first bright school-boy
you meet to criticise these sentences.
But certainly our ecclesiastical code
ought to be wholly free from them. Let
us examine this score or more of al-
leged errors. In the following quotations
Dr. Abbey's corrections are inter-
polated in parentheses:

Page 37. "When a General Confer-
ence is (shall be) called."
Page 48. "Unless the Conference or-
ders (shall order) otherwise."
Page 74. "When he judges (shall
judge) it necessary."

Page 86. "Before any preacher is
(shall be) admitted."

Page 87. "Until he is (shall be) rec-
ommended."
Page 90 and 92. "Before any preacher
is (shall be) ordained."

Page 104. "Until their orders are
(shall be) recognized."

Page 106. "Provided the Conference
is (shall be) satisfied."

Page 65. "If such member appears
and claims (shall appear and claim)
membership."

Page 93. "When a preacher has (shall
have) passed."

Page 99. "After he has (shall have)
preached."

Page 101. "If a preacher has (have)
been a local deacon."

Page 93. "If he has (shall have) been
a local deacon."

Page 106. "When a minister has
(shall have) been received."

Page 106. "As long as his life and
conversation are (be) such."

Page 118. "When a board is (may be)
appointed."

Page 208. "After such notice has
(shall have) been given."

Page 198. "To see that plans are (be)
adopted."

Page 133. "So that they are (be) in-
structed."

Now notice the inconsistencies man-
ifest in some of these corrections:

"When a Conference (shall) be called."
Page 37.

"When a board (may) be appointed."
Page 118.

"Why say (shall) in one place and (may)
in another? Who can tell?"
"If he (have) been a deacon."—Page
101.

"If he (shall) have been a deacon."
Page 93.

Why use (have) on one page and (shall)
have on another?
Was not the writing of (shall) in this
case a "slip," chronological? I shall
so consider it for the present. In all
the other corrections above given, only
one principle is involved. The doctor
claims that the tense is wrong. "When
a General Conference is called" must
be changed to "when a General Con-
ference shall be called." "After he has
preached" must be changed to "after
he shall have preached." The principle
that underlies all this long list of cor-
rections is that the tense form of the verb
must always indicate the time. For ex-
ample, the tense must be indicated by the
present tense, past time by the past
tense, and future time by the future
tense. What school-boy does not know
that there are numerous exceptions to
this rule. The present tense often de-
notes past time, as "Cesar crosses the
Rubicon, Christ weeps over Jerusa-
lem." Future time is very often ex-
pressed both by the present and by the
past tense. Will the doctor be so kind
as to give us the name of at least one
standard text-book of English gram-
mar that does not contain language like
this: "When a conditional clause de-
notes something hypothetical the tense
form of the verb does not indicate the
true time." "After the words when, be-
fore, till, as soon as, after, etc., the
present indicative and the present per-
fect indicative are frequently used to
express the relative time of a future ac-
tion, as after he has said, after he
preached." The principle here enun-
ciated is not only taught in the gram-
mars, but it also has the sanction of the
best authors in the language, as I might
show by thousands of quotations if
necessary. Now, all the expressions
which the doctor criticizes in the above
quotations are in perfect accordance
with this principle; all are "condi-
tional clauses denoting something
hypothetical;" all are introduced by
such words as "when, before, till, as
soon as, after;" hence the present in-
dicative and the present perfect indica-
tive are properly used to "express the
relative of a future action;" etc.,
"when a Conference is called" is cor-
rect. And so of all the rest.

Brigens became terribly indignant at
a food that had squinted in his path,
and struck at it with the handle of his
scythe without removing the scythe
from his shoulder. He missed the
food, but cut off his own head, and sent
it rolling into the dust. The food,
called New Discipline, is still hopping.

Wants.

Wanted the name and whereabouts
of the young man who hired a carriage
at an expense of three dollars to carry
a young lady to prayer meeting. "You
mean to the opera, concert or party?"
We mean no such thing; this last class
are as plenty as blackberries. Any in-
formation concerning the above men-
tioned young man will be thankfully
received.

Wanted also the names and resi-
dences of church members who will
not attend parties, concerts, weddings,
and the like unless the sanitary and
weather conditions are perfectly satis-
factory. We are not advertising for
such as do not attend the various
church services because "not so well,"
"too hot," "too cold," "too wet," "too
threatening." We need not to adver-
tise for these.

Wanted the names of professedly re-
ligious merchants, lawyers, bankers,
mechanics and doctors who refuse to
attend their places of business on hot,
cold or wet days, and put notices on
the doors of their business houses, "no
business transacted here until more
agreeable weather."

Wanted the name of one religious
employee or salaried man who is will-
ing to work for a man, house or cor-
poration which has a rule of making the
end of the year, and end of the obli-
gation to pay, which makes the lapse of
time a statute of limitation.

INQUIRE.

From Sharon, Miss.

MR. EDITOR: Hoping a few items
from this part of the moral vineyard
will not come amiss, we write. We
suppose you have some acquaintances
with our village as the neighbor of
your youthful home; at least we can
say you have many friends here. Our
village is not so flourishing as in for-
mer years, yet we believe the spiritual
health of our community is not deplora-
ble. We understand that the report
from our church at our late District
Conference was the worst in the dis-
trict. We felt hurt that it was so, but
trust that it may be the means of arous-
ing us to a double diligence to try to do
our duty, both financially and spiri-
tually.

We have here a good Sunday-school
that we hope is wielding a power of
good with the young. We have an
evening each week for apelling, that
has enlisted the interest of both young
and old. We have a Ladies' Wesleyan
Society, which, though it has done but
small things financially, we think is
doing a great work in the hearts of its
devoted members.

Our protracted meeting seemed to
prove a failure. We had very inclem-
ent weather. Our hearts seemed
cold, and our pastor discouraged. He
gave up the contest two days earlier
than he first proposed, and we went
away to our homes disappointed; for
we had thought to see the glorious
manifestation of God's convicting and
converting power upon the hearts of
men. We pray for you, ye faithful ones,
that God may yet grant us a great vic-
tory over the strongholds of Satan.

One late occurrence in our neigh-
borhood, Mr. Editor, you must know. It
was the rebirth of the surviving mem-
bers of the family of the late Rev. D. M.
Wiggins, of the Mississippi Conference.
The daughters residing at a distance,
by kind Providence, were unable to
make a visit together to the old home-
stead, where our mother waits upon
the sands of time. There she was sit-
ting around the home-circle with her
six daughters, all she hath in this
world, and we went up together to the
sanctuary where our beloved father
loved to worship, to unite our hearts
and voices in praise and thanksgiving,
and heard the blessed words from one
of our father's old and faithful friends,
May God give us all grace to work for
the Master's cause. There are six of us
and our mother. Our father, brother
and sister are gone before. May God
help us to make an unbroken family in
heaven.

From the Work.

FAYETTE CIRCUIT, MISSISSIPPI DIS-
TRICT.

MR. EDITOR: I have adopted the
plan of only writing when I have good
news to communicate. During this
year we have spent about \$200 on our
parsonage property. We are now en-
closed by a splendid fence, our home
has been recovered, and two new rooms
have been added. One of these rooms
was in readiness to receive our pre-
siding elder at his last visit. The house
is being supplied with nice substantial
furniture. Soon we will have a new
kitchen. When this is completed, and
some additional work done on the in-
side of the main building, we think we
will have one of the best parsonages in
this Conference. This is my last year
on the circuit, for the present at least.
So you see we are only tiding up for
somewhat else. However, I assure you
that this is pleasant to me when I re-
member that some good preacher and
family will find a comfortable home
next year.

Now I will give you a report of our
spiritual progress recently. We closed
a very profitable meeting at Cane Ridge
a few weeks ago, in which we were
assisted by Bro. Ballard who preached
twice a day during his stay with us,
and every effort, we believe, was at-
tended by the power of the Holy
Spirit. The church was greatly re-
vived and four persons added to her
number of "such as shall be saved."
We trust. Next came our quarterly
meeting at Ebenezer. Our faithful
and very popular presiding elder was
at his post. Bro. T. L. Mellen, of
Natchez, Miss., reached the church
Sunday morning. The meeting con-
tinued through the week, ceasing with
the services of Friday. Bro. Wood-
ward and Mellen preached each one
sermon a day, besides doing an im-
mense amount of work outside the pul-
pit. Our experience meetings, which
preceded the morning preaching, were
constant feasts. Friday evening last,
after receiving thirteen into full con-
nection, and seeing a larger number
testify that they had found peace with
God during the meeting, there was for
a while a grand rejoicing, with shouts
of praise to God, in the midst of which
the benediction was pronounced, and
reluctantly we separated, not all to
meet again, until at the bar of God.
The Lord honored us constantly with
his presence.

AUG. 21, 1882.

D. P. BRADFORD.

MANFIELD, LA.

MR. EDITOR: Our third quarterly
meeting and Cyprus Bayou Camp
Meeting commenced on Friday, August
11, and closed on the sixteenth with
good results.

We had good congregations from the
beginning to the close, and the order
and decorum observed would be com-
mendable to any people. The good
order was a subject of remark by every
one who attended the meeting. No
people know better how to provide for

a camp meeting than these, and a
preacher said of the public tent,
he had seen nothing better even at
Seashore Camp Meeting.

We had some dozen preachers
and of the twenty sermons we
heard, according to preacher
hand, there was not one failure.
We were all good, stirring, faithful,
eloquent. There were twelve accessions
to the church, and between twenty
and thirty conversions. Eight chil-
dren were consecrated to God by baptism
collection for Conference claimants
taken up on Sabbath of \$115—this
in excess. Our entire service,
given in the interest of the Woman's
Missionary Society. This opens a
field of labor, and brings a new ele-
ment into that field. Many of these
were moved to action. Groups of
women could be seen moving about
the interest of the missionary ca-
soliciting membership to the Woman's
Missionary Society, and collect-
ing money. God be praised for all the
done!

AUG. 15, 1882.

WINFIELD CIRCUIT, LOUISIANA DIS-
TRICT.

MR. EDITOR: The Lord is bless-
ing on Winfield circuit. Since our
last meeting there has been some advance-
ment in the various interests of the church.
We are now engaging in protracted
meetings, and the Lord is granting
success. Revival power is among
us. We held a meeting in Atlanta of
days' duration resulting in great
accessions to the church, and
fifteen accessions to the church, a
majority of conversions. The pre-
siding elder was in power and demon-
strated it was remarked: "The gos-
pel is attended with power." The
conversions were clear and
final. In almost every case the subject
converting power found work
and immediately got at it. One man
felt the public prayers for per-
sons the same hour of his conversion
in fact, before he arose from the
tomb. This was a combination of prayer
and praise. Some of the young men
exhibited a call to the work of
the Lord. The church was encouraged
and confirmed in the service of the
Lord. To the untiring, accompani-
ment of the Rev. J. W. Hearn, R.
Collier and A. T. Galloway, and
God, the success of the meeting was
trifling. A meeting appointed
begin on the following Friday and
was conducted three days by Bro.
C. Barr and R. S. Collier, as the past
was sick, with happy results. A
number of conversions and the church
graciously blessed.

E. B. GALLOWAY.

BLACK HAWK, MISS.

MR. EDITOR: The Methodist Epis-
tolic High School at this place will open
fall session on Monday, September
Rev. E. W. Farrant is still its presi-
dent, with competent and ample faculty
assist him. As it has had in the pas-
t we confidently expect this school
to lay in the future a career of great
fulness. With two such schools as the
Winning district has, namely, this one
and the Kosciusko Male and Female
Institute, under the presidency of Rev.
T. A. Adams, our people have a
cause to send their sons and daughters
abroad to obtain for them a sound
thorough, practical training. The
Methodists of the district ought to give
their hearty support to these schools.

The religious state of the church at
Black Hawk circuit is very good. Our
people are faithful. But we are expect-
ing a revival. The indications of it are
good. There are many active workers
in all the departments of church work.
You are kindly remembered and often
spoken of by the people of this year
old, perhaps your first pastoral charge.
Camps are abundant, corn especially,
giving grounds for hope of easier times
another year.

AUGUST 22, 1882.

THOS. CAMERON.

OPELOUSAS, LA.

MR. EDITOR: We have just closed a
protracted meeting of great spiritual
power at Bellevue, seven miles south
of Opelousas. We had crowded houses,
good attention, and Bro. Upton and
Manley were with me, and preached a
number of sermons, clear, spiritual and
convincing. Results: Fourteen access-
sions, as many conversions, church
greatly blessed, a deep religious senti-
ment in the community, and others 13
join.

AUGUST 22, 1882.

T. J. HODGSON.

There are more millionaires and
more paupers in Massachusetts, in
proportion to population, than in any
other State in the Union. Speaking of
the factory homes and the poverty of
the factory hands in that rich State, in
a recent issue, the Boston Advertiser
says:

"It would be a pitiable outcome if a
true picture could be drawn, represent-
ing the Commonwealth sternly order-
ing a child to take his twenty weeks'
schooling, though the boy point to his
helpless and starving mother and beg
for a release from the obligation."
"Instances recur repeatedly in which
the wages of the child going to
school are misused so seriously that the
overseers of the poor are obliged to for-
aid by the helpless family."

And this in prosperous and happy
New England! But in every country
and every age of the world, wherever
there is an unequal distribution of
wealth, there are starving and helpless
families. Millionaires and paupers are
as inseparable as sunlight and shadow.
The one creates the other.

—The public schools in the Southern
States are constantly improving, and
the attendance, both of white and col-
ored children, is growing larger. In
nearly all the cities and large towns
good schools are provided for colored
pupils as for the whites.

Christian Advocate.

THURSDAY, AUGUST 31, 1882.

See before Christian Advocate.

TO L. E.

My dear daughter of Ellen and W. J. Smith, Hazle-

wood, and granddaughter of Jane E. Smith, Hazle-

wood, aged three years.

I have just received your letter, and am glad to hear

that you are well and happy. I am sure you are

growing up to be a good and useful woman.

I am sure you will be a blessing to your family

and to the world.

I am sure you will be a blessing to your family

and to the world.

I am sure you will be a blessing to your family

and to the world.

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Notes of Life.

ROBERT JAMES, METHODIST EPISCOPAL

CHURCH, SOUTH.

MARRIED PREACHERS.

In the course of many years I have

seen many instances where I looked

at the same man, and he had been

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It has good reports this year. At Latakia and Sueda it has thirteen missionaries, against eleven in 1880; and 125 communicants, a gain of ten. The schools have been increased from sixteen to twenty-three, with 581 pupils, an increase of 73. The contributions of the twelve members have advanced from \$73 to \$511. The value of a plaster is almost three and a half cents.

VINDICATED.—The Missionary Review for July and August, in its literary notice of "Blantyre Mission on Vindication of Rev. Dr. Duff Macdonald," says: "The General Assembly of the Church of Scotland has at length vindicated its faithful missionary, Rev. D. Macdonald, so long and so unjustly held under censure and recall. Full details of his petition to the assembly and the consequent judicial process have just reached us, but too late to say more now than the verdict is: Not guilty of any of the charges. The recall is not referred to as one of retaliation, but a full acquittal, in which all blame in the matters for which he was condemned and recalled. Moral: Great value of deputations."

There are indications in some portions of Turkey that the Mohammedans are becoming more and more intolerant in spirit. They throw every obstacle they can find or create in the way of evangelized laborers. Recently the officials in Mezereth, near Harpoot, ordered that the hall in the school-house, which is also used as a school, should be rung no more, and that the school be closed. It is affirmed that this order came from Constantinople. The sound of a Christian bell seems to be peculiarly offensive to a Moslem. But these bells are yet to ring all over Turkey.—Missionary Herald.

The Missionary Herald for August says: "Letters have been received from Mr. Sanders of the West Central Africa Mission of the American Board, on the 25th of May, was at Benin, a white man, and had been to meet the party of reinforcements that expected. He had at last been able to reach Biko, and had seen the king, Chilongo, who welcomed him, and told him to select any spot he might choose for a dwelling place. Mr. Sanders' stay at Biko was short, as he quickly accomplished the object for which he went. The work at Biko is progressing as usual, though both Dr. and Mrs. Nichols had been suffering from the fever."

Rev. T. E. Clark writes from India that the 60th of Christ in India are as follows: 1. The number of churches, 2,100; 2. The number of members, 1,100; 3. The number of converts, 1,100; 4. The number of deaths, 1,100; 5. The number of marriages, 1,100; 6. The number of baptisms, 1,100; 7. The number of ordinations, 1,100; 8. The number of installations, 1,100; 9. The number of pastoral dissolutions, 1,100; 10. The number of ministrations, 1,100; 11. The number of ministrations, 1,100; 12. The number of ministrations, 1,100; 13. The number of ministrations, 1,100; 14. The number of ministrations, 1,100; 15. The number of ministrations, 1,100; 16. The number of ministrations, 1,100; 17. The number of ministrations, 1,100; 18. The number of ministrations, 1,100; 19. The number of ministrations, 1,100; 20. The number of ministrations, 1,100; 21. The number of ministrations, 1,100; 22. The number of ministrations, 1,100; 23. The number of ministrations, 1,100; 24. 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Christian Advocate.

ORIGIN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLAWAY, D. D., Editor.

Corresponding Editors:
REV. J. W. ROSE, REV. W. L. C. HENNING
REV. G. W. DARTER, D. D. REV. J. T. SAWYER.

THURSDAY, AUGUST 31, 1882.

"Ten Years of Self-Supporting Missions in India" is the title of a new book, by Rev. William Taylor, D. D. This work has been promised for some months, and its coming seems to have created quite a stir in Northern Methodism. The New York Methodist says: "Bro. Taylor's book sounds like a shell from an eighty-ton gun." He certainly has accomplished wonders, and against most fearful odds. Whatever light he throws upon this great subject will be hailed with gladness. We shall get the volume, and give it careful study.

The corner-stone of the new Methodist Church at Jackson, Miss., will be laid on Thursday next (September 7), with imposing ceremonies. Hon. Frederic Speed, of Vicksburg, Grand Master of the Masonic Fraternity in Mississippi, will conduct the service according to their beautiful ritual. Addresses will be delivered by Rev. J. B. Walker, D. D., of New Orleans, Rev. C. K. Marshall, D. D., of Vicksburg, both former pastors, (Gov. Robert Lowry and Hon. Ethel Barksdale, of Jackson. The celebration of the completion to the capital of the Natchez, Jackson and Columbus railroad will also be held that day. All former pastors of the church are especially and cordially invited to be present on the occasion.

The New York Christian Advocate has this to say of the decline of Calvinism. The old doctrine, we judge, has not been much preached these latter years:

It has been recently announced by a Congregational minister, the Rev. Phineas Stead, that the Congregational Churches are no longer Calvinistic. The truth of this announcement has not been denied. "The doctrine of Calvinism," says Dr. E. de Pressense, the eminent French theologian, "is in the reform of France who hold the Calvinistic doctrine of predestination. The Churches of Scotland are modifying by written documents the Westminster theology, just as they have long modified it in preaching. We doubt whether this theology is taught in its purity anywhere, save, perhaps, in the Southern Presbyterian Theological Seminary in Virginia, where Turretin is still the text-book."

In our News of the Week we published, in last issue, a full account of the death and burial of Senator B. H. Hill, of Georgia. When his tongue ceased to speak the most eloquent voice in our national Senate was hushed. He was a man of great gifts, but, best of all, died in the Christian's faith, with the certain hope of a blissful immortality. His death has bowed in sorrow the heart of a great State, and touched the sympathies of our entire land. For weary weeks he endured constant agony, but with a fortitude that never murmured, and a hope that grew brighter and brighter unto the perfect day of his Lord's appearing.

Since writing the above we find the following, "Item six" of his will, published in the Atlanta Constitution, which is as beautiful as reassuring:

I now give and bequeath to my wife and children that which some of them now possess, and which I assure them, in full view of death, is far richer than all human honors. God is a living God, and Christ came into the world to save sinners. I beg them to have faith in Jesus, for by this faith alone can they be saved.

Much is now being written about the Salvation Army. The Church of England is seriously considering its absorption. All agree that the Army has done good among the degraded and neglected masses of the kingdom. We are sure, however, their methods must be modified to be permanent. Their extravagance is offensive to Christian culture. As evidence, read the following sample of their placards published in the War Cry. We find it in the Christian Observer:

After the usual proclamation of "War!" etc., and an invitation to everybody to "join in the fight against Old Nick," the plan of attack is thus described:

Monday, June 7, at 7:45: Salvation charge.

Tuesday, Great Exhibition of Hallelujah Lashes.

Wednesday, Fire and Brimstone.

Thursday, Roll-Call, Soldiers to Deliver up their Cartridges.

Friday, at 7:30, Baptism of Fire.

Saturday, at 7:45, Rejoicing over Victories Won. All over the Shop Meetings.

Sunday, June 11, at 7 A. M., Knee-Drill. Ammunition Supplied to Soldiers by Quartermaster General.

11 A. M., Descent of the Holy Ghost.

2:30 P. M., Tremendous Free and Easy.

6:30 P. M., Great Charge on the Devil.

9 P. M., Hallelujah Gallop.

Off to School.

Soon our young people, in quest of the higher education, will be off to school. Some returning to institutions where they have already acquired others entering upon their first college experience. Where this latter class shall go is an important consideration to all parents and guardians. What institution we shall attend, is only second in importance to an education itself. Indeed, it sometimes ranks it in far reaching consequences. The associations and moral atmosphere of a school are often more potent in determining the destiny of youth than the text-books studied or the high standard of scholarship attained. If not too late in indulging in a selection for the next scholastic term, we offer some suggestions.

And first, because foremost, the Christian sentiment of the college should be positive and prominent. Institutions where the wild vagaries of modern liberalism are taught, and the word of God is handled ruthlessly, if not deceitfully, is no place for your boy to develop his expanding powers. The Christian character of a young man needs special care and culture during his college days. Away from home, from the family altar, Sunday-school and church service, and exposed to severe and multiplied temptations, he demands every possible safeguard and Christian help. If these collegiate years are passed without his faith being unsettled and his life corrupted by the future as a Christian man of enlarged influence is assured. Some Eastern and European colleges have been the slaughterhouses of young Christians. They went away believers, and came back free thinkers and infidels. Our readers will find a list of colleges advertised in this ADVOCATE, from which a selection can be made, and this point securely guarded.

If the institution is denominational its relation to the church should be clearly seen and felt. A Methodist, who sends his son or daughter to a supposed Methodist school, has a right to expect positive religious and denominational instruction and influence. The church owns school property in fee simple, for the purpose of imparting Christian and church education. Men of large means and liberality, by appeals to their Christian conscience, are induced to expend their thousands in establishing and endowing these colleges for denominational education. Our theory is, therefore, that it is the church's function and sacred duty to educate. Mental drill and discipline do not alone furnish and finish an education. With the knowledge of text-books should be imparted moral and religious truth, and the young exhorted to a high spiritual life. If a church school fails in this, however advanced its curriculum or extended its facilities, its scholarly its faculty, it is a calamity and deception.

Cheapness should not alone control in the patronage of a college. Educators stress this in their appeals to the public, and unwisely. An education costs money, and is worth it. No investment promises such returns. If too much cheapened it is apt to be superficial. Send where your son or daughter will have the best instruction, the most literary and esthetic associations, and the holiest and most fragrant memories. Extravagance is to be deplored and economy practiced, but, remember, a thorough education requires money. Institutions have been shorn of efficiency by being too cheap—appealing to the impetuous.

Home schools deserve and command our patronage. It is far better for a young man to be educated in the section where he expects to live. If he attends a distant college the friendships and ties of those years will be of little service in after life. We speak advisedly on this subject. A thousand times have we had reason to be thankful for being educated in our native State. In every town and village we ever visited, or wherever labored, college associations and memories have assured a warm welcome and the strongest friendships. Our young people should not and need not be sent abroad. We have ample facilities in the South, and with increased patronage, they will be yet more extensive. For all the high purposes of college discipline, a thorough preparation for the conflicts and successes of our Southwestern life, our home institutions are infinitely preferable. Their influence is not confined to the college walls, or within those scholastic years, but will be an ever-present help and pleasure through all our active and changeable life.

Moral Responsibility of the Press.

Judge Tourgee, editor of Our Continent, and author of "Fool's Errand," etc., delivered an address at the recent meeting of the New York Press Association, in which he dwelt with eloquence and effect on the above subject. It surely needs ven-

tilation and emphasis. Editors of our secular and political papers wield a mighty influence in educating the social and moral sentiment of the country. If they are men of loose morals, and lacking in sturdy virtues, their journals will unfold a poison, and carry it abroad as on the wings of a death-angel. We affect not a censorship of the secular press, but after a trulism to which the most unthinking will subscribe.

An editor should have an ambition above money. To conduct a journal for mere pecuniary success is, unworthy of his high profession, and blighting to good morals. This will suggest a paupering to the elements and classes that bring patronage without regard to the public welfare. There is a morbid hunger in communities for exciting and criminal news. Every case of arson, rape, larceny, murder, wife-beating, seduction, desertion or tale of horror and blood is therefore eagerly sought after and portrayed in humorous phrase and emblazoned with flaming headlines. This only feeds that vicious sentiment, and becomes a very curse to purity and social ambition. An editor of a metropolitan daily once made this remark: "Those who value immediate pecuniary success above any other consideration have found the criminal news a real gold mine, and explore and exploit it accordingly." We have read accounts of horrible atrocities "written up" with a ghastly facetiousness and a ribald jocularity that almost shamed a bluish decency from the cheek. The reporter grew merry over the thought of having an "interesting item," and outraged all reverence and purity to make it attractive and readable. The merry-making over Guiteau's death was worthy only of ghouls and satyrs. We are glad, however, to state that some secular papers never offend against a pure morality. They are evangelists of truth and patriotism—welcomed visitors to our home.

An editor should be above piques and personalities. His grievances, real or imaginary, ought not to afflict a community. His jealousies, and spite need not be public property. A porcupine can never make an ideal journalist. He is himself a cross and a grievance to the people whose retirement would be hailed as a benediction. To differ with him is to invoke the sting of a scorpion. Personal assault he accounts lofty courage. That is his idea of aggression and a live paper. A homely on journalism and slander would be profitable reading in some press associations, and, if its lessons were heeded, would conduce greatly to the elevation of the profession.

But all this is by way of preface to the following extract from Judge Tourgee's address:

What is the effect of a newspaper upon a community, upon the world itself, depends entirely upon the character of the man who wields it. If he is a good man it will do good. I do not mean good in any good-goddy sense. I don't mean to say that prayers and provender can not be mixed up; I do not mean to say that it shall be constantly volunteering advice in regard to manners and morals; but I mean to say that it is the control of a good, moral man, an earnest, honest man, that makes a newspaper fit to come into a decent man's house. This responsibility can not be avoided, brethren, by putting to our hearts the temptation, "I merely supply my market, I furnish the wares that are in demand." The question of how far a man has a right to help his neighbor along the road to damnation is a very delicate one, I admit. The rum-seller declares that he has the inalienable right not to cast out evil, but to pour it in. But the rum-seller upon the most eligible street corner in the world can not do half the harm in a year that a bad man at the long end of the press lever can do in a week; not nearly so much.

A Plea for the Pipe.

The Christian at Work has an antiquarian correspondent who has been resurrecting and reproducing some old letters, quaint and rare. One is given from Sir Thomas Browne, who flourished between the years 1633 and 1701, written to an old lady addicted to the use of tobacco. Many excuses are pleaded for the smoking habit, and none more reasonable and satisfactory than the following. We are not lending a crusade against the weed, nor specially championing any reform movement, but there is no question as to the evil effects of tobacco. From a very mild experience we speak, and a more extended observation. How many thousands of dollars are annually consumed in smoke that ought to swell the Lord's treasury! If not injurious to some, it is utterly useless. Besides, there are many Christians who feel aggrieved to see a minister puffing smoke or spitting tobacco. It offends their tastes and high appreciation of the cleanness and sanctity of the gospel ministry. We may call such morbid and unreasonable, but they are many and respectable. On Paul's lofty standard of ministerial propriety—consideration and care for weak consciences—we would be glad if every preacher would flee the offensive habit. We met an old Canadian Methodist, several years

ago, who said he would never hear any man preach whom he had seen with a pipe in his mouth. That brother types a multitude, though possibly not so extreme. But read Sir Thomas Browne's words of comfort to the old lady smoker:

MADAM.—Though the ill-natured world censures you for smoking, yet I would advise you, madam, not to part with so innocent a diversion. In the first place, it is healthful; and, as Galen rightly observes, is a sovereign remedy for toothache, the constant persecutor of old ladies. Secondly, tobacco, though it be a heathenish weed, is a great help to Christian meditations, which is the reason, I suppose, that recommends it to your piousness, the generosity of whom can no more write a sermon without a pipe in their mouths than a concordance in their hands; besides, every pipe you break may serve to put you in mind of mortality, and show you upon what slender accidents man's life depends. I knew a Dissenting minister who, on fast days, used to mortify upon a rump of beef, because it put him, as he said, in mind that all flesh was grass; but, I am sure, much more is to be learned of tobacco. It may instruct you that riches, beauty and all the glories of the world vanish like a vapor. Thirdly, it is a pretty plaything. Fourthly, and lastly, it is fashionable—at least it is in a fair way of becoming so. Cold tea, you know, has been a long while in reputation at court, and the gill as naturally nabsers in the pipe as the sword-bearer walks before the Lord Mayor.

Whisky's Desperation.

Before its overthrow whisky will make a determined and desperate fight for its evil existence. Every scheme and agency will be employed to perpetuate its reign of ruin. The lives of its enemies will be imperiled, if need be, yet to stay the hour of its downfall. The latest from the struggle we find in the press dispatches of Saturday last from Shiloh, Ohio. In his most laudable efforts to have enforced the law prohibiting the sale of liquor on Sunday, the Rev. W. L. Phillips, pastor of the Methodist Episcopal Church in the town, was most brutally assaulted, and seriously stabbed, by John E. Smith, a leading grain dealer. We had fancied that an unoffending gospel minister, seeking only the good of the people, had not to suffer persecution and martyrdom in this great nineteenth century, but the desperation of whisky neither knows God nor man. We pray for the good brother's recovery, and that his brave spirit may cheer the hosts in the battle that is before us.

But this brutal assault upon the life of God's servant will be overruled for good. The timid and hesitating will now be aroused, and a new vigor will be felt in the movement throughout the great State of Ohio. We are much mistaken if the blood of Bro. Phillips does not sound the loudest appeal for protection against liquor that ever fell upon the ears of patriots. What long columns of startling figures failed to effect, will be wrought by the bloody dagger.

This also challenges the sneer that prohibition does not prohibit. Why this wild, murderous passion and attempt to slay a valiant leader if there is no danger to the traffic? Before us is victory. The battle rages, and the bugle call to duty is sounded all over our fair land. Let every patriot heed the summons, buckle on his armor and move to the front.

Letter from Georgia.

All Georgia is happy, and ought to be thankful for abundant crops gathered and to be gathered this year. The yield of small grain already harvested was unprecedentedly large. The wheat crop was far above the average in every part of the State, while the turn-out of oats was almost amazingly great. In 1870 Georgia made less than two millions of bushels of oats. This year she made seven and a half millions of bushels. Corn fields gladden the eyes. Abundant and timely rains pushed the plant to its fullest development, and are now in some instances thrusting the ends of the ears beyond the sheath, as if to display an exuberance which nature would not conceal. Cotton, ever the uncertain tumbler of the farmer's hopes, promises surpassingly. The plant has grown large, and has generally fruited and held its fruit well. Never did the land smile with richer promises of plenty for every tiller of the soil.

Aside from the favorable seasons, much of this abundance is believed to have resulted from the operations of the Agricultural Bureau of the State. Better seeds, better fertilizers and better modes of cultivation have been introduced or disseminated through the agency of the bureau. Hence the agricultural department, though originally established by a majority of only one vote, and that the speaker's, has now become popular with the people.

The farmers of this State held their annual Agricultural Convention, on the seventh instant, in Marietta. After discussing and interchanging

views on various matters pertaining to their interests they resolved, in view of the signal favors which Providence is bestowing upon them this year, to observe the last day of the present month as a day of Thanksgiving and praise to Almighty God. Acting, I suppose, upon this suggestion, Gov. Colquitt has designated the same day as a day of Thanksgiving for the entire State. Such recognitions of the good hand of our heavenly Father seem timely and eminently becoming in a Christian people. "Blessed is that people whose God is the Lord." Ingratitude is a sin at once selfish and base.

A fence law, requiring every man to keep his stock from trespassing on others, has been tried with approbation in several counties in this State.

Prohibition of the liquor traffic is said to be in force in forty-two counties in Georgia, and with the best results. Time must bring it into operation throughout these United States. All reasonable men are in favor of prohibition. As to the best mode of bringing it about some have grave doubts, and many lack courage to meet the money power that is against them.

The recent death of Senator Hill has produced a profound impression throughout the State. He was regarded by many as one of the greatest men Georgia has produced.

In passing through Alabama, on my way hither, I found the crop prospects generally good, especially so in the vicinity of Selma. This city is pleasantly located in a fertile region, and is the center of a large trade in cotton and other products. Several railroads radiate from it. If their scattered depots could be united at some one place it would add greatly to the convenience of travelers.

I mentioned once before in these columns the very superior method of announcing stations for some time in use on the Western railroad of Alabama, and on the Atlanta and West Point railroad. Upon leaving each station the brakeman places a card containing the name of the next station, printed in large letters, in full view of every passenger. You may see at any hour of day or night at what station you will next arrive. This card is a very effective aid in interpreting the usually inarticulate howl of the brakeman. A card is also placed in a conspicuous place stating the time the train is due in Atlanta, and also the times of the leaving of the trains on the several roads leading out of Atlanta for several hours after its arrival. The conductor who first thought of these cards was a wise man. They answer innumerable natural and most necessary questions.

In Atlanta the transfer of passengers from train to train is accomplished with the greatest facility, since all the passenger trains on the six or eight roads entering the city have one common central depot.

My health has been improving daily since I left Mississippi. After a long and exhausting illness, the consciousness of returning to the natural vigor of our mental and bodily powers is very delightful. It almost pays for the pain of being sick. Here at Madison Springs the air is never too warm for comfort, and the mineral waters have been long and favorably known for their superior tonic properties and various curative virtues. A hundred years ago, Madison Springs was famous as a watering place. The recent burning of the large hotel, and many smaller buildings, makes it now only a quiet summer resort for a few families who sojourn here in comfortable cottages, enjoying rest of body and of mind, breathing the invigorating air and drinking the healthful waters.

The octagonal pavilion where I now write is located very near the principal mineral spring. It rests upon a circular base of stone, beneath which, through an arched opening, flows a stream of clear, cold water that bubbles and murmurs along among the rocks, between banks fringed with mosses and ferns, overgrown by willows and other small shrubs, all overshadowed by tall oaks, pines and poplars. Sunshiny enough glances through the tree tops to print many fantastic and evanescent pictures on the sloping hill-sides. Through the long narrow vale, in the center of which the pavilion stands, perpetual breezes blow, bringing a refreshing coolness on the hottest summer day. Here one may read or write undisturbed by the squirrel's leap from bough to bough, and unmolested by even the buzzing and crawling of a fly. If weariness should steal the pen from the hand, dozing and dreaming are invited by the ceaseless babbling music of the spring as it pours its waters from the spout of the marble urn into the marble basin below.

W. L. C. H.

Special Divine Providence.

This is a doctrine dear to the hearts of all true believers. When it ceases

to be an article of faith and experience, the solid comforts of our Christianity are gone. With the progress of liberalism comes a decadence of this faith also. The Pittsburgh Christian Advocate has a timely and suggestive editorial on the subject, from which we take the following:

The revealed character of God is a pledge of his personal care for men. He is revealed as our Father, whose love for his children surpasses the love of the fondest parent. He is not only a loving, but an Omnipotent Father, able as well as willing to do for us all that we need. He is superior to all the laws and forces of nature, and can wield them at will for the accomplishment of his glorious purposes. He has established laws for the government of the world; they are his agents, subordinate to his will, and not barriers to his direct interposition for the benefit of his children. Even men can use the laws and wield the forces of nature for their own ends, and it would be strange indeed if God could not do the same, and upon a scale commensurate with his omnipotence. "So, in millions of ways, at every minute, the courses of things may be touched by his will, and turned about, as the holy poet says of the cloud, 'to do whatsoever he commandeth upon the face of the earth.'" The truth is simply this: If God is the Being he is declared to be in his word; if he has all power he can; and if he has all goodness he will take care of each and every one of his children. Man alone can place a limitation upon his power to bless. He is not stinted in giving, but we are stinted in receiving.

The Bible is full of assurances of God's providential care for each individual of the race. Its history is but a record of that providence as it has been exercised toward men from the beginning. The New Testament especially abounds in the most explicit promises of God's care for us as individuals. "Consider the lilies of the field."

If God so clothe the grass of the field which to-day is and to-morrow is cast in the oven, shall he not much more clothe you, O ye of little faith? "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. The doctrine is that the minutest circumstances that concern the welfare of any of God's children engage his attention, there is not an infant's wall, nor a sigh of anguish, nor a breath of prayer breathed in the humblest abode that God does not hear. He promises to answer prayer: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." These promises are verified by all believers, and their verification is conclusive proof of the special providence of God, for there can be no providence more particular and minute than that which hears and answers the prayers of each and every one that prays. The Christian's faith in God's care for him is, therefore, based upon his personal experience of it, and experience is the strongest proof he can have of any truth.

The doctrine and experience of God's constant providential care are exceedingly precious and full of comfort to all who seek him. No thought can be more inspiring and consoling than that our Maker is our constant minister who upholds us every moment by his power, strengthens us with his strength, and guides us by his Spirit. He regards and deals with each one of us separately, sympathizes with our individual sorrows, hopes and fears, and supplies our individual wants. He knows our down-sitting and uprising, compasses our path and counts all our steps. He sees us when we kneel, hears us when we pray, and never fails to answer when we pray aright. He is our refuge and strength, our very present help in trouble. In all the vicissitudes of life he is the strength of our hearts and our satisfying portion. Thank God for the revelation of his providence in his word and in human experience.

Brookhaven District Conference.

Mrs. Emmon: The Brookhaven District Conference met at Topisaw Camp Ground, in Pike County, August 15-17. Rev. John A. B. Jones, P. E., in the chair. The Conference was held in connection with the annual camp meeting at that place, an arrangement which, but for wise management and the excellent religious spirit prevailing, might have proven unfortunate. Business was dispatched rapidly, but without haste. All the ministers were present, and an unusual proportion of lay delegates, which insured a thorough inquiry into all the interests of the church, spiritual, educational and financial. A general improvement was observable, though in exceptional instances we have barely field our own; and in one or two, have suffered loss. One charge in a populous neighborhood was reported in which nearly all the people are members, and consistent members of the church. There is another in the country also where the revival spirit is kept burning all the year round. This upholding is appropriately called Bethel. At both, it is worthy of note, that class meetings are held regularly, the preacher is paid and the Advocate taken; three excellent means of grace, you see.

The Conference took high ground in regard to temperance. We had an excellent report, which was heartily even enthusiastically endorsed, and not ordered to be sent you for publi-

Following note, from Rev. E. J. Drake, will be read with many friends:

Sunday evening last Susie P. J. J. Drake and wife, of the Conference, died at the age at Bolton, aged nine years less than a year she grew and sister, and now God has taken her to himself. Oh! the difference she has gone; but they were to trust and submit.

—The Colorado Conference sat with closed doors. Old-style.

—Bishop Granberry has decided to make Richmond his Episcopal residence, and will be welcomed back to his old home by a host of friends.

—The Rev. Dr. Abel Stevens, the great Methodist historian has two new works in press. One is entitled "Christian Work and Consolation."

—Duff's College in Calcutta, has five hundred students present. There are also in the same city, Calcutta University, Mohammedan College and Sanscrit College.

—Bishop Pierce presided at the Dahlonega District Conference in North Georgia, recently, and preached twice during the session. His health is reported as improved.

—Since the starting of the Metropolitan Chapel Building Fund by the munificence of Sir, Francis Lytett, sixty-one chapels have been built, each one accommodating 1000 or more persons.

—The General Conference of the Methodist Church of Canada, will meet next week, September 5, at Kingston. Bishop McEyre is the fraternal delegate from our General Conference.

—The Northern Methodists propose establishing a paper in Montana to be called the Montana Christian Advocate and a University. How we do really have large names for small things!

—Dr. Talbidge has a son in the ministry; the Rev. David N. Talbidge. He will soon be installed as pastor of a reformed Church in New Jersey; his father preaching the installation sermon.

—In our kindly personal mention of Bro. J. L. Wright, of Bastrop, last week, the types maulers say he was "hardened with many sorrows." If you will change *he* to *his* what was written will be read. Lesson. Editors and correspondents must write more legibly.

—General William Booth, the commander in chief of the Salvation Army in England, has the control and disbursement of \$250,000 a year. Quite a good revenue for so young an organization. It evidences its great popularity and hold upon the money-conscience of somebody.

—Col. Duncan, of Charles City, Iowa, a Cherokee Indian, a graduate of Dartmouth College, and able lawyer, was an earnest advocate for constitutional prohibition. His wife, an accomplished lady, edits a Woman's Christian Temperance Union column in the Charles City paper.

—Bishop Harris of the Methodist Episcopal Church, returned last week to New York from his long Episcopal tour abroad. He traveled over thirty-two thousand miles and met all of his appointments without an hour's detention by sickness. So says the New York Christian Advocate.

—The Rev. Dr. James Mitchell, of Atlanta, Ga., son-in-law of the late Bishop Scott, has undertaken to write his biography. Bishop Scott was a man of great purity of character and earnestness in his work, but we doubt if there was enough of incident in his life to make a readable volume.

—The Methodists seem to be doing good work in the way of periodical literature in India. They have the Messenger, at Rangoon, The Indian Methodist Watchdog, The Bombay Guardian and the Indian Witness, edited by Dr. Theoburn of Calcutta. That is good missionary work and will bear abundant fruit.

—Rev. J. W. Magee traveled three hundred and forty miles on horseback to attend the session of the Colorado Conference. Since leaving for his work, nine months before, he had not seen a single preacher or heard but one man pray. Conference was certainly a feast of fat things to that gospel mountaineer.

—Rev. W. P. Andrews, of Canby, Miss., in a letter to the Pacific Methodist, thus speaks of the Jackson District Conference: "So far as the industry is concerned, this was a young man's Conference—not more than two, probably not more than one was over forty years old. And that one was the life of the body, so young was his spirit."

—We notice in the Moss Point Record that the new Methodist Church in that town is finished, except the seats and pulpit. It will be ready for occupancy by the first of October. The building is thirty-eight by seventy-two feet, with ceiling twenty-five feet and spire one hundred feet. It is said to be the finest Church building on the coast.

—The Christian Union sent out last week a special *educational number* and it made most excellent reading. The following list on contributions will indicate its opulence; The John Hopkins University, the Kindergarten, Industrial Education Abroad, Examination Papers, Education for Farmers, Some Great

Music Schools, Education in Business Life, Two Industrial Schools, and Four Hints for Home Study.

—The whisksytes in the Republic of St. John for the renomination, but all to no purpose. He bent them three to one. The Convention passed strong resolutions urging more stringent legislation to make entirely effectual the prohibitory amendment.

—We see it stated that the Buddhists of Japan are translating and circulating the lectures of Ingersoll to counteract the teachings of Christian missionaries. The devil is a good scholar and will use every possible resource to hold his kingdom. If he can not longer stay the light he will attempt to counteract it. Ingersoll has served him faithfully, and by and by will receive his promised wages as the Scripture saith.

—The Philadelphia branch of the Land League voted recently to raise funds for Ariabi Pasha. We verily believe some of these chronic agitators would form a league with the devil if there was a possibility of overthrowing the British Government. But we have one comfortable reflection; that blood and thunder resolutions of American land leagues are perfectly harmless. Mr. Gladstone sleeps just as sweetly as though they had never been written.

—We placed the following item to call attention to the condition in the benediction. It is well if practically all college authorities may have a law on the subject and attempt its enforcement, but could not promise more:

—A telegram from Montreal, Canada, of August 3, says: "Major Hiram Mills, a native of Virginia, died to-day, aged 86." He leaves \$100,000 to charities, stipulating that no drinking or smoking shall be tolerated in colleges receiving his bounty.

—The Rev. Joseph Haskew, a superannuated member of the Holston Conference, died at Abingdon, on the tenth inst., at the ripe old age of 85 years. For more than half a century he was connected with the Conference. Rev. R. N. Price, in the Holston Methodist has this to say of him:

As an oil-preacher, station-preacher, and presiding elder, he was always acceptable and useful. His preaching was mainly hortative, but was often powerful in delivery and effect.

He was a sweet spirited man, a son of consolation. In the social circle he was always agreeable. He knew the instincts of the common people and mixed with them well. Hence he had a powerful hold on the public heart; his popularity was very great. He was a trustee of Emory & Henry College almost from its foundation, and was for many years a trustee of Martha Washington College.

—We spent Saturday last at the Crystal Springs Camp Meeting. On account of continued bad weather the attendance of preachers and people did not equal other years, but the tent-holders were on the ground in full force, and exhibiting their proverbial hospitality. No place can exceed Crystal Springs in an open-hearted, generous welcome to the multitudes that annually visit that picturesque and sacred place. Rev. J. A. B. Jones, presiding elder of the district, chairman of the Committee on Public Worship, was conducting the exercises with zeal and skill. Dr. J. J. Wheat came down Saturday night, and occupied the pulpit on Sunday, at eleven o'clock. We hope to get a full account of a great and glorious work done during the meeting.

♦ ♦ ♦ ♦ ♦

Habits, Not Climate.

The editor of the Louisiana Sugar Bowl met a citizen of St. Mary recently, and was so affected by his rugged, healthy, manly appearance that he turned interviewer and reported the result. His editorial on the subject is good temperance reading. We gladly make room for the following extract, hoping that the gentleman copied is not the only ruddy specimen of manly beauty in the worthy and wealthy parish of St. Mary:

Mr. Fortier is a creole of the State, reared in the river parishes, and he says he never has used liquor of any kind, tobacco in any shape, nor tea nor coffee, nor has he ever felt the need of any stimulant. Doubtless he owes his excellent health and the physical appearance greatly to his abstinence, and we believe if more of our people were equally prudent in their habits, a larger proportion of our population would fear on their cheeks the glow of health. Mr. Fortier's family use no tea, coffee or wine, and a thousand of healthy children promise to grow to that healthy, full maturity naturally expected from such parentage. It is not the climate which enervates Louisianaans so much as their habits.

This, from the Colorado Methodist, a good:

Bishop Hargrove, commenting upon the loose way in which the church records had been kept, said that he doubted if any Bishop in the church would be able to show that he was a member of the church from the records.

Books and Periodicals.

BRIGHT DAYS IN THE OLD PLANTATION TIME. By Mary Ross Banks. We are indebted to Mr. Geo. Ellis, book-seller, corner of Westoffice, in this city, for this charming volume. We have read it with genuine pleasure and are almost disposed to grow extravagant in our admiration. The writer has so naturally pictured life as it was in ante-bellum times, that there are reminiscences, that we can almost forgive the years that have passed, and the changes that have been wrought, and imagine ourselves a boy again, enjoying the "possum hunt" and listening to some of the wonderful stories so graphically related by "mammy." This book was written for children, but if we mistake not will find many readers among the older people. As the obverse of the picture, this volume should be read with "Uncle Tom's Cabin." The illustrations are drawn by young friend James H. Moser, who has real enthusiasm in his profession and has made quite a reputation as a Southern artist. We are glad to note that the book is having an extensive sale in the North and that other exchanges from that latitude comment upon it so favorably.

THE BOOK OF OPENING, or An Analysis of the Bible. By Alfred Nevill, D. D. This work has been laid on our table. We have given it a somewhat extended examination and find it most helpful in the study of the Bible. The author modestly says that it is "not intended for learned theologians, or for students of biblical sciences who have access to large libraries, but for practical school and Bible-class teachers and scholars and others who feel the need, as it is believed many do, of a convenient and compendious volume, to which they can at any time turn for information to aid them in understanding and defending the word of God." The Preservation of the Bible, The Unity of the Bible, Silence of the Bible, The Literary Character of the Bible, The Bible's triumph over Sorcery, The Bible's triumph over Magic, etc., are treated in short chapters, with freshness, fulness and scholarly correctness. There is a vast amount of information so well arranged and indexed as to make the book an invaluable manual. If space allowed we would enlarge upon its excellences. It ought to have a wide circulation, especially among Sabbath-school workers. It can be purchased of J. E. Sharrell, Publisher, Indianapolis, Ind.

The North American Review for September has for its leading article a very able and pertinent one, by Dorman B. Eaton, of the evils attending the practice of loving "Political Arguments." The paper is not worthy for its striking array of facts, but more so because it will be universally regarded as the ultimatum of a large and influential section of the Republican Party, addressed to the party leaders. "Oaths in Legal Proceedings," by Judge Edward A. Thomas, is a discussion of the morality and of public policy, would not be promoted by the abolition of all laws requiring testimony to be given under the sanction of an oath. Thompson B. Maury, late of the Signal Office, contributes an article on "Tornadoes and their Causes," which in addition to its scientific interest, possesses the merit of suggesting many practical measures for averting disaster to the life and property from wind-storms. "Archæology in America," by Charles C. Cooke, is marked by freedom of utterance that is refreshing. In this respect it deserves to rank with Commander Gorringe's celebrated paper on the United States Navy. Augustus G. Cobb writes of "Earth-Burial and Cremation," and J. F. Manning, in an article entitled "The Geneva Award and the Ship Owners," sets forth the justice of the claims of consignors of cargoes and owners of vessels to indemnification out of the Geneva award fund, for losses from the acts of Confederate cruisers. The Review is sold by book-sellers and news-dealers generally.

The Century Magazine for September, is fully up to its high standard of excellence, which is no faint praise. The frontispiece is a picture of Mark Twain—Samuel L. Clemens—the most successful of American humorists. He has a serious, thoughtful expression, and seems averse to fun and laughter. The leading article is on Thomas Borrick and his instructive times. Correspondents has a vast fund of information and the several cuts illustrating the progress of ocean navigation and ship-building from the little Propeller built by Julia Stevens in 1811, to the fate mournful of the sea, furnish a study of increasing interest. The Academic career of ex President Woolsey, was blended with pleasure and profit. His has been a remarkable history as educator, author and editor. "Ninque and the Buddhist Temple," by Henry Nordwies, and other articles are all of high character. Gen. Geo. B. McClellan contributes a readable and timely article on the War in Egypt. Let everybody read the Century.

THE SOUTHERN PULPIT.—The August Pulpit is a superior number. Dr. Rossier discusses on the "Ideal Life." Dr. DeQuoy, of the Union Theological Seminary, has a sermon on "The Bible is a Two Witness." Dr. Mulhall expands on the "Twelfth Chapter of Romans." The featured is the title of Rev. Mr. Daguerre of the First Baptist Church, Petersburg, Va., on the title of "Studies in the Book of Daniel" (Editorial). "Judas," by Rev. Mr. Hamer. "A Preacher's Note-Book" (four sketches), by Chaplain Whitley, of the University of Virginia. An Eccentric Preacher" (Lecture) by Professor Walker, of the Theological Seminary. Suggestions on Texts, Homiletical Illustrations, etc. The subscription for this valuable monthly is \$1 50. Address, Southern Pulpit, Richmond, Va.

THE LIVES OF THE LIVING AGE.—The numbers of The Living Age for August 15 and 19 contain: Amphipolis in Antiquarian Egypt, Edinburgh Review; The Thuring-Fleot in the Middle Ages, Contemporary; With the Emigrants, and Muhammad and His Teaching, Nineteenth Century; French Prisons and Convict Establishments; and A Deserted Garden, Cornhill; The Crimes of the East, Pall Mall; Alexandria, Saturday Review; The Influence of a Visit to Sir John Franklin, Chambers Journal; Hekkas as a Drama, Spectator; with Reminiscences of "Robin," "A Hansom Amateur," "The Latin Ladies," "A Cat's Paw" and "George Cousidine," and selections of poetry.

The Ladies Floral Cabinet, is on our table. It contains Reminiscences of Ralph Waldo Emerson, by that distinguished editor Louisa M. Alcott, articles on Flower Gardening, What to plant, When, and other good things.

The Boston Musical Journal is a grand. The Boston articles of some literary merit, each number contains several pieces of music. Persons desiring to purchase music would save money by subscribing for this journal.

Manager's Department.

"We shall endeavor to exclude fraudulent advertisements of every description from the ADVERTISER, and our friends, the readers of this paper, as honest merchants of New Orleans and elsewhere, as represented in our columns, will mention favorably the advertisement in the ADVERTOR. We would also take pleasure attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage."

The attention of our readers is called to the Mutual Accident & Endowment Association. The plan of the association is eminently safe, assuring to members. We believe it the best devised. The standing of the directors is a sufficient guarantee of the proper management of the association, in the interest of all policy-holders.

The mother who gave her little boy castor oil, was informed by the infant that he would be much obliged if she would castor oil elsewhere.

Complexions beautified by GLENN'S
SULPHUR SOAP.
BILLS' FAIR AND MILD-SER DYE, 50 cents.
PICK'S TROSCHEID Drops cure in one minute.

Prof. Rosedale tells us that among the Arabs marriage is considered a matter of minor account. The distinction is remarkably due, even among civilized people.

PERRY NUGENT, Esq.—The business card of this widely and favorably known factor appears in our columns to-day. Mr. Nugent has a life-long experience in the commission business. It would be superfluous to state what has been so long known, that he is not only skilled in his profession, but a gentleman of unblemished integrity. Shippers can not confide their interests in better hands.

A Dutchman who had found his way into a barber's shop the other day upon being asked how often he shaved, replied: "Three times a week every day but Sunday; and I shave every day."

The nutritive properties of CORNELL'S LIGHT BEER TONIC sustain the body without soil food. *Cornell's waiter.*

Lord Beaconsfield said those were many people who would resolve to lead virtuous lives, on the principle that if virtue is its own reward, if they could only get the reward in advance.

Mrs. B. F. Porter, a rich banker in Utica, N. Y., says: "I have used Hiram's Iron Bitters the past year, much to the chagrin of our family physician, for neither myself, wife nor little girls have since suffered from a single day's illness. It is making us all robust and strong."

A lazy boy was complaining that his bed was too short, when his father sternly replied: "That is because you are always too long in it, sir."

Arsenic and quinine are not desirable commodities to carry about in one's system; and it is to be hoped that the poisonous agent mentioned here had their day. Ayer's Ague Cure is a strictly scientific and entirely safe remedy, and perfectly harmless, leaving the system in as good condition as before the disease was contracted.

Southwestern Co-operative Association, No. 68 Carondelet Street. This commission house, has been in business for six years. Its patronage is constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil will receive faithful attention. All orders filled with judgment and care. Thos. J. Carver, Manager.

FOURTY YEARS' EXPERIENCE OF AN OLD NURSE.—Mrs. Wm. S. Seagull, Springfield, Mass., writes: "I am a nurse, and have been practicing my profession in the United States, and have been doing for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, griping in the bowels, and wind-colic, by giving health to the child it feeds the mother. Price twenty-five cents a bottle."

Mr. Philip Werlein, 135 Canal street, New Orleans. The well-known and reliable piano dealer, sells the Chickering and Mason's pianos at reduced prices, and at accommodating terms. These pianos have an old record especially the Chickering, like many old things, they cannot be improved on. They last, for a great many years. Thousands being in use manufactured more than thirty years ago. Mason & Hamlin's organs also Herrling's organs can be had at the lowest rates from Mr. Werlein. Steel music and musical instruments of all kinds are to be had at the greatest piano houses also grand second record loud pianos at \$150, \$225, \$350 and \$750.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resorts. It has been rebuilt with steel rails, has adopted the increased gauge, with a well ballasted track, and standard speed. They offer the advantages of fast time, through cars, pure conceptions, and accommodating delays.

NEW ADVERTISEMENTS.

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FACTORY.

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Agricultural.

THE VALUE OF CLOVER.—Prof. Voelcker is of the opinion that clover is one of the most valuable crops for the farmer, and gives it as his conclusion upon its value and general character:

1. A good crop of clover removes from the soil more potash, phosphoric acid, lime, and other mineral matters, which enter into the composition of the ashes of our cultivated crops, than any other crop usually grown in this country.

2. There is fully three times as much nitrogen in a crop of clover as in the average product of the grain and straw of wheat and rye.

3. Clover is an excellent preparatory crop for wheat.

4. During the growth of clover, a large amount of nitrogenous matter accumulates in the soil.

5. The accumulation, which is greatest in the surface soil, is due to the growth of clover, and to an abundance of roots containing, when dry, from one and three quarters to two per cent. of nitrogen.

6. The clover roots are stronger and more numerous, and more leaves fall on the ground, when clover is grown for seed, than when it is mown for hay; in consequence more nitrogen is left after clover seed than after hay.

7. This crop causes a large accumulation of nitrogenous matter, which are gradually changed in the soil to nitrates.

8. Clover not only provides abundance of nitrogenous food, but delivers this food in a readily available form, as nitrates, more gradually and continuously, and with more certainty of good result, than such food can be applied to the land in the shape of nitrogenous spring-top dressings. —Journal of Agriculture and Farming.

SOILING GRAIN WITH GRASS.—Sowing grain with grass seed, says an experienced farmer, is a practice commonly condemned, yet it is rather the rule than the exception. This custom can hardly be defended as one to be followed, yet it has some few advantages, notably among which is the smothering of weeds. On a piece of weedy land, when green manure is used before seeding down, it inclines to weeds, to say nothing of the risk of soiling seed in connection with a crop of grass seed. It becomes a question whether to grow a crop of weeds or a crop of grain before the grass is ready to mow. The seeds of weeds start quicker than grass seeds, and the weeds will grow up overshadowing the grass, so that the first cutting will give more of the former, and less of the latter than is desirable. In such a case, the danger of letting in the sun's hot rays and of burning out the young grass is just as great as though a crop of grain had been sown and harvested. If, with the grass seed, a light sowing of barley is made, the latter will grow up quicker than the weeds and overshadow them, so that if the barley be cut green and made into hay, or even fed green where soiling is practiced, a crop of good fodder will be secured in lieu of a crop of weeds. In all transactions upon the farm circumstances must govern as well as the best conceived rules.

PINCHING OFF VINES.—A practical gardener makes the following statement: "Last year, as a test of a frequent practice among growers of melons and squashes, I pinched the ends of the long main shoots of the melons, squashes and cucumbers, and left some run at their own will. One squash plant sent out a single stem reaching more than forty feet, but did not bear any fruit. Another plant was pinched until it formed a compact mass of intermingling side shoots eight feet square, and it bore sixteen squashes. The present year a muskmelon plant thus pinched in, covered the space allotted to it, and is set twenty-three specimens of fruit; the most of them were pinched off. The pinching causes many lateral branches, which later produce the female or fruiting vines, while the main vines produce only the male blossoms. The difference in favor of the yield of an acre of melons treated by this pinching process may easily amount to one hundred barrels."

WHEN TO CUT TIMBER.—Experience in several instances prove that hickory cut in July or August will not become worm-eaten, and is said to remain sound for a far longer time than when cut at other seasons. The same rule is said to apply to all other kinds of timber. Dr. Kabinov, of the Iowa Farmer, says that the most common worm that infests hickory and other woods is the larva of the "painted clytus," a long-horned beetle, of a dark, mottled, greenish hue. It usually infests wood in early spring, while another equally destructive insect deposits its eggs in fall. If wood is consequently cut at a time when it is free from these pests—and the summer months seem to be the favorable time—it is not so liable to be infested by them.

If the roots of tulips and hyacinths are left in the bed where they have bloomed and the stalks cut after blooming and the bed sufficiently protected in the winter there will be an annual blooming. The reason why hyacinths that are flowered in water-glasses are exhausted and make so poor a growth is that the flowers and stems are produced at the expense of the bulb, and this is renewed in any way. When grown in rich soil this exhaustion does not occur and the bulbs are able to bloom repeatedly. —New York Times.

STORAGE CELLARS.—Does your cellar in which you have stored vegetables smell foul? Then look out for worms in the family in the early spring. We are glad to believe that very many farmers are building cellars away from the house and that the system of modern storage is a vast improvement over the old one. Foul cellars from reeking rotting vegetables make good sized druggists' bills. If milk is kept in the same cellars it absorbs the foulness. And yet we have seen pans of milk and bowls of butter standing alongside of filthy bins of onions, potatoes and other vegetables. —New York Herald.

Autumn is the best time to clean fruit trees, and indeed all plants, from scales and insects. Now the fruit trees can be handled with less liability of breaking buds and sprouts than in the spring after the buds have begun to swell, and the work will be as effective now as then. Use strong soap-suds of white-oil soap. Apply it with a stiff brush, and do not continue the washing to the trunk, but go over all of the small branches and everywhere on the tree where scales are found.

TRANSPLANTING.—The secret of success in transplanting is to press the soil well about the roots. In setting out plants, such as cabbage, celery, etc., be sure that the moist soil is brought into contact with the roots by pressing it down with the foot or a hoe, or the back of a spade. Mr. Peter Henderson urges the importance of this matter by compacting the soil both in sowing seeds and in transplanting plants, bushes and trees, and it is setting out cuttings.

MANURE VALUE OF CATTLE FEEDS.—It is found, says an exchange, that the clover yields the richest manure, as they contain the largest amount of nitrogen and phosphoric acid with a considerable amount of potash. Next come beans and peas, malt and bran. Clover hay yields a richer manure than oats, wheat, barley or corn, while meadow hay stands before the cereal grains. The various grains and the roots, like turnips, carrots and Swedes, contain about the same proportion of nitrogen in their dry substance; the roots, however, supply much more potash. Potatoes stand below other roots in manure value. Straw takes the lowest place as a manure yielding food, bean and pea straw being more valuable for this purpose than the straw of the cereals.

BONE-DUST FOR STRAWBERRIES.—Bone-dust may be sown broadcast over strawberry beds in early spring or any time during the summer. It is better to apply it in rainy weather, as then the soluble portions are immediately carried down to the roots of the plants. If the strawberries are cultivated in hills, then a handful of bone to each will be sufficient. We usually apply it upon the surface, and then work it in with hoe or cultivator. The quantity to be applied per acre should be varied according to the richness of the soil; if poor, half ton or even a ton will do no harm but much good. We consider bone a valuable fertilizer for all kinds of soil, and there is little danger of applying too much, provided it is mixed with the soil.

COLIC IN HORSES.—The following remedy never fails to give relief in this disease if properly administered and in good time. It is one of the secrets of the profession: Sulphuric ether, one pint; aromatic spirits of ammonia, one pint; sweet spirits of nitre, two pints; oil of turpentine, one pint; castor oil, four pints; one pound; mix. Let it stand fourteen days before using. Dose—one ounce or less, according to size of the horse every thirty minutes until relief is afforded. —Wallace Monthly.

Dr. Wm. E. Oates, Vicksburg, Miss., writes under date of May 30, to the Country Gentleman, Albany, N. Y.: "My Jersey cow Betsy Bee, No. 6330, out of Bismarck by Top Sawyer, on the thirteenth of April gave birth to twin calves, solid fawn colored. In appearance they are so nearly identical as to make it impossible to distinguish one from the other. Betsy Bee has lost 7 consecutive days, ending with the twenty-sixth of May, yielding 277 lbs. of milk, from which 16 lbs. 4 oz. of excellent butter was made."

DRAINED LAND.—Plowing and planting can be done in two weeks earlier on drained land. Grass will start earlier and grow later. The land is rendered more low and alluvial by drainage, and can be plowed sooner and earlier. Early frost will not damage corn as much on drained land. Clover and wheat will not freeze out as readily. On drained land manure filters into the soil and is not absorbed by the crops. On undrained, wet land much is lost by being carried off with the surface water.

A novelty in the utilization of wire fences consists in insulating one of the continued wires and connecting its ends with the opposite poles of a battery. Animals coming in contact with this wire will receive a shock from the electric current which will effectually deter them, it is said, from attempting to break down or override fences of this description. —Chicago Journal.

The Texas Farmer, published at Belmont, Bell county, asks this pertinent question: "If the railroads can afford to carry a bale of cotton all the way from Houston to New York, Philadelphia or Boston for \$3.00 a bale, why do they charge a Bell county farmer \$1.25 a bale to carry it to Houston or Galveston? Will the Solons please answer?"

ABOUT TOOLS.—If with that old hoe a man can do but four-fifths as much work in a day as he can with a new one, labor costing \$1.50 per day and a new hoe sixty-five cents, at the end of a half day's work I am a loser by using the old hoe, even if it did not cost me anything. If you would have good tools and quick work done, have good tools and keep them clean.

A correspondent of the Blacksmith and Wheelwright says: "The best remedy that I have ever found for horses clicking, or striking their hind shoes against the forward ones, is to put on high toe calks and low heels on the hind shoes. If any brother smiths are incredulous concerning this remedy, I advise them to try it and be convinced."

PRUNING APPLE TREES.—The best season to prune apple trees is from June 15 to August 1, but the best time to prune is when the pruning can be done with a knife. Rub off all young sprouts when passing a tree, and the tree can possibly be spared. Much labor and vexation is saved thereby.

If our fruit raisers will in years of abundance turn their attention to converting the surplus fresh fruits into dried products, a large market for the same may be developed in Europe. Already millions of pounds of dried apples are exported annually.

PRESERVING FRUIT TREES.—Take some strong soap-suds and wash the young trees, to check or prevent the ravages of the destructive borer, or better yet, take a bar of soap and rub over the trunk of the tree, after first wetting with water. This is a sure remedy for borers.

If you have hens of the right breed and age, warm and sunny quarters for them to stay in, and keep them supplied with everything they need, you will have eggs simply because hens can no more help laying than they can help breathing.

An old poultry-raiser, who believes in milk for fowls, says: "It is meat and drink both. Some of the finest chickens I ever saw were raised upon the free use of milk with their food. Hens lay as well, or better, when furnished with this than any known article offered them."

Household.

CANNING FRUITS AND VEGETABLES.

Having the cans, or jars, the operation is simple. The fruit, whatever it may be, is to be put in the cans, and to properly sweeten it, is brought to the boiling point, and when the air has all been expelled from it, it is at once placed in the jars, previously warmed with hot water, and when these are well-filled, the cover is screwed down tight. Good jars, well-filled with boiling fruit, and promptly covered by screwing down the caps, will insure success. Many years ago, when canning was not so general as it is now, we show how any common wide-mouthed bottle could be used, but at present, jars made for the purpose are so cheap, that it is not necessary to resort to any make-shifts. Among the first thing to be put up in this manner is rhubarb. This can be readily canned and green gooseberries may be treated in the same manner. Strawberries and raspberries come next, and are better preserved in the same manner than by any other, but these, especially the strawberry, while vastly better when preserved thus than in any other manner, come far short of retaining their original flavor. Peaches are easily preserved thus, and are nearly perfect, as are pears, especially the hardy, apples and quinces. One who has put up the quince in this manner, will never preserve it according to the old pound for pound method. All the highly flavored apples, preserved by canning, make a finer apple sauce than can be produced in any other manner. The usual process is, to cook the fruit, of whatever kind, in a syrup made with four ounces of sugar to a pint of water. When the fruit is cooked tender, transfer it at once to the jar, and add the syrup to fill up every crevice, if there are bubbles of air, add them to escape, by the use of a cork, so that the jar is solid full of fruit and syrup, and up to the top, before the cap is screwed on. While fruits are easily preserved in the family, vegetables are more difficult. We have many inquiries about preserving green peas, green corn, and tomatoes. Those who make a business of canning, find green peas and green corn among the most difficult things to preserve. They can only be put up in cans by long boiling processes, not practicable in families. If any of our readers have found a method by which other corn or peas can be preserved by any process practicable in the family, we ask them to communicate it, for the benefit of others. Last autumn we made an experiment with tomatoes. Thoroughly ripe fruit was cooked as for the table, omitting butter and all other seasoning, and put up in ordinary fruit jars. About three out of twelve failed, but those which succeeded were vastly better than the tomatoes purchased in tin cans. —American Agriculturist.

SALADY FRITTERS.—As you scrape and clean each root, throw it into cold water, to which you have added a teaspoonful of vinegar. This will keep them from turning black, which will occur if they are exposed to the air. After they are all scraped, boil them until tender, then, after draining well, wash them through a colander to a smooth paste, picking out all stringy parts. Moisten this pulp with milk, then dress it with butter, pepper, salt, and beaten egg, as baked oysters are dressed. Form the mixture into small cakes, then dip them into beaten egg, then in cracker or bread-crumbs, and fry them in boiling lard. The flavor of these fritters is somewhat like that of fried oysters.

STEWED CHICKEN WITH RICE.—Dress a tender chicken; cut it in joints for frying; fry it brown with two ounces of bacon cut in thin slices and a palatable seasoning of salt and pepper; while the chicken is being fried heat the yolks of two eggs with half a cupful of cream and a teaspoonful of onion salt; season this sauce with salt and pepper, and stir it over the fire until it thickens, but do not let it curdle; set the sauce-pan containing it in a pan of boiling water to keep it hot until wanted for use; when the chicken is done lay it on a dish of plain boiled rice, pour the sauce over it, and serve it at once.

RICE PUDDING PLAIN BAKED.—Wash a large cupful of rice in cold water, boil it in water for six minutes, drain off the water, and put the rice on a plate and a half of milk; let it boil until soft, stirring occasionally to prevent its burning; when done, put it into a basin, stir in a pat of butter, and when cold add four eggs, a little ground cinnamon, grated nutmeg and lemon zest; sweeten to taste, and bake in a buttered pudding dish, in a moderate oven, putting a few bits of butter over the pudding. When done, serve with a dust of sugar.

BEEF CAKE.—The remains of cold roast beef; to each pound of cold meat allow one-quarter pound of bacon or salt, one small bunch of minced savory herbs, one or two eggs. Mince the beef very finely (if underdone it will be better), add to it the bacon, which must also be chopped very small, and mix well together. Season, stir in the herbs and bind with an egg, or two, should one not be sufficient. Make it into small square cakes, about half an inch thick, fry them in hot dripping, and serve in a dish with good gravy poured around them.

APPLE PUDDING.—To the pulp of six baked apples add one ounce of boiled rice, one ounce of sugar, the rind and juice of one lemon, the whites of four eggs; beat the whites thoroughly, stir all together, and let it come to a boil. Pour this into a deep pudding dish; put it in a hot oven; when it is about the consistency of jelly, take it from the oven and pour over it a custard made of the yolks of four eggs, one large coffee-cup of milk, and two-thirds of a cup of sugar; flavor with a few drops of vanilla; cook like any boiled custard.

OATMEAL PUDDING.—Mix two heaping tablespoonfuls in a half teacupful of milk, sweeten to taste, and stir over the fire for ten minutes; then put in a half teacupful of fine bread-crumbs, one-half tea-cup of finely shred suet, and two well-beaten eggs. Stir together well, season with lemon or nutmeg. Put into a buttered pudding dish and bake one hour.

POTATO SALAD.—One quart of hot-boiled potatoes cut into a small onion, and an apple finely chopped, pepper and salt to taste, one tablespoonful of vinegar, three tablespoonfuls of olive oil; some chopped parsley. Mix these ingredients well together, and when perfectly cold serve upon a bed of fresh crisp lettuce with a French dressing.

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The Record.—The President has been with it many years. The graduates have averaged more than twelve annually for thirty-eight years. The Faculty of ten are active and abreast with the times. The thirty-eight year begins September 4, 1882.

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GEO. C. JONES, A. M., D. D., President.
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THE FORTY-FIFTH ANNUAL SESSION WILL begin October 1, 1882. The College is furnished with all modern appliances looking to health, happiness, and culture. Unsurpassed advantages in Literature, Music and Art, at moderate rates. Apply for Catalogue to: Rev. W. C. BASS, President, or Rev. C. W. SMITH, Secretary.

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MANSFIELD, LOUISIANA.
Next Session begins September 13, 1882.

Number of boarders have increased over one hundred per cent. Nine experienced teachers. Thorough instruction given in Literary, Scientific, Commercial, and Normal courses, and in Music, Art Stenography, Typography and Telegraphy.

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Mountain Top Female Seminary,
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MISS M. LIZZIE HARRIS, Principal. MR. H. L. MANSFIELD, Boarding Department, opens October 2, 1882. Closes June 1883. Saturday half holiday. Corps of European and American teachers. Holding Country Home, free from unwelcome guests of a neighboring hotel. Location beautiful, quiet, and healthy. Freshness and cleanliness water, on the Chesapeake Bay. Miles of the Shenandoah Valley railroad, 100 miles from the Shenandoah Valley railroad station. Board, lights, fuel, servants attendance, washing, English, French, Languages and Instrumental Music for a Junior, \$10.00; a senior \$12.00. Advantages unrivalled in Price, Art, Physical Culture, Vocalization, etc.

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Agent P. O., Virginia.

EMORY AND HENRY COLLEGE,
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The forty-sixth annual session will begin on the first Thursday of September. President of faculty, faculties, faculty, thoroughness of instruction, and moral oversight of students. This school continues to claim a first place. We gladly receive the 5000 young men who have here received their education and who in the various professions are doing good work all over the South.

Two hundred dollars will cover all expenses of board and contingent fees and books for the full term of four weeks. The President of the College, Rev. Dr. Sullivan, will be absent from the College for the last of the time during the next few months. All correspondence should be addressed to:
REV. E. E. HOSS, A. M., Vice President.

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALABAMA.
THIRTY-THIRD ANNUAL Session begins August 30, 1882. Healthily, well furnished, full means of Female Education. In a lovely location. For Catalogue, special information, etc., address:
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READVILLE SEMINARY,
RATON ROUGE, LOUISIANA.
Will open on the first Monday in October. For terms and circulars, address,
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HIWASSEE COLLEGE,
EAST TENNESSEE.
Founded in 1840, for superior advantages and healthy resort.

The MALE DEPARTMENT is located in a quiet farming community, seven miles from Sweetwater, East Tenn., Va. and Ga. R.R.
The FEMALE DEPARTMENT is located in a quiet town of Sweetwater, in a lovely location. Experienced teachers, good work and low charges in both departments. Entrance merited. For particulars address,
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MOORE'S BUSINESS UNIVERSITY,
Atlanta, Ga. A live practical school. An organized business community. Circulars mailed FREE on application.

Port Gibson Female College.

(LATE COLLEGIATE ACADEMY).
Re-opens on Monday, September 18, 1882.
Patrons for the last, nearly double that of the preceding season, notwithstanding the stringency of the times.

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THE MISSISSIPPI ANNUAL CONFERENCE
AND
The Vicksburg District Conference.
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Collegiate Institute
—AT—
RATON ROUGE, LA.
25TH SESSION, BEGINNING OCTOBER 4, 1882.

This is a select Family Boarding School for BOYS, limited in number, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the Principals is given to the health, morals and manners of the pupils. The health record of this school is unrivaled. For particulars and circulars apply to W. H. M. MAGUIRE, Principal, or J. H. MAGUIRE, A. M., assistant.

ALABAMA CONFERENCE
Female College,
TUSKEGEE, ALABAMA.

The next session of this school will open on Monday, September 18, 1882. We ask attention to the following points:
I. Our curriculum embraces a good course of study which is taught thoroughly.
II. We are prepared to satisfy the most cultivated taste in the departments of Music and Art.
III. We keep a good table in the College Boarding Department.

IV. We have a remarkably good health record. V. Our charges are as moderate as they can be made without hurting the best results in culture. VI. Our annual patronage has increased each year for the past six years.
For full information, send for catalogue.
JOHN MANSLEY, President, Tuskegee, Ala.

THE UNIVERSITY OF MISSISSIPPI
AT OXFORD.

Tuition free to everybody but law students. This institution will open its next Session September 25, 1882. The course is complete. The Faculty is able and efficient. The terms are very moderate. All the departments—Law, Library, Science, Arts and Preparatory—are in force and open to students. The whole institution is open to both sexes. For catalogues and information apply to Dr. A. J. STRAWLER, Chancellor. Special inducements offered to the poor young men of Miss. and other members of the faculty is solicited. Send for catalogue.

East Mississippi Female College,
MERIDIAN, MISSISSIPPI.

REV. J. W. ADKISSON, A. M., President.
The College Department for the next term of this well-known school will open on Wednesday, September 13, 1882. The history of this institution, its successful operations for the past eleven years, the confidence it has established in the minds of the patronizing public, its thorough discipline, complete course of study, its superior faculty, complete equipment of sciences and healthy location, furnish assurance of its future success. This College does not struggle for existence. It lives and grows like a flourishing plant in its own native soil. Correspondence with the president or with any other member of the faculty is solicited. Send for catalogue.

MISCELLANEOUS.
New Orleans Pacific Railroad.

TRAINS WEST.

	Weight and Accommodation.	Mail and Express.
New Orleans, leave	7:30 A. M.	7:30 A. M.
Gretna	7:45	7:45
Bayou Goula	8:00	8:00
Company Canal	8:15	8:15
St. Charles	8:30	8:30
St. John	8:45	8:45
Vacile	9:00	9:00
St. James	9:15	9:15
Bondville	9:30	9:30
Bayou Goula	9:45	9:45
Plaquemine	10:00	10:00
West Baton Rouge	10:15	10:15

TRAINS EAST.

	Weight and Accommodation.	Mail and Express.
West Baton Rouge, leave	6:30 A. M.	6:30 A. M.
Plaquemine	6:45	6:45
Bayou Goula	7:00	7:00
Donaudenville	7:15	7:15
St. James	7:30	7:30
Vacile	7:45	7:45
St. John	8:00	8:00
St. Charles	8:15	8:15
Company Canal	8:30	8:30
Gretna	8:45	8:45
New Orleans, arrive	9:00	9:00

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, Aug. 28, 1882.
Our readers should bear in mind that our quotations represent prices for small lots, and that in all cases small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. D.	Today.	Sat.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2
Low middling	13 1/2	13 1/2
Middling	14 1/2	14 1/2
Good middling	15 1/2	15 1/2
Bales to-day	216	216
Receipts since our last	1,376 1/2	1,376 1/2
Receipts previously		

SUGAR, P. D.

Fair	10 1/2
Good	11 1/2
Choice	12 1/2
White refined	13 1/2
White clarified	14 1/2
White granulated	15 1/2
White powdered	16 1/2
Crushed	17 1/2

HOLSTEIN, P. D.

Fair	45
Good	50
Choice	55
White refined	60
White clarified	65
White granulated	70
White powdered	75
Crushed	80

RICE, Louisiana, P. D.

Common	10 1/2
Fair	11 1/2
Good	12 1/2
Choice	13 1/2
White refined	14 1/2
White clarified	15 1/2
White granulated	16 1/2
White powdered	17 1/2
Crushed	18 1/2

BUTTER, P. D.

Western	10 1/2
New York	11 1/2
Choice	12 1/2
White refined	13 1/2
White clarified	14 1/2
White granulated	15 1/2
White powdered	16 1/2
Crushed	17 1/2

COFFEE, P. D.

Robusta	10 1/2
Arabica	11 1/2
Choice	12 1/2
White refined	13 1/2
White clarified	14 1/2
White granulated	15 1/2
White powdered	16 1/2
Crushed	17 1/2

CORN MEAL, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

FLOUR, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

FISH, P. D.

Shad	10 1/2
Salmon	11 1/2
Trout	12 1/2
Crab	13 1/2
Shrimp	14 1/2
Clam	15 1/2
Scallop	16 1/2
Octopus	17 1/2

OIL, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

SOAP, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

SODA, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

SALT, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

GRAIN AND FEED.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

CORN, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

WHEAT, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

BARLEY, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

OATS, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

RICE, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

COFFEE, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

SUGAR, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

HOLSTEIN, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

RICE, Louisiana, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

BUTTER, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

COFFEE, P. D.

Choice	10 1/2
White refined	11 1/2
White clarified	12 1/2
White granulated	13 1/2
White powdered	14 1/2
Crushed	15 1/2
Crushed	16 1/2
Crushed	17 1/2

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Aug. 22.—A sharp frost was reported from various parts of Canada last night.

The executive committee of the National Board of Health met to-day and agreed to keep up the freight inspection on railroads and steamboats at New Orleans.

MINNEN, La., Aug. 23.—The first bale of the new crop was brought to-day by M. W. S. Mackenzie. It classed good middling, and brought fifteen cents. The cotton throughout the country will be well matured and of the staple this season.

WILMINGTON, N. C., Aug. 23.—Two bales of new cotton, the first of the season—were received here to-day, from South Carolina, and were sold on exchange for shipment to New York, at sixteen cents per pound. The first bale was received last year August 16.

Vicksburg, Aug. 23.—The first bale of new cotton of the season was received here to-day. It was raised by T. D. Klein, of this county; weighed about 400 pounds, elased low middling, and was sold to a Vicksburg firm at twenty-five cents per pound.

The wharf-boat at this place will be moved down to Klebsat, two miles and a half below the city, to-morrow morning, owing to low water in the lake in front of the city.

CHICAGO, Aug. 23.—The National Prohibition Convention assembled here to-day. About 300 delegates were present, some States being represented very largely, and some of the more distant ones not at all. Temporary organization was effected; a number of speeches and the usual committees appointed, after which a recess was taken.

CHICAGO, Aug. 24.—When the National Prohibition Convention re-assembled to-day. A platform was then adopted demanding prohibition of the importation or manufacture of and sale and taxation of alcoholic beverages; favoring enfranchisement of women; abolition of slavery; abolition of convict, legislative and judicial patronage and of unnecessary offices; universal and enforced education; the preservation of public lands as homes for the people, and State control of railroad and other corporations.

PHILADELPHIA, Aug. 24.—Rev. George W. Musgrave, O. L. D. died to-day. He was the principal factor in the union of the new and old school branches of the Presbyterian Church, between whom a rupture occurred in 1837. He was one of the most eminent divines in the Presbyterian Church.

CRYSTAL SPRINGS, Miss., Aug. 23.—A camp meeting commenced yesterday, and large crowds are expected at the close of the week. The pavilion, which seats about three thousand persons, has a new iron roof and other improvements made.

CHICAGO, Aug. 25.—The National Prohibition Convention to-day appointed a national committee, referred the plan of work to it, and then adjourned sine die.

BROWNVILLE, Tex., Aug. 24.—There were fifty-three new cases of yellow fever here to-day and three deaths—all Mexicans. There were four deaths at Matamoros, but very few new cases. Dr. Murray and staff are expected hourly. All the sick are doing well. Weather fair.

LAKE PROVIDENCE, La., Aug. 27.—Three bales of new cotton will be shipped from this place to-morrow, this being the first from East Carroll parish. Black rust has appeared on the cotton in Bucho's field, and has damaged the crop in that neighborhood about twenty-five per cent.

WASHINGTON, Aug. 28.—Dr. Bliss has written a letter to the Board of Audit appointed to settle the expenses of the illness of the President, setting forth in detail his claims for remuneration. He says his pecuniary losses during the time he attended the President and during his subsequent ill health, caused by over-exertion, amounted to \$15,000, and he thinks he should receive as compensation for losses and services to the late President \$25,000.

PENSACOLA, Fla., Aug. 28.—Dr. White reported the first case of yellow fever at the Marine Hospital this morning—a seaman of the bark Penning, from New Orleans. The vessel arrived here on the seventeenth, with no sickness on board. Since morning the several physicians report eight additional cases in this city, making nine in all, and one death—Mrs. Cobb, of black vomit, who died this evening.

BATON ROUGE, La., Aug. 28.—The Governor has appointed Judge Manning, vice W. M. Levy, deceased, Associate Justice of the Supreme Court.

FOREIGN.

LONDON, Aug. 22.—An official telegram from Port Said announces that the Suez Canal Company has resumed the working of the canal. A majority of French papers comment very unfavorably on the action of the British in occupying the Suez Canal.

ALEXANDRIA, Aug. 25.—The enemy are pitching a number of tents, variously estimated at from 500 to 1000, in front of their position; but this, it is believed, is only a ruse to mask the withdrawal of their troops. It is now known that the enemy are intrenching at Heliopolis, a few miles east of there. It is rumored that Arabi Pasha has deceived him with false promises, so as to be able to sell the Suez Canal to the English, and that he has set a price on de Lesseps' head. The British have occupied Alexandria.

ALEXANDRIA, Aug. 26.—Blockade of the Egyptian coast was established yesterday. Two Tunisian merchants who escaped from Kahr-el-Djair have arrived here. They declare the country generally is thoroughly discontented with Arabi Pasha, and is anxious for peace. This applies particularly to Cairo.

ISMAILIA, Aug. 26.—The enemy's loss in the fighting on Thursday with Gen. Sir Garnet Wolseley is estimated by some as high as 400. This morning the enemy turned out of their strong position near Kamasa station and retreated, leaving their camp behind them. They took some guns with them.

LONDON, Aug. 26.—A dispatch from Ismailia to the Standard says: Throughout the night of Thursday the enemy declined to come to close quarters. The troops behaved well; they were all day without water or food, after marching ten miles through heavy sand. The enemy's cavalry swept around the British right flank, but did not come within striking distance. The Egyptian fire was too hot for the Life Guards to cross over toward them. The British infantry passed the day lying down behind banks and in ditches. After the en-

gagement on Thursday Gen. Wolseley rode into Ismailia and returned in the evening.

A telegram received here from Hong Kong, dated on Thursday, says: Four thousand natives have died of Asiatic cholera in a single Philippine province, but the epidemic is now decreasing. There have been only six fatal cases among Europeans.

HAVANA, Aug. 26.—There were nineteen deaths from yellow fever in Havana during the week ending last night.

LONDON, Aug. 27.—The Observer's dispatch from Alexandria says: News of the success of the British troops on Thursday was placarded in town, and caused excitement and rejoicing. A dispatch to Reuters Telegram Company from Alexandria says the British forty-pounders at Ismailia are cannonading the enemy's lines to-day.

CALCUTTA, India, Aug. 28.—There has been fearful rioting between Hindus and Mohammedans at Salem, in the presidency of Madras. One hundred and fifty Hindus and three Mohammedans have been arrested. An eye-witness of the disorders says he saw the disembowled body of a Mohammedan infant lying on the ground. Its arms were also torn off. Headless corpses of Mohammedans, men and women, were lying on every side. Houses of Mohammedans were burned, and the principal mosque was almost razed to the ground. Dead pigs have been thrown into the wells with the dead corpses of Mohammedan children. Troops are still patrolling the streets. The Mohammedans are a small minority of the population.

JACKSON, Aug. 25.—At a large and enthusiastic meeting of the citizens of Jackson, held to-night, it was decided to celebrate the completion of the Natchez and Jackson railroad to this city on the seventh of September with an immense barbecue, speeches, etc.

It being also the day of the laying of the corner stone of the new Methodist Church here, Bishop Keener and Rev. Dr. J. B. Walker, of New Orleans, Rev. C. K. Marshall, of Vicksburg, and other distinguished speakers, will be present.

Excursion trains will be run upon all the roads leading into this city. Ample preparations will be made for the reception of the vast concourse expected to be present—New Orleans Pleasure special.

The Bishops of the Methodist Episcopal Church, arranged their plan for Episcopal visitation for the fall Conferences as follows:

Alabama Conference, at Wetmore, November 30, Bishop Foss presiding. Another, Tex., Conference, at San Antonio, November 23, Bishop Bowman presiding.

Central Alabama Conference, at West Point, December 7, Bishop Foss presiding. Georgia Conference, at Resaca, November 23, Bishop Foss presiding. Holston Conference, at Chattanooga, October 12, Bishop Simpson presiding.

Central Tennessee Conference, Morris Chapel, November 16, Bishop Warren presiding. East Tennessee Conference, Morristown, October 19, Bishop Simpson.

Savannah Conference, Atlanta, December 13, Bishop Foss. Southern German Conference, Seguin, Tex., November 30, Bishop Bowman. Tennessee Conference, Brownsville, November 23, Bishop Warren.

Texas Conference, Hempstead, December 14, Bishop Bowman. West Texas Conference, Columbus, December 7, Bishop Bowman.

Good health is maintained and nourished by proper attention to the requirements of the body, and the avoidance of excesses. It is wisdom or folly, by over-taxing the mind with study, anxiety, evil habits, intemperance, or vicious indulgences. Keep the body and brain well balanced by freely using that friend of temperance and good health, Brown's Iron Bitters; thus will you live to a good old age, free from all disease and suffering.

SEASHORE CAMP GROUND.

A meeting of the trustees of Seashore Camp Ground will be held on the camp ground, September 8-9 next, convening in Felicity Hall of Prayer at eight o'clock P. M. of Friday, the eighth. A full attendance is important.

W. H. FOSTER, President.

P. HALLAKAS, Secretary.

NEW ORLEANS, La., Aug. 22, 1882.

CAMP MEETINGS.

There will be a camp meeting at the Sugar Creek Camp Ground, on the Sugar Town circuit, Louisiana Conference, October 19, next. A boarding tent will be on the ground and all who do not wish to tent, can find board and lodging at reasonable rates. Ministers are specially invited.

LEWIS A. REED, P. E.

Salem Camp Meeting, East Pascagoula circuit, Seashore district, Mississippi Conference will begin October 5.

The Camp Meeting at Moss Hill, on the Holmes Valley circuit, Maryland district, Alabama Conference, will commence on Thursday night, before the first Sunday in October. We cordially invite brethren of the ministry to attend.

JOHN WESLEY, P. E.

The camp meeting at Coushatta Academy, Springville circuit, Louisiana Conference will begin on Friday night September 15.

The camp meeting at Davis's Spring will begin on Friday night September 22.

The above meetings will be strictly self-sustaining and all who come, except ministers, must provide for their own comfort, as no one will be housed on the ground to the tent.

J. W. HEARN, P. E.

The camp meeting for the De Kalb circuit, Meridian district, Mississippi Conference, will begin on Friday night before the second Sunday in October.

Preachers coming by railroad will be met at Landerdale station with conveyance on Friday morning. All cordially invited to attend.

D. W. WELLS, P. E.

China Grove Camp Meeting will commence on Friday night before the fourth Sunday in September. All ministers are invited and will be entertained. There will be boarding accommodations on the camp ground for persons from a distance. The meeting will be on the self-sustaining plan, and persons who attend may expect to take care of themselves except ministers and their families.

There will be conveyance at Magnolia on the twenty-second of September (Friday) morning to bring the preachers out to the China Grove Camp Meeting. Conveyance will also be furnished for their return at the close of the meeting.

G. M. GILMORE, Pastor.

The Providence Camp Meeting will commence Friday night before the second Sabbath in October. Will be conducted strictly on the self-sustaining plan. Every one is invited to attend, but come provided to take care of themselves. Ministers will be provided for and are cordially invited to come and assist us.

The camp meeting at Histonon Camp Ground will commence Friday night before the second Sabbath in September next. Will be upon the self-sustaining plan with a boarding tent for the accommodation of the public; there will also be fresh beef and mutton on the ground daily for sale at moderate prices. All ministers are invited and will be entertained.

The camp meeting at Spring Creek Camp Ground will commence Friday night before the second Sabbath in October next, it will be on the self-sustaining plan, with a boarding tent for the accommodation of the public; there will also be fresh beef and mutton on the ground daily for sale at moderate prices. All ministers are invited and will be entertained.

The Shiloh Camp Meeting will begin on October 6. It is ten miles east of Brandon and six miles southeast of Pelahatchie. Conveyances from Pelahatchie will run regularly to the camp ground. All ministers are invited and will be entertained.

On account of the preceding elder not being with us on the first Sunday in August the camp meeting at the Beach Springs Camp Ground has been postponed until Friday before the second Sunday in September. Yours,

The Trenton, Miss., Camp Meeting will begin on Friday, September 15, at eleven A. M. It is on the self-sustaining plan. Ministers cordially invited to attend and will be conveyed from and to the railroad at Morion.

The camp meeting at Smith's Camp Ground, on the Gaston circuit, of the same county, will commence on Friday night, before the first Sabbath in September. We cordially invite brethren of the ministry to attend.

Quarterly Conferences.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FOURTH ROUND.

Whistler, Bishop Conference, Aug. 3, Sep. 10, 17, 24, 31, Oct. 8, 15, 22, 29, Nov. 5, 12, 19, 26, Dec. 3, 10, 17, 24, 31, Jan. 7, 14, 21, 28, Feb. 4, 11, 18, 25, Mar. 4, 11

£10,000,000, and the Emperor
 carried away from it two hundred

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLIWAY, D. D., Editor.

Corresponding Editors:
REV. J. W. RUSH, REV. W. L. C. HENRICHT
REV. C. W. CARTER, D. D., REV. J. T. SAWYER.

THURSDAY, SEPTEMBER 7, 1882.

Our agents and friends are earnestly requested to send in subscriptions as fast as possible. If only a few dollars are in hand, forward at once. We have subscriptions expiring in almost every charge, and pastors are requested to look after renewals. Many have written, saying they will remit soon. By heeding the above timely accommodation will be extended us.

Brethren, why may we not double the Advocate's subscription list? Come to our help, and we promise to aid you in every pastoral work.

Our young people will have a nice letter next week from Miss Charlotte Hallahan. She is doing heroic missionary work in the City of Mexico. An occasional letter to our older people will also be highly appreciated.

Read the timely article, on our second page, from Bro. Jones. We were once known as the "hymn-singing Methodists," but we fear the scepter has departed from us. The service of song ought to be revived, and made again a power in our Israel.

The corner-stone laying of the new Methodist Church in Jackson, Miss., has been postponed to the fourteenth instant, Thanksgiving day in Mississippi. The celebration of the completion of the Natchez, Jackson and Columbus railroad will take place the same day.

The Rev. K. H. McLean died at his father's residence in Terrell County, Georgia, last week, so says the Wesleyan Christian Advocate. We suppose him to be the young missionary to China, who had to return last year in consequence of his wife's illness.

Bishop Keener communicates with our readers this week on a subject dear to his heart and hopes. He has traveled much, observed carefully, and studied profoundly this educational question, and speaks by authority. It is the function of the church to educate. The duty can not be neglected or relegated to others.

We notice that quite a number of exchanges, North and South, have reproduced our article on "Church-ettes," and given it hearty endorsement. This confirms our appreciation of its practical importance. There has been too much division of strength by the multiplication of little churches. Should the article lead to some needed reform we will be amply repaid.

The Denver Conference has 664 church members and 326 Sunday-school pupils. Her contribution to missions, foreign and domestic, was \$1,050. These are suggestive figures. Sunday-school scholars exceed the church membership by 262, while the collection for missions was about \$1.55 per capita. If like results obtained in every Conference of Southern Methodists we would have over a million Sunday-school pupils, and an income to the missionary treasury of nearly one and a half million dollars.

The Rev. J. A. B. Jones, presiding elder of the Brookhaven district, Mississippi Conference, furnishes us an incident with a lesson. The visiting Methodist family recently that did not take the Advocate. Although he insisted, they rather declined to subscribe until he made this proposition: "If you will give me two dollars for the Advocate and preserve all the numbers, and at the end of the year are not entirely satisfied, I will take the papers, return your money and pay you fifteen percent on the investment." He got the subscription, and we are sure will never have occasion to refund the amount.

PEGGY AND THE CHILDREN.—It is said that an old toper, at the late election in Iowa, determined to cast his vote for the prohibitory amendment. When asked for so doing he replied: "I have heretofore voted to suit myself, but here goes one for Peggy and the children." And in that he said more than he intended, Peggy and the children are the ones who most suffer from this curse and scourge. Drive it from the land, and turn to their comfort the dollars squandered in dens of death, and Peggy would wear a smiling face and the children would enjoy the benefits of a liberal education. Every blow against liquor is in favor of Peggy and the children.

Common Sense in Christian Work.

In his letter to the Philipians the apostle prayed that their "love might abound more and more in all knowledge and in all judgment." It is a petition every one might offer with profit. We need daily not only an increase of faith, but of wisdom and judgment; or, in other words, good common sense. The largest efficiency and fullest measure of success, as Christian workers, depend upon it. Religion is not an ethereal, unreal, airy something that defies all ordinary laws of life. It is real, practical, reasonable, and enters into all of our daily affairs. Its enterprises are to be managed with business skill and care. Omnipotent faith does not antagonize human reason. We rejoice in a glowing love and abounding zeal, but joy the more if that love and zeal are in all knowledge and good judgment. There is a zeal not according to knowledge. We respect the motive, but mourn the lack of wisdom. Christ's cause has been wounded and retarded in the hands of earnest but indiscreet friends. A good work done in the wrong way, or at an inopportune moment, is poor service to the Master. It is not only casting pearls before swine, but a loss of personal influence. Indiscretion has lost the confidence and respect of those we desired to help and save.

Common sense is a shining virtue in the pastorate. It indicates the timeliness and methods of Christian work. The place, circumstances and occasion must all be considered. We heard of an over-zealous chaplain during the late war rushing up to a commanding officer, in the heat and roar of battle, with a bundle of tracts under his arm, and asking the privilege of distributing them among the soldiers. He received a very proper response. His motives were pure enough, but the time was not propitious for tract reading or distribution. Soldiers needed such literature, but not just then. The hour demanded courage and ammunition more than homilies and exhortation. What might well and wisely be done in the camp, is untimely on the march or under fire. This is an extreme case, but a typical one. The truest, most successful work will be wrought by consulting good judgment. To obey impulse merely will expose ourselves and our cause to ridicule. We have known men intensely engaged in some pressing, necessary business to be spiritually injured by a very zealous but indiscreet pastor, monopolizing them for a hour with a warm exhortation to holy living. At another time his friendly counsel would be heard and heeded, but just then, it did harm rather than good. Discretion in the pastoral office is worth more than great gifts. Tact, outweighs talent. To know when and how to do Christian work is alike necessary with the zeal and spirit that prompts it.

Some earnest pastors make it a rule to speak to every person they meet or visit on the subject of his individual relation to God. Surely the spiritual solitude and pastoral fidelity that suggested such a purpose are worthy of all respect. We are too prone to shrink from responsibility, and neglect those we might encourage or comfort. That extreme is also to be guarded. But the rule is liable to abuse. It must have exceptions and modifications. These will be suggested by occasions. A hungry man needs first food and shelter, then spiritual comfort and counsel. A rigid conformity to the above is thought the true test of fidelity, while failure indicates lethargy or lack of moral courage.

This is needed in our pulpit labors. It suggests the themes to present and method of treatment. Subjects are to be discussed according to the spiritual needs of our congregations, as interpreted to our best judgment. Common sense indicates the untimeliness of preaching the wrath of God on Thanksgiving day. We do not ring the marriage bells at a funeral, nor sing "hark from the tomb" on a joyful occasion. A fine congregation come out once to greet a former pastor on his first visit after a long absence, and he selected for his text the first clause of Luke xvi, 23. The subject is an important one, but was not in entire harmony with the appointment.

The proper conduct of a service has much to do with its immediate and infinite influence for good. The time occupied must vary with circumstances. It is not necessary to sing every stanza of a hymn or read every verse of a chapter, and preach a sermon of exact mathematical measurement. These are determined by the exigencies of the hour. They may be thought trivial, but have much to do with pastoral efficiency. Preachers of good ability have become unacceptable to churches, and a care on the cabinet, because of a disregard of these supposed trivialities. They become mortified at the Conference's lack of appreciation,

but never discern the cause of failure. This is also needed in administering the temporalities of the church. Both in raising and disbursing revenues good judgment must control. Church financialing is a matter of business. The religious conscience is appealed to in collecting the offerings, but skill and calculation are necessary to their proper appropriation. Fiscal officers in the church must have more than fervent piety; they need business capacity and activity. No other institution is managed with so little arithmetic and common sense. Everything goes by sentiment and "little faith." So let us join in the apostle's prayer, that our love may abound more and more in all knowledge and in all judgment.

Now and Then.

After his election to the presidency of the Wesleyan Conference in Leeds, at its last session, the Rev. Charles Garrett received the following very complimentary letter from the Bishop of Liverpool. When read to the Conference, the announcement was made, that it was the first time a president of the Wesleyan Conference had ever been congratulated by a Bishop of the Established Church:

THE PALACE, LIVERPOOL, July 23.
Dear Mr. Garrett: You must allow the Bishop of Liverpool to offer you congratulations and good wishes on your election to the office of president of the Wesleyan Conference. May the God of all grace supply all your need and give you all the gifts and graces necessary to your office. May you be a wise and faithful standard bearer, beginning, going out, and ending well. Yours sincerely in Christ,
A. C. LIVERPOOL.

That surely was very cordial and fraternal, and his sentiments of love were gratefully responded to by the Conference. But what a change has been wrought by years! Such a communication was not possible a century ago.

Instead of congratulations Bishop Benson said to the Countess of Huntingdon that he "bitterly lamented" ever having ordained Mr. Whitefield. In 1741 the Bishop of Lichfield issued a pamphlet entitled "A Charge Against Enthusiasm," which was intended for the Methodists. The Bishop of London, in a widely-circulated pamphlet, vigorously satirized the "sudden agonies, roarings, screamings, tremblings, ravings and madness of the Methodists." In 1743 the Bishop of Exeter used such complimentary and congratulatory phrase as the following: "A set of pretended reformers; a dangerous and presumptuous sect," etc.

Time is a good teacher. Those we thought enthusiasts and fanatics are found to be very apostles in faith and zeal. Reformers are rarely appreciated by the age in which they live. Persecuted and forsaken by their own generation, subsequent years entice up their sacred names, and sound their high praises. More than a century after the death of John and Charles Wesley they have a monument to their memory placed in Westminster Abbey. So the world moves on. Instead of anathemas, his lordship of Liverpool congratulates a Wesleyan president, and prays for his abundant success.

College Libraries.

An incident occurred recently over the sea, that suggests some reflections on this subject. It seems that Walt Whitman, or some admirer of his, presented a copy of his book, "Leaves of Grass," to Trinity College, Dublin. It rested on the shelf for awhile unnoticed. But, when examined, it received speedy and proper consideration. The librarian says: "I found it to be a book of such a scandalous character that I brought a motion before the Board of Trinity College for its removal from the library. After due deliberation it was resolved unanimously to return it to the donor, with a letter stating the reasons for so doing." That was wise action, and an example to all college authorities.

Good libraries in colleges and universities are a necessity. No institution can pretend to furnish enlarged facilities for the higher education without a well-selected miscellaneous library. The very atmosphere of a neat, cozy, conveniently-arranged library room is worth much to young men; if they read only the titles of books and note their sizes and bindings. General literature may be cultivated without prejudice to regular class-room duties. Indeed, it will give them additional and special interest. The benefits derivable from college literary societies are absolutely dependent upon access to books.

But the real design of this note is to emphasize the importance of college authorities exercising careful supervision of the library, both in its administration and the selection of books. No volume should be placed upon the library shelves and commended to the student body, without a thorough knowledge of its character and contents. The same necessity that requires the passage of laws for

the proper government and good morals of an institution, also demands the exclusion of such volumes as are enervating and corrupting to mainly purity and lofty ambition. We have denominational schools that need libraries. They ought to be supplied, but carefully selected. A book may do great good or work immense evil. More vicious than wicked associations, is a pernicious volume. The watch-care of Trinity College might well be observed on this side the sea.

Our Fraternizing Neighbors.

The attitude of Presbyterian fraternity is becoming confused, if not imperiled. When the Atlanta and Springfield Assemblies adjourned we supposed the matter was finally and definitely settled. Of course, on either side the line, there would be discontent, but we fancied no opposition that would interrupt the action of the Assemblies. In this, however, it seems we were mistaken. Some of the most influential Southern leaders are vigorously opposed to the terms of agreement, and are inaugurating measures to effect its modification or nullification. The Christian Observer at Louisville publishes what it is pleased to call a "secret circular," which has been prepared for the presbyteries, seeking an expression from them adverse to the Assembly's action. The Observer, however, vigorously opposes the action contemplated by the circular, and sharply criticizes the method adopted to accomplish the result. That paper warmly advocates carrying out the Assembly's agreement in good faith. It says:

We cannot instruct our delegates to decline entering the Northern Assembly until it shall do something further without a breach of faith, and presenting our church in a humiliating and ridiculous aspect.

These words the New York Observer adopts and emphasizes as follows:

We would emphasize that language. It is a Southern expression, and we try as the gospel—"a branch of faith." It will be if the Southern church now goes back on its Assembly. And the men who vote for such a breach of faith are unfit to be trusted again. If they prove to be the majority, let us hope that this is the end of the matter for the present generation.

The Observer, however, thinks that opposition only comes from the leaders, and is convinced that "the ministers generally, and the great body of the people, desire that the war of words shall cease." This much we have written as a matter of news to our readers. Immediately after adjournment of the Assemblies we expressed pleasure at the action had by each, but acknowledged that Springfield had gained an advantage in the discussion. It is not our affair, but, as a good neighbor, we hope the Assembly's action will be carried out literally and cordially. The war is over, and with it should die all bitter animosities. We are not ashamed of the past, but we live in the present, with our face to the future. Our highest, if not only duty to the past, is to correct its errors.

Measures—Men.

It has long been a watchword and battle cry of political parties and politicians—"measures and not men." Now we beg leave to take issue with this teaching, and state it as our conviction as a citizen of this Republic, that men are more important to us than mere measures on paper. The great want of the times is not wise measures, but it is honest and capable men; to enact good laws, and faithfully execute them. What is a political platform, however wise and constitutional, worth in the hands of corrupt denagogues? They have written all over them, as plain as daylight, "for sale to the highest bidder." Christian men do not take sufficient interest in political nominations. Whoever is nominated, if he professes our political creed, we vote for him; and often God-fearing men, without examination, cast their votes for most unworthy candidates. Certainly no conscientious Christian should vote for an open and avowed infidel. We do not mean that we are to persecute him for his opinions, but we mean we should not select him as our agent to attend to important civil trust, and to enact laws for us and our children. No Christian should vote for a drunkard until he has given good evidence of reformation, simply, if for no other reason, he is mentally unreliable and untrustworthy; but it is a wrong to society to elevate to a station of honor men who are placing before our sons so bad an example. It is a wrong to our national fame to elevate to honorable stations men who degrade themselves by so low a habit.

No Christian should vote for an unclean dobauchee. It is an insult to public decency to make such a man a representative of the people, and clothe him with law-making power. So, if a man is untrustworthy in business, if he refuses to pay his

debts, and shows that he is dishonest, no matter how sound his political creed, how eloquent his tongue, do not vote for him; he can not be relied upon.

The right of suffrage is a very sacred right; a privilege no man should trifle with. Let nominating caucuses in your community know that if they expect you to support their candidates they must be pure and capable men. Remember, Christian brother, if you vote for a bad man, and things go wrong, that you are party to the crime.

Let us seek out and vote for the capable and the trustworthy, and for such only. Remember it is written: "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn." And that "Righteousness exalteth a nation; but sin is a reproach to any people."

Who Nods?

The Nashville *pro tem.* is nodding. Last week we saw this in the personal column: "Moody and Sankey are now in England." Mr. Sankey has been in America for several weeks, and on a recent Sabbath assisted Jerry McCauley in a mission service in New York City. Our brother should read the New Orleans more carefully.

Brother Galloway may have means of information unknown to us, but the Christian World, of London, is our authority. In the World, of July 27, we read: "Messrs. Moody and Sankey expect to commence another united campaign in South Wales on the first of September."—Nashville Advocate.

The Christian at Work, of August 17, says:

Mr. Sankey, who has returned from Scotland for a brief visit, conducted a service of song at McAuley's Cremorne Mission, on West Thirty-Second street, on Thursday evening last. He describes the mission of Mr. Moody and himself to Scotland as a complete success; all, in fact, that could be hoped for. Mr. Sankey will sail for Liverpool August 23, to join Mr. Moody in Wales.

The New York Christian Advocate, of August 10, page 504, makes reference to his presence in this country, and purpose to sail on the twenty-sixth ultimo, and rejoin Mr. Moody. The Northern Christian Advocate (Syracuse, N. Y.), of August 10, has a similar but more extended mention.

The Northwestern Advocate (Chicago), of August 9, says:

Mr. Ira D. Sankey took part in a revival service in New York, August 5, singing with all his old fervor, sweetness and power. He starts for Liverpool August 26, and will join Mr. Moody in Wales.

Now, who nods? If these "measures of information" are "unknown" to the *pro tem.*, we would advise him to increase his exchange list. We intended only a little pleasantry, and had no idea our brother would get serious and try to prove himself wide awake, and that we were dreaming. Again we say, read the New Orleans, and believe what thou readest.

Methodism in and About New York.

Two very exhaustive statistical articles on church life in New York City and suburbs appearing in the New York Times, have created a real sensation. Each Protestant denomination at once began explaining its meager increase as compared with the rather startling growth of Romanism. One fact must be considered—the Romanists count their whole population "from the cradle to the grave," while Protestant membership only includes communicants. Dr. Daniel Curry has taken up the subject, and contributes a most suggestive article to the New York Methodist. We give below only his analysis of the figures, leaving our readers to account for this apparent decrease:

Confining our attention to the city proper, we find a Protestant population of a little less than three-quarters of a million. Among these the four principal Protestant denominations have respectively a membership of—Episcopalians, 250,000; Presbyterians, 18,000; Baptists and Methodists, 12,000 each. Aggregate of members or communicants for these four bodies, about 67,000. Other Protestant bodies might add to this number enough to make it nearly 75,000, or ten per cent. of the Protestant population. Estimating the non-communicant adherents (more or less closely related) of these churches at four to each communicant, we have one-half the nominally Protestant population holding some kind of personal relations to the churches, while the other half are wholly without recognized church connections of any kind. Forty years ago, with a Protestant population estimated at 350,000, these four denominations reported respectively: Presbyterians, about 14,000; Methodists, 9,000; Baptists, a little over 8,000; Episcopalians, 8,000, making nearly 40,000 in all, and adding 10,000 for all other Evangelical Protestants, we have 50,000 church members in a population of 350,000, or one to seven. That is, the membership of the Protestant Churches in the city of New York—as compared with the nominally Protestant population—has, during the last forty years, declined about thirty per cent., without any reference to the non-Protestant half of the whole body of inhabitants.

When the whole Protestant population of the city was according to our estimate, 350,000, the Methodist membership was about 10,000, or one to thirty-five. At the date of the

latest statistics, the figures stand approximately—population, 750,000; members, 12,500, or one to sixty, showing a relative decline of the Methodist of New York of more than sixty per cent., as compared with the Protestant population of the city, which is estimated at fifty per cent. of the whole body.

The relative growth during forty years of the four bodies named above shows some things remarkable in both parallels and contrasts. The Presbyterians and the Methodists have each advanced at about the rate of thirty-three and a third per cent. on their membership at the earliest date; the Baptists about thirty-five or thirty-six per cent., and the Episcopalians over two hundred per cent. Of the other Protestant bodies the Reformed (Dutch)—the oldest next to the Episcopalians, the richest ecclesiastical body in the city—advanced scarcely at all; the Congregationalists during this time gained footing in the city, though that body is still comparatively small in numbers. The Lutherans, who had but a single church at the earliest date, have grown (chiefly by immigration) to be the fifth in numerical order of the Protestant bodies among us. The showing of the whole subject, which it is not pretended that it is absolutely accurate in all its details, may be relied upon as a substantially correct presentation of the case in hand, and to it every Methodist, who cares for the honor of his own denomination, or appreciates its responsibility for the extension of Christ's kingdom, and the salvation of souls, should give earnest heed.

Dr. Lafferty on Methodist Literature.

Our conference of the Old Richmond has a terse way of putting things sometimes. The following, on the influence of the press and the duty of Methodists thereto, ought to be read and heeded. We have recently of families in which a volume was to be found, but several secular papers were received and read. Alas! for the church life of members. We can not expect from them any sympathy with our sectional work nor liberal support of their pastor. Read Bro. Lafferty.

How is it that the old time Wesleyan was more steadfast in his creed? He could give a reason for his faith. He was well versed in the tenets of Methodism. The church was heeded in by enemies. The preacher was not satisfied with the name of a convert; that convert was to be equipped with such knowledge of doctrine as would fit him for defense or attack. When the sermon was done the huge saddle-bags were opened, and our books offered to the people. The power of the press supplanted the voice of the pulpit. In the homes of old Methodists can be seen the well-worn volumes of the Book Concern of New York. Each copy had been brought by the circuit-rider many a mile. There was emphasis and urgency by the well-readers in the circulation of our literature.

The unlearned Methodist is as helpless in the hands of his proselyting neighbors as a "mule" exalted Texas cattle with horns two feet long.

Our machinery is weak at the point. The old book-selling peddling elders—Skidmore, with his box under his girth—are of the past. Marvin, last of book-selling Bishops, is dead, and left no successor.

So severe is the scrutiny at Conference about "bringing up the collections" (the preacher's "mark" depends on it) that it is forgotten to ask if the people have been furnished with reading concerning our system of government or history. If our presiding officers would put a few searching questions as to whether a single Methodist tract or book or additional church paper has gone into congregations during the year there would be discovered a neglected "wash-out" under our system.

The costly, flashy subscription book finds purchasers. Two Baptist colporteurs in one county are scattering their sectarian publications. The Police Gazette is reported by a presiding elder as getting abroad in the interior. A preacher in the Murfreesboro district has seen—hundreds of Methodists in Christian homes. How many Methodist volumes have been sent out in our Conference? Local politicians are busy getting up clubs for their partisan sheets. What are the class leaders, stewards, Methodist men and women doing to secure a Methodist Journal in every Methodist home?

Money is ready to send from a campaign paper to a neighbor to influence him with prejudice and delusion, but with vile abuse of good citizens' names; where are the "workers" who are ready to leave the leaves for the hands of the nations? How pitiful to hear a Methodist talking glibly about platform, records and candidates, and dumb and ignorant of the plain necessities of Methodism, of our meetings, revivals, and the good news from the fields of colonies at home and abroad!

To sum up: The prime duty now is to conserve, to instruct, to fix the views of our people. We must use our press. It is a home missionary colporteur; it is the ally of the pulpit; the assistant steward; it is the champion of our church; the propagandist of our doctrines; it is a potent preacher; a voiceless messenger of good.

Brethren, lay and clerical, let not this potential agency be unused. Wise and alert men of the world know its value. "A Methodist home" is every Methodist home. Converts are coming in by hundreds. Start them off well, and with their church paper. Let the pulpit aid the children at home have our literature. Give the little ones a chance to learn our doctrines.

Our barns are filled with plenty. Shall we stint the souls of our families when God has prospered us?

Agricultural.

Stocking.—Why some farmers do not succeed. They are not active and industrious. They are slothful in everything. They do not keep up with improvements.

They are wedded to old methods. They give no attention to details. They think small things not important.

They take no pleasure in their work. They regard labor as a misfortune. They weigh and measure stingily. They let their fowls roost in the trees. They have no shelter for stock. They do not curry their horses. They leave their plows in the field. They hang the harness in the dust. They put off greasing the wagon. They starve the calf and milk the cow.

They don't know the best is the cheapest.

They have no method of system.

They have no ears for home enterprise.

They see no good in a new thing.

They never use paint on the farm.

They prop the barn door with a rail.

They milk the cows late in the day.

They have no time to do things well.

They don't believe in rotation of crops.

They do not read the best books and newspapers.—Southern Farmer's Monthly.

Preserving Wagon Wheels.—

Says a correspondent of the Farmer's Review: "I have a wagon of about six years ago, the felloes shrink so the tires became very loose. I gave it a coat of hot oil and every year since it has had a coat of oil or paint, sometimes two. The tires are tight and they have not been set for eight or nine years. Many farmers think that as soon as their wagon felloes begin to shrink they must go at once to a blacksmith shop and get the tires set. Instead of doing that which is often a damage to the wheels, causing them to 'fish,' they will get some linseed oil, heat it boiling hot and give the felloes all the oil they can take, it will fill them up to their usual size and tighten the tire. After the oil a coat of paint is a good thing to help keep them from shrinking and also to help keep out the water. If you do not wish to go to the trouble of mixing paint, you can heat the oil and tie a rag to a stick and wash them over as long as they will take it. A brush is more convenient to use, but a wash rag will answer if you do not wish to buy a brush. It is quite a saving of time and money to look after the woodwork of farm machinery. Alternate wetting and drying injures and causes the best of wood soon to decay and lose its strength unless kept well painted. It pays to keep a little oil on hand, to oil felloes, rakes, neck-yokes, wheel-trees and axles of the small tools on the farm that are more or less exposed.

L. A. Green, of Tallahassee, Tenn., gives the Tennesseean the following interesting statement of his experience in sheep husbandry this season:

"From 210 ewes I sold 224 lambs for the sum of \$12,435, or \$56.35 per head. I have 55 lambs left, worth at a fair price \$3 per head, or \$165. I sold the first of 230, making in all \$12,600. I say in round numbers \$1,000 from the lambs and wool. I picked out 46 barren ewes and sold them the first of March for \$3.50 each, making \$161.50, which added to the above amount makes the nice little sum of \$1,161.50.

Now, I returned these sheep on my wheat the first of December. I have not fed them a grain of anything. I took them off my wheat the tenth of March. The last place of wheat I grazed will make twenty-five bushels to the acre, and it would have made more but it was badly damaged by the worms. Now I don't think my wheat was materially injured by grazing, and yet my whole lamb crop was raised on wheat. I am sorry to say the wheat has declined materially in the last three years. Give us a good dog law, and sheep on every farm in Sumner county, and you will see more profit from this than any other kind of stock in the county.

Charcoal for Sick Animals.—In

many cases out of ten when an animal is sick, the digestion is wrong. Charcoal is the most efficient and rapid restorative. The blood manure in the intestines that one of the finest cures was very sick, and a kind neighbor proposed the usual drugs and poisons. The owner being in and unable to examine the cow, concluded that the trouble came from over-eating, and ordered a teaspoonful of pulverized charcoal to be given in water. It was mixed, placed in a milk bottle, the head turned downward. In five minutes improvement was visible, and in a few hours the animal was in the pasture quietly grazing. Another instance of rapid success occurred with a young heifer which had become badly bloated by eating green apples after a hard work. The blood vessels were so full that the sides were as hard as a barrel. The old remedy, salutarina, was tried for correcting flatulency. But the attempt at putting it down always raised, coughing, and it did little good. If a teaspoonful of fresh-powdered charcoal was given. In six hours the appearance of the head had gone, and the heifer was well.

A Profitable Fertilizer.—An

English correspondent reports the following experience with seed and lime, and gives in the Garden this in favor of horse-droppings and bones: "Horse-droppings, make a most excellent manure for potting plants, vases, polyanthus, &c., and of the best quality, make arrangements with the nearest blacksmith to save them. Bones are most valuable in a garden; they decompose but slowly, keep the ground open, and are invaluable in vine border making. The champagne bunch of grapes shown at Edinburgh some years ago, weighing over twenty-six pounds, did the better for the manure that grew it great credit, but it should be known that there were heaps of bones in the border. Some goose bones were put into the bottom of two cases on the terrace wall, two good plants of Tom Thum polyanthus were planted in them and at the end of September they measured seventeen feet six inches in circumference. So much for bones and plenty of water."

Best Weight of Steers for the

British Market.—Steers weighing from 1,200 to 1,700 pounds best sell in the British market, as they can cut up the carcasses of such most economically for their customers, and the size of the pieces are more acceptable to them. With short horns, Herefords and polled Angus cattle, and the crosses of their males of good size native females, the

steers, if well fed from calftlood, can be easily made to attain the above weights the spring they are two to three years old. This is the best time to sell them, and still full bloods lose a much less percentage of weight in a transatlantic voyage than grass fed; they are consequently more eagerly sought for and command higher prices, as the shipper is sure of a larger profit on them and quicker sale on arrival at their port of destination.—National Live Stock Journal.

Take Care of the Cherry Trees.—

Many cherry growers, says the German

Telegraph, must be fully aware of the great necessity to observe the utmost care in protecting cherry trees from injury of any kind, especially

bruises. It is, therefore, not for them, but for those who do not know, that we give these hints: A blow of the hoe, the scratching or barking by the single tree in plowing or harrowing, or even a kick by the heel of the boot which breaks through the bark, it seemed to be so trifling as not to be worth a thought, but the following year the bark was dead two inches in diameter. The following year it was three inches, and in four or five years after one-half of the wood was exposed and dead, and in a year or two more the tree itself died, clearly from the one slight blow of a boot.

Sulphur for Animals.—Sulphur is

an excellent alternative and antiseptic

medicine for animals, but it requires

caution in its use. It is of the

diaphoretic—that is, to increase the

sensible perspiration. This renders

the skin exceedingly sensitive to cold

and wet, and exposure to these

adversely checks the perspiration, which

may cause serious mischief. When

sulphur is given it is therefore re-

quired to keep the animal dry and

warm, at least to avoid a sudden

change of temperature. The medicine

should be given in moderate doses,

such as one drachm for a calf or sheep,

and one ounce for a cow or a horse

daily, or every two days for several

days. The sensible perspiration

carries off much unhealthy matter

through the skin. Hypersulphite of

soda is a much more desirable medi-

cine than sulphur and is used in one

ounce doses, repeated for several days

in those cases in which there are

purulent eruptions and blood-poison-

ing.—New York Herald.

Changing Strawberry Plants.—

"An English nurseryman makes in his

catalogue the following astonishing

statement: 'Strawberries, like potatoes,

are always more fruitful when given a

change of soil; consequently success

largely depends on having runners

from a distance. This may be comfort-

able intelligence to nurserymen who

have a large stock of plants to sell, but

fruit growers will be slow to accept this

new theory. Some varieties succeed

better in sandy soil and others in clay,

and in such cases a changing of plants,

that is of varieties, will naturally

prove advantageous. It is also well

known that some varieties can not be

made to grow well in certain localities,

and that soil may be induced to do

better by growing plants from a dis-

tance, we are not ready to believe, how-

ever, seeing convincing evidence."—

American Gardener.

How to Raise Turkeys.—Set

the first and second layings under chicken

hens. When the eggs hatch grease the

hens under the breast and wings to kill

insects and keep them up for two or

three days until they learn the call of

their mother. Now feed them corn made

of white milk, taking corn meal with it

while hot. Shreds and meal mixed

together are also good. Never feed corn

alone as it will kill them unless it

is laked. Pure water and milk free

access to the same. Any one, by follow-

ing these simple rules, can be success-

ful in raising turkeys.

Notwithstanding the many disad-

vantages and wide-spread destruction

and suffering caused by the recent

floods in the lower Mississippi valley,

it is claimed that there are some health-

ful things therefrom. The sediment

deposited by the flood will be worth far

more to the soil than any fertilizer that

could be used. The Yazoo (Miss.)

Scientist states that many planters say

they would part with the advantage

the overflow will be to their lands, for

and little sun of autumn and winter

says the cotton lands will be worth

from \$4 to \$5 more per acre than

formerly.

Self-Salting Beef.—A new process

of preserving meat has been intro-

duced in England, in which, instead of

steeping the carcass in an antiseptic,

the preservative element, boracic acid,

is introduced into the live animal, and

the action of the heart is sent

through the blood vessels and capil-

laries into every part of the body. The

animal is first stunned, whereupon the

fluid jugular vein is held bare and the

fluid injected, after which it takes about

two minutes for it to go through the

whole vascular system. Meat treated

in this way can be preserved at ordi-

nary summer temperature for five or

six weeks.

Missouri shingle roofs may be re-

newed by the following method: Take

a box of shingles, and according to the

size of the roof, and throw on the

roof just before a gentle rain or just

after a shower, while the roof is wet,

and in a few days the moss will all

be washed off, and the wind will blow it

clean off the roof, leaving the shingles

clean and white. The moss being of a

sticky nature holds the moisture

several days, which causes the shingles

to decay, and also causes the roof to

decay. The lime also acts as a preserva-

tive to the shingles.—New York Tri-

bune.

The Snowflake Plant.—In many

parts of Asia there is a plant known as

the "snowflake," which, although it

will not grow in our gardens, is not

unknown in our houses. It possesses

brilliant scarlet flowers, which yield a

thick, gummy juice, which gives a

varnish-like polish to anything to

which it may be applied, hence its use

as a substitute for blacking on boots

and shoes. The ladies of China are

said to use the same plant for dyeing

their hair and eyebrows.

Freezing.—The second calf is a bet-

ter breeder and a better beef maker

than the first calf, which, especially if

bred from a very young cow, usually

lacks in many of the qualities which

go to make good flesh and form.

Household.

SOME HINTS ABOUT PICKLES.—The

leading pickle in this country, at

least—is the cucumber, with a decided

flavor of its own, as has the Cyprian

pepper and the onion, also often

pickled. To these may be added the

black walnut and the butternut, both

of which, when taken very green,

make an excellent pickle, with a

characteristic flavor, much like that

made from the European or English

walnut. Among the articles with this

character of their own but often pickled

are: String-beans, cauliflower, cabbage,

green tomatoes, uripie muskmelons,

and the rind of watermelons, mar-

tinias, beets. Indeed almost any ten-

dorous vegetable may be used for the

purpose. Pickles are preserved in vin-

egar only, 2, in which species of various kinds

are added to the vinegar, 3, mixed

pickles in which several vegetables are

added and surrounded by a thick sauce

of which mustard is an important in-

gredient, 4, sweet pickles, which are

preserved in a thin syrup made of

sugar and vinegar, usually highly

spiced. For pickles of this class,

peaches, pears and other fruits are

often used, and they have become of

late years very popular.

We call attention to the improper

greening of the showy pickles offered

for sale. The colorless whiskey vinegar

can now be had in all large places

under the name of "white-wine vine-

gar." This may be used, if desired, as

it is quite wholesome, but without the

pleasant and agreeable odor of the dark-

colored elder vinegar. With most veg-

etables, unless they are first properly

salted, the vinegar will not penetrate

them in a satisfactory manner; but be-

fore they are placed in the vinegar the

salt must be nearly or quite all re-

moved by thoroughly soaking them in

successive changes of pure water.

—American Agriculturist.

REMEDY FOR BURNS.—According to

the Practitioner a simple and effective

remedy for removing the pain of

wounds caused by burns or scalds is a

saturated solution of bicarbonate of

soda in either plain or carbonated

water. To apply the remedy all that is

necessary is to cut a piece of lint or old

soft rag or even thick blotting paper,

of a size sufficient to cover the burned

or scalded parts, and to keep it constantly

well wetted with the soda lotion, so

as to prevent its drying. By this

means it usually happens that all pain

ceases in from a quarter to a half an

hour, or even in much less time.

When the main part of a limb, such as

the hand and forearm or the foot and

leg, has been burned, it is best when

practicable to plunge the part at once

into a jug or pail of other convenient

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, 5 lb.	To-day.	Set.
Low ordinary	9 1/2	9 1/2
Ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Low middling	12 1/2	12 1/2
Middling	13 1/2	13 1/2
Good middling	14 1/2	14 1/2
High middling	15 1/2	15 1/2
Receipts since our last	420 bales.	
Receipts previously	700 bales.	

SUGAR, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2
Low middling	13 1/2	13 1/2
Middling	14 1/2	14 1/2
Good middling	15 1/2	15 1/2
High middling	16 1/2	16 1/2

MOLASSES, 10 lb. 1/2 gallon.

Common	To-day.	Set.
Common	40	40
Prime	45	45
Choice	50	50

EGGS, Louisiana, 10 lb.

Common	To-day.	Set.
Common	40	40
Prime	45	45
Choice	50	50

BUTTER, 5 lb.

Western	To-day.	Set.
Western	10	10
Eastern	11	11

COFFEE, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

CORN MEAL, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

FLOUR, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

FISH, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

OLIVE, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

SOAP, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

BACON, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

DEER, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

LARD, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

ESCUENTS, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

BALING STUFFS, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

RAISING, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

BAILING, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

TIES, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

STANDIES, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

POULTRY, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

HONEY, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

PERMAN, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

ORANGES, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

WOOL, 5 lb.

Low ordinary	To-day.	Set.
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2

NEWS OF THE WEEK.

DOMESTIC.

FARMVILLE, La., Aug. 29.—A disastrous fire broke out here at 1:30 this morning. Loss roughly estimated at \$50,000. The fire originated in J. Marx's store. Cause unknown, but supposed to be the work of an incendiary.

PENSACOLA, Aug. 29.—Nine cases reported yesterday and one today. No new cases reported to-day and no deaths. The president of the Board of Health thinks the disease is in a mild form; the sick are reported doing well. The disease is confined to the lower part of the city, excepting a case in the hospital. The Board of Health are actively engaged in disinfecting, using all sanitary measures.

FORT WORTH, Tex., Aug. 29.—The taxpayers here to-day voted a levy sufficient to maintain six free schools for ten months in the year. Our population is 1200 and only eighteen voted against the tax. This is the largest majority ever given in a Texas town for free schools.

JACKSON, Aug. 30.—The proposed railroad celebration here and the laying of the corner-stone of the Methodist Church, have been postponed until September 14, which is Thanksgiving Day. The postponement was caused by reason of the fact that the Natchez and Jackson railroad will not be in a condition to run heavy trains at the time first fixed for these ceremonies.

SAN ANTONIO, Aug. 30.—Wires are down but a private letter confirms reports of the flood on the Rio Grande. Six inches of rain fell all over North-western Texas. It is estimated that 25,000 sheep, besides cattle, horses and mules, and sixty or seventy-five persons were swept away. About fifty houses were washed away in Laredo and the track of the Mexican National railroad was badly damaged on Sunday. Further destruction is feared when the waters of the Rio Grande reach Rio Grande. At Abilene several sheep were lost all of their flocks and are almost moribund.

GALVESTON, Aug. 31.—The New's special says: The Governor received a telegram from the county judge of Hidalgo county, stating that yellow fever is spreading to the ranches above Brownsville on the Mexican side of the Rio Grande.

DENVER, Aug. 30.—A heavy snow storm has been raging in Leadville all last night and this morning.

PHILADELPHIA, Sept. 2.—The Lazaretto physician reported to the Board of Health, to-day, that the Danish bark Marcelo had arrived at quarantine yesterday, infected with yellow fever. The vessel stopped at St. Marks, and two days later five of the crew and the wife of the captain were taken ill with yellow fever and after an average illness of five days each they all died.

BOSTON, Sept. 2.—The steamship Ardenburgh, from Porto Rico, with special consignees, was detained at quarantine yesterday morning. Five new cases of yellow fever being found on board.

BROWNSVILLE, Tex., Sept. 1.—There have been seventy-one new cases reported. Some are evidently reported two, three deaths. The inspector reports no known cases of fever in the ranches or north of Arroyo.

ARROYO, Colorado (Red river), is a steam heading near Santa Maria, and coming towards the gulf. It is thirty miles from Brownsville, and along its valley a protection cordon is established.

PENSACOLA, Sept. 2.—Two new cases and two deaths were reported to-day.

PENSACOLA, Sept. 3.—There were no new cases of fever and no deaths reported for the past twenty-four hours. The reported cases had black vomit and will probably die. The others are improving. The total mortality for the past week was seven, of which five died from yellow fever.

GALVESTON, Sept. 3.—A special from Matamoros says: The epidemic is slowly on the decrease. To-day the weather is cool and cloudy, which is favorable. A small number of new cases have been reported during the twenty-four hours ending at nine o'clock this morning. Only three deaths were reported in the city, all from yellow fever.

The fever is reported to be very bad at San Fernando.

Thirty cases of fever and five or six deaths have been reported at Point Isabel.

BROWNSVILLE, Tex., Sept. 3.—The fever continues to increase in this city. For the twenty-four hours ending at nine o'clock this morning there were seven new cases and four deaths reported. The weather is cold and damp, with some rains at intervals, and the outlook is not favorable.

CINCINNATI, Sept. 4.—Mount Vernon, Ind., has been thronged by a mob in consequence of an effort to close the saloons on Sunday, and at eleven o'clock every night. About one o'clock yesterday morning the residence of John Paul Kelly, marshal, was fired by the mob and burned to the ground. The deputy city marshal was terribly beaten by a gang of roughs. Telegraph and telephone lines were guarded by the mob to prevent communication with neighboring towns.

MADRID, Aug. 29.—An official dispatch from Manila, Philippines, states that three hundred deaths from cholera occurred there on Monday last. Out of 775 cases of cholera within 20 days at Yokohama, 572 cases have proved fatal. At Tokio about 80 cases and 10 deaths occur daily.

LONDON, Aug. 29.—The Pall Mall Gazette says: Telegrams from Corea state that the uncle of the King has seized the throne.

PORT SAID, Aug. 29.—Last evening a body of Arabs attacked the British post at Kessassin, and were repulsed with heavy loss. The British lost 120 men. Eleven of the enemy's guns were captured.

LONDON, Aug. 31.—A dispatch from Port Said, says: Arab Pasha has asked for eight days' armistice. Gen. Wolley refused, but offered an armistice for one day. Nothing, however, will be done for several days, unless Arab forces are repulsed.

M. de Lesseps has arrived at Naples. He refuses to accept the banquet at Paris offered by the French newspapers, declaring that the Huez Canal Company will always remain aloof from politics.

MADRID, Aug. 31.—All the powers, including England, have replied favorably to the proposition of Italy that Holland and Spain be admitted to take part in the collective protection of the Buz Canal. It is believed, however, that in consequence of the recent turn of affairs, the proposal for collective

protection of the canal will be without result.

DUBLIN, Sept. 1.—All the police have struck except the officers and members of the detective force; the latter number only 200.

Rioting broke out on College street at 9:30 o'clock this evening the mob was very violent. Some policemen who remained on duty at the College street station were brought out in a body, but were obliged to retire before the mob. Additional troops have been sent to the scene of the riot, as there are no police or special constables in Dublin, and the mob has complete possession of the city.

DUBLIN, Sept. 2.—Large bodies of infantry and cavalry paraded the city during the entire night.

Four hundred men have been sworn here as special constables.

At 10:30 o'clock last night the mob in Brunswick street threw stones at the troops, and one man was wounded. A magistrate read the riot act, the troops charged and the mob fled. No further charges were reported. A bayonet charge was made in Sackville street, where the soldiers were hotly pressed and badly wounded. Troops are stationed before the Bank of Ireland. Many constables have retired to duty at the Kevin Street Police Barracks.

DUBLIN, Sept. 3.—About 140 persons who were wounded in the street fights here are in the hospital. Five hundred special constables were sworn in to-day. A mob to-day attacked a special constable. The latter fired three shots from his revolver and wounded a man dangerously. The mob thereupon attempted to lynch the constable, and handed him so roughly that he is not expected to recover. To-night the mob became very violent and was charged by the troops. Several persons were wounded. Government officers are in charge of the troops.

MADRID, Spain, Sept. 2.—The deaths from cholera at Manila average three hundred daily. At Iloilo 4500 persons have died from the same disease during a fortnight.

HAYANA, Sept. 2.—There were thirteen deaths from yellow fever in Hayana during the week ending last night.

MADRID, Sept. 4.—The government has ordered quarantine against vessels from Egypt, Malta and Cyprus.

An official dispatch from Manila states that 347 natives and Europeans died of cholera there yesterday.

ALEXANDRIA, Sept. 1.—Uneasiness among Europeans continues unabated. Sensational rumors of every kind are circulating to-night. There was a report that the French Consul General had asked for transports to remove French subjects, but it proved to be entirely groundless. The British military authorities have mapped the town into districts, which are connected by telephone, and they feel satisfied that this will enable them to quell any unforeseen outbreak. At five o'clock this evening the English heavy guns near the Cairo railway began shelling Arab Pasha's camp. The enemy replied, their shells falling within ten yards of the shelling depot, in the Hamish lines. Two more British guns joined in the fire, whereupon a lively cannonade ensued. The enemy continued to make excellent practice. All their shells falling close to the British camp. The water in the canals broke through the to-day and is one and a half metres high.

DUBLIN, Sept. 4.—All is quiet here this evening. The military are not out to-night. Constables who have returned to duty were allowed a good rest to-day. They apparently desire to discharge their duties faithfully. A proclamation has been issued by the Lord Mayor thanking the citizens for their hearty response to his appeal for aid and for special constables, and giving notice that there is no necessity for the appointment of any more constables.

CARLSRUHE, Ger., Sept. 4.—A train running between Freiburg and Colmar left the rails near Hugsstetter. Fifty persons were killed and many injured. There were 1200 persons on the train. No carriages were shattered. The accident was caused by a telegraph pole which had been struck by lightning and fell across the track.

PUMPKIN PIE.—One quart stewed pumpkin, pressed through a sieve; nine eggs; two quarts of milk; one teaspoonful of ginger; one of cinnamon; and one of nutmeg; light-brown sugar, and sweeten to taste. No definite quantity of sugar can be given, as some pumpkins are much sweeter than others. Beat all well together, and bake in crust without cover.

Good health is maintained and nourished by proper attention to the requirements of the body, and the avoidance of excesses. It is wasted or destroyed by over-taxing the mind with study, anxiety, evil habits, intemperance, or vicious indulgences. Keep the body and brain well balanced by freely using the friend of temperance and good health, Brown's Iron Bitters; this will you live to a good old age, free from all disease and suffering.

CAMP MEETINGS.

The camp meeting at Shinn's Chapel, Washington county, Ala., will commence September 21, 1882. Ministerial help earnestly solicited. Convoyance furnished from and back to Cincinnati, Ala., and R.R.

There will be a camp meeting at the Sugar Town circuit, Louisiana Conference, October 19, 1882. A boarding tent will be on the ground and all who do not wish to tent, can find board and lodging at reasonable rates. Ministers are specially invited.

The camp meeting at Davis's Spring will begin on Friday night September 22.

The above meetings will be strictly self-sustaining and all who come, except ministers, must provide for their own comfort, as no one will be invited on the ground to the tents.

Chillicothe Camp Meeting will commence on Friday night before the fourth Sunday in September. All ministers are invited and will be entertained. There will be boarding accommodations on the camp ground for persons from a distance. The meeting will be on the self-sustaining plan, and all persons who attend may expect to take care of themselves except ministers and their families.

There will be convocation at Magnolia on the twenty-second of September (Friday morning) to bring the preachers out to the Chillicothe Camp Meeting. Convoyance will also be furnished for their return at the close of the meeting.

O. M. OLMORE, Pastor.

The Providence Camp Meeting will

commence Friday night before the second Sabbath in October. Will be conducted strictly on the self-sustaining plan. Every one is invited to attend, and ministers are especially invited. Ministers will be provided for and are cordially invited to come and assist us.

The camp meeting at Hineson Camp Ground will commence Friday night before the second Sabbath in October next. Will be upon the self-sustaining plan with a boarding tent for the accommodation of the public, we cordially invite brethren of the ministry to attend.

The camp meeting at Spring Creek Camp Ground will commence Friday night before the second Sabbath in October next. It will be on the self-sustaining plan, with a boarding tent for the accommodation of the public; there will also be fresh beef and mutton on the ground daily for sale at moderate prices. All ministers are invited and will be entertained.

The Shiloh Camp Meeting will begin on October 6. It is ten miles east of Brandon and six miles southeast of De Kalb county. Convoyances from Pelahatchie will run regularly to the camp ground. All ministers are invited and will be entertained.

On account of the presiding elder not being in on the first Sunday in August, the camp meeting at the Beach Springs Camp Ground has been postponed until Friday before the second Sunday in September. Yours,

JOHN A. VANCE, P. C.

Salem Camp Meeting, East Pascagoula circuit, Seaboard district, Mississippi Conference will begin October 6.

The camp meeting at Smith's Camp Ground, on the Gaston circuit, in Chocoma county, Ala., will commence on Friday night, before the first Sabbath in September. We cordially invite brethren of the ministry to attend.

The camp meeting for the De Kalb circuit, Meridian district, Mississippi Conference, will begin on Friday night before the second Sunday in October next.

Preachers coming by railroad will be met at Landerdale station with conveyance on Friday morning. All cordially invited to attend.

The Camp Meeting at Miss Hill, on the Holmes Valley circuit, Natchez district, Alabama Conference, will commence on Thursday night, before the first Sunday in October. We cordially invite brethren of the ministry to attend.

Quarterly Conferences.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FOURTH ROUND.

Preaching	To-day.	Set.
Preaching	10	10
Preaching	11	11
Preaching	12	12

This is the quarterly for examination of character, renewal of licenses and election of official members for the ensuing year; let every member of the quarterly conference be at this last quarterly conference for the year.

MOBILE DIST.—FOURTH ROUND.

Preaching	To-day.	Set.
Preaching	10	10
Preaching	11	11
Preaching	12	12

Local preachers and trustees will remember their reports will be called for at this conference.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Preaching	To-day.	Set.
Preaching	10	10
Preaching	11	11
Preaching	12	12

WOODVILLE DIST.—FOURTH ROUND.

Preaching	To-day.	Set.
Preaching	10	10
Preaching	11	11
Preaching	12	12

ATKINS DIST.—FOURTH ROUND.

Preaching	To-day.	Set.
Preaching	10	10
Preaching	11	11
Preaching	12	12

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Preaching	To-day.	Set.
Preaching	10	10
Preaching	11	11
Preaching	12	12

QUENADA DIST.—FOURTH ROUND.

Preaching	To-day.	Set.
Preaching	10	10
Preaching	11	11
Preaching	12	12

WILSONA DIST.—FOURTH ROUND.

Preaching	To-day.	Set.
Preaching	10	10
Preaching	11	11
Preaching	12	12

Our prices are based on the cost of labor and material and will be found to be as low as strictly first class goods can be purchased for elsewhere.

Christianian Advocate.

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HOPE.

There is no vale, however low,
But opens to the sky;
And through the deepest night,
Falls the starry light.
There is no rugged pillow,
Upon life's desert plain,
But has a bed of roses,
Where angels congregate.
There is no bitter March air,
But flows the healing sea;
And joy and gladness sit upon
Where sorrow dropped a tear.
There is no cloud, however dark,
But has its heaven's light;
And hope's wings spread like the hawk,
There a high joy, and we know.
There is no waste of trouble's sea,
But flows the healing sea;
And hope's wings spread like the hawk,
There a high joy, and we know.
And as I gaze, in hope's light,
Life's brighter, better day,
I reach forward to the glory,
Where angels sit and wait.

China and Her People.

BY REV. J. W. LAMBETH.

My Dear Young Friends: With this letter I will close the history of China, bringing it up to the present time.

The Jesuits continued their efforts to introduce the Roman Catholic religion into China, and at last succeeded in establishing themselves in the country and even at the court of Peking. The Emperor Shunzhi, the first of this dynasty, had a German Jesuit, Adam Schall, at court, and for this he had great respect. He was raised to the high office of chief minister of state, and was consulted on every affair of importance. The emperor was so attached to this man that he would often spend a whole day with him in his own house. He never became a Christian, but allowed his subjects to embrace Christianity, and two churches were built in Peking. For a time then China was in reality governed by Christians, missionaries, but in 1642 this emperor died, and his son, K'ang-hi, being only eight years old, was placed on the throne. Four ministers were appointed to govern, and they were much disliked by the people, and they had been granted to Christians, and they had the Jesuits, Adam Schall and Verelst, put in prison. The two churches were destroyed, and all who professed the Christian faith were persecuted and some were put to death. When the young emperor began to govern, Adam Schall had died, but the emperor at once put a stop to these persecutions and had Verelst raised to the same rank which Adam Schall had held under his father's reign. It was during the reign of this emperor that tea was first sent to foreign countries. This emperor was very popular, during his entire reign. At one time, when he visited the city of Peking, the people paved the streets with gold and silver, and he passed with great pomp and circumstance. This mark of respect greatly pleased the emperor, and instead of ruling over them, he dismounted at the gate and walked to the palace prepared for him. It was during the reign of this emperor near the close of the seventeenth century, that Verelst succeeded in the government, and it was only in the early part of this century that the Chinese made use of gunpowder in warfare. They had used it in fire works for many centuries at their festivals. When this emperor died in 1722 the number of Roman Catholic missionaries had increased very largely. At the death of the emperor the Jesuits were banished from Peking by Yang Ching, their churches destroyed or used for heathen temples, and all Jesuits were ordered to leave the country. Even the emperor's own relatives with their families were expelled. A complete check was given to the spread of Christianity until 1736. At the death of Yang Ching, the throne passed to his nephew, who had been sent into exile. The emperor, being inclined to tolerate Christianity, encouraged the Jesuits to return, their churches were restored and were again well attended for a time. At length some of the high officials at court, fearing the Jesuits were gaining too much influence and exercising too much

political power, petitioned the emperor to refuse any further protection or encouragement to them. He ordered the destruction of all the churches, and the Jesuits were driven from the country, so that all traces of their former work entirely disappeared.

The British government appointed Lord Macartney as ambassador to the Chinese government in 1792. He reached Canton in 1793, and was received by the governor of Canton with great pomp. He was met at Tien-tsin by an official sent from Peking to receive him. It was in August, and the emperor had not yet returned from his summer residence in Jehho, about fifty miles north of the great wall, so Lord Macartney and his suite were conducted to the emperor's summer palace about seven miles from Peking, now a mass of ruins. The high officers of government, who visited the English ambassador, were very anxious to have him perform the same prostrations before the emperor, but he absolutely refused to do so. When they found he was determined not to prostrate himself before the emperor, they then made ready, and with a great train escorted him to Jehho. On the day appointed for his interview, and while the ambassador was in waiting, the Emperor Kien-long appeared, carried on a chair by sixteen bearers. It was just at the break of day, when he made his appearance. The emperor was then eighty-three years of age. The ambassador did not prostrate himself before the emperor, but simply bowed his knee and presented his credentials. The ambassador and his suite remained a week in Jehho, attended the anniversary of the emperor's birthday, and heard the "birthday ode" sung by innumerable voices. Part of the ode was: "How down your heads all ye dwellers on the earth; how down your heads before the great Kien-long!" At the end of each stanza all the princes and the principal men of state would fall prostrate before him. Instead of being allowed to return to Tien-tsin and go by water, the ambassador was escorted by high officials along the grand canal and through all the provinces to Canton which required ten weeks. The state of the country, the wealth and greatness of her cities, and her wonderful population astonished the English ambassador and his officers. His representations of the resources of this country attracted the attention of the English people, and the history of this great empire at once became a subject of intense interest in England. The ambassador had requested that the English be allowed to trade at Amoy and Ningpo as well as Canton, but it was not granted. He was kept ignorant of this during his entire journey overland to Canton. This emperor died in one year after this, and his son, K'ien-long, ascended the throne. He had twenty-one sons, and only four were living at his death.

About the year 1816 Lord Amherst was sent as an ambassador to China. He did not even have an audience with the emperor, and had to retire without accomplishing anything. All trade was restricted to Canton. Tai Kwang was the second son of K'ien-long, and was selected by him to reign for having saved his life from assassination. He ascended the throne in 1820. Soon after this a rebellion broke out among the Tartars, but was soon quelled. Scarcely had peace been restored when the Min-tse, the aborigines of China and the ancient inveterate enemies of the Chinese, came in great hordes down into the cultivated districts of China, led by a chief who styled himself king. They defeated the Chinese in many battles and took possession of many of their large cities. This war continued for nearly six years, and at last the Chinese had to treat with them on an equal footing when they returned quietly to their homes. The government then publicly announced that the Min-tse had been subdued and compelled to retire to the mountains.

In 1839 new troubles began in China which resulted in the war of 1842 between China and England. At the close of this war five new ports were opened to foreign commerce, and all missionary societies of England and America sent missionaries to occupy this important field, which up to this time had been closed against any who wished to introduce Christianity. Before the close of the war terrible scenes occurred at Canton and all foreign lives were threatened. All the foreign homes were surrounded by an armed force and kept prisoners until after all the opium in their possession was surrendered. The commissioner from Peking had orders to destroy it before his eyes. Their treasuries were dug up and all the opium put into them, and to this was added quicklime, salt and water, and so was dissolved and run into the sea. From this time the Chinese determined to exterminate all foreigners and set a price upon their heads. The price offered for the commissioner was \$50,000 if taken alive, and \$25,000 for his head.

From 1842 great and wonderful changes have taken place in China. Opium was forced upon the Chinese, and to this day it is spoken of as the cause of the war. They often say to us: "How can you who bring opium to us in one hand to destroy our lives and the lives of our children, and in the other hand bring a religion to save our souls?" The opium traffic in China is a dark stain upon the Christianity of the nineteenth century. Its calamitous effects are felt wherever the people of China emigrate.

I will write again soon and speak of the great changes which have taken place in China since 1842.

SHANGHAI, CHINA, July 23, 1882.

The College Question.

MR. EDITOR: I have read with interest Bishop Keener's plea for Centenary College, and all that he urges for it I heartily second. I can not, however, say that I endorse what he says against any effort that may be made to establish a college with patronage according to State lines or Conference lines. He may or may not have allusion to an event lately begun in Mississippi looking to the establishment of a male college under the joint control of the two Conferences of the State. The fact of the Mississippi Conference being one of the patrons of Centenary has not escaped us, but we are of the opinion that 134 students, half of which she may have furnished, have not exhausted her patronizing capacity. We rather think that 25,000 Methodists could take half-stocks in another institution of that size and still have some to spare.

The Bishop suggests that the time is just for commanding large sums of money for college endowments and the like. Will he allow me to differ in opinion with him and to offer one or two facts to sustain that opinion? 1. There are more costly churches being built by Southern Methodists than at any previous period of our history. 2. There is a more imperative demand for education. 3. Money is passing in larger sums to individuals and the prosperity of communities growing more largely dependent on their liberal contributions to public enterprises. 4. Population has largely increased, while our educational institutions have rather lost ground. I can not now enlarge upon these facts, but I presume they will not be denied. If not denied, the conclusion is that the endeavor to raise money is not altogether visionary. How often was it urged in General Conference and since repeated that the time has come when if we stop to count the dollars and cents involved as too much, the opportunity of winning a foothold for any cause will be lost forever? The changes were rung on this point in the discussion of the Church Extension Society and on the enlargement of missionary work.

The Bishop doubts his ability ever to talk in tones so convincing to conciliate Northern millinaires to the point of helping Centenary. I will not quarrel with him for that. There was enough Bourbon blood in you to call it that, in your humble scribble to raise his face to grow hot with indignation and shame as Dr. Ridgway, in his fraternal address, said so "fraternally" I quote from memory: "Every one of us feels proud as we look at your grand university (pointing toward the Vanderbilt) to know that it is there as the noblest gift of a Southern man." And we had to swallow it and thank you too! I honor the Bishop for being able to say: "I am poor indeed; but no millionaire in the world can buy out my interest in my poor church." But here is the direction in which my thought dwells just here: If Southern Methodists do not build schools, and that very soon, Northern Methodists or railroad kings will send money down to do it. But the donations of Vanderbilt and Seney be repeated by one or two more at one or two other colleges, and then let our Bishops, at the laying of corner-stones and other state occasions, speak in fulsome laudation of the donors, and then let students reiterate these platitudes annually before commencement and opening exercises, and the time is already at hand when we might as well have out to spare ourselves the humiliation of being evicted under a moral debt in trust. If we mean to have our goals follow in our steps we must educate them in institutions owned by us not only in name, but by right of having paid for them with our own money.

A gift destroyed the heart," says Solomon, and Abner refused the gift of the kings, saying, "Let not any of you should say I made Abner rich." Would to God no other than Southern churches could say of our colleges, "I built that institution!" I say plainly: Let us put back and mortar. Males and negroes are engaged in the mind so that few find anything to give for anything else. That time is past. Now we realize the need of schools and colleges. We must have a civilization. If we do not furnish our own we must buy or borrow. To buy is to confess that we never expect to be any thing above customers for the Northern manufacturer of patent and oleo-margarine. To borrow is to give a mortgage on the intellectual and moral inheritance of twelve millions of people to whom we owe the bequest of inalienable rights as well as inalienable affection for our dead. Unless we bestir ourselves, in less than ten years the time for us to do

any thing will be irrevocably past. Let Louisiana endow Centenary—it ought to be done; but let Mississippi fail to take a college.

The Bishop refers to the fact that Centenary cost \$150,000. That reminds me of a horse I once bought of a jockey. I paid \$240. I drove out with a friend. All seemed well. Then we took a two days' trip. My horse failed completely. My friend said several times before the break-down: "You've got almost a dead-beat of a horse." "No," I replied, "you are mistaken; this is a \$250 horse, but I got him for \$240. You don't often strike such horses." "I hope not," responded my unappreciative friend, and subsided. If my horse had cost me \$5000 he would have done no better. I sold the jade for \$100, and my conscience has not been quite clear ever since; but he was a Chicago brother who had come down to give Mississippians an idea. Of course I do not mean that any part of my experience is applicable to Centenary, except that cost and efficiency are not necessarily proportionate. I hope that Centenary will get the \$5,000 to mend her wings, but insist that Mississippi needs and can build another college if she will.

T. A. S.

Only a Tramp.

On the third Sunday in August a stranger came into my church in Crystal Springs, clothed in ragged and soiled garments and with bare feet. His head was bowed, his face leeked, his hands were raw, and his steps were slow and weary. He was present at Sunday school, at the eleven o'clock service, and at the children's meeting in the afternoon. On each occasion he came in quietly, took a back seat, looked on wistfully and attentively, and service over went quietly away.

"I wonder who that is?" Some tramp, or, possibly, a fanatic who has escaped the asylum?

Rather, some poor sinner, perhaps broken-hearted and penitent, and if Jesus was here in the flesh, that is the first man in this congregation he would take hold of.

Well, I don't know about that. Why, he came to seek and to save that which was lost, and there is a lost man. The whole need not a physician, but they that are sick; and there is a man in need of the great Physician.

Yes; but did he ever save any body who did not apply to him for salvation? No; but he gave a general invitation to the weary and heavy-laden to come to him, and, besides, who knows how that man's heart may be crying out after God? What else brought him to church to-day? Tramps do not generally go to church.

Such is the substance of a conversation I had in the vestibule with one of the leading members of my church as we observed the man pass out and walk slowly down the middle of the street. I wanted to follow him and speak to him, but I did not, and passing out of my sight he was presently out of mind. On the Tuesday following a man, answering to the same description, evidently the same person, was seen walking slowly up the railroad track near Madison station. A train was rapidly approaching from below. As it neared him the alarm whistle was blown. He backed back, stepped off the track, but not quite far enough, and was struck on the side and killed. On his person was found nothing by which to ascertain who he was, or any thing in regard to him. Where did he come from? What was his name and history? Such questions as these arose in the minds of some.

My mind arose questions of a more serious nature. Did we do our duty toward that nameless stranger in Crystal Springs? There came into our assembly that day men and women with gold rings in gaudy apparel, and there came in also a poor man in vile rags. Did we have respect to those who wore the ragged clothing? The sermon I preached that day was the best one that man ever heard. Was it such a message as in three days and the judgment needed to hear? I had known then what I know now, I could not have preached the gospel more earnestly, giving him the sinners' motto of the word. And instead of standing there and moralizing, as I did when he walked away from the house of God never to enter a church again, would I not have followed him down the street for a personal interview? What if he was only a tramp? He was a human being with an immortal soul, and there is an omnipotent Saviour. How many opportunities of pressing the gospel are lost every day in the same way, and opportunities too upon which may be suspended the destiny of souls. Alas! for the shortcomings of those entrusted with the business of preaching the gospel to the poor.

W. R. LEWIS.
CRYSTAL SPRINGS, MISS., Sept. 8, 1882.

Church Dedication.

MR. EDITOR: We have just completed and dedicated a beautiful church edifice at Campo Bello, on Red river, about midway between Coushatta and Shreveport. This house is well finished—complete cost,

\$1,200—and is entirely free from debt, for which we are largely indebted to the liberality of persons who are not members of our church—there being no church organization at that place. Special mention is due the Pool Line Company for many kind favors. They contributed \$100 in cash and transported all the material free of charge, which, at reasonable rates, would have cost us \$150.

Rev. C. F. Evans, D. D., of Hot Springs, Little Rock Conference, was with us on the fourth Sabbath of last month and preached the dedication sermon to the great delight and edification of an appreciative audience. The sermon ended, we rallied on the congregation for \$100, which was heartily and promptly responded to. The money in hand, Dr. Evans proceeded to dedicate the church, and the service, in a very solemn and impressive manner. These services over, the preachers and people repaired to the beautiful grove of sycamores, and oh, what a dinner! I will not attempt to describe it. Suffice it to say that it was enough to make a hungry Methodist preacher laugh, and, if it is not a mistake, I did notice a smile playing upon the doctor's countenance as we marched to the board, or, rather, the ground where all these good things were spread. The doctor is rather a small man, but well—his appetite was reasonably good.

Dinner over, we assembled again in the church and listened to another sermon from Dr. Evans; and such a stirring appeal to the unconvinced we no not often hear in this part of the country. Good seed! precious seed! oh! will it not spring up and yield an abundant harvest? God grant it for Christ's sake! and let my brethren, one and all, say, Amen!

C. A. CASPER.

The Rod and the Rock.

By REV. J. W. GILBERTSON.

The proverb says truly: "Eaten bread is soon forgotten." It certainly was so in this case. Israel cried for bread and the skies had answered them, but the only thanks which heaven heard was a hoarse and angry yell for water. And is it not often so? We usually thank God for one mercy by thanking for another. If we have health, we want wealth; if we have friends, we want luxury; if we have youth, we want beauty; if we have talents, we want fortune; and seldom does a full-toned doxology ascend from our hearts to God, often only "Ois stranger" a thimble to give thanks, the other nine have gone somewhere else to beg.

But though Israel was ingrateful and petulant, God was not angry with them. They were like children in convulsions. To reason with them was impossible; to punish them would be almost a crime. Hence he waited until their childish fury had spent itself, when they could see and understand his regulations to them. The shadow of the Cross in the New Testament is only equaled by the shadow of God's fatherhood in the Old, and the precious revelation of a Father God bills upon the hot sands of the desert: "As the shadow of a great rock in a weary land."

Why was Moses commanded to take the rod and smite the rock? Could not God at a word have caused streams to spring in the desert? Their why next the living and the living, why the rod and rock? Simply that all men, for all time, might learn that there is a rock in every path and a rod in every hand, and he who drinks must strike.

The world abounds in illustrations of this truth. In fact, all life is based upon it. As a rule, people get what they work for; they are just what they make themselves.

If a young man desires an education, how can he secure it? By day dreams and reveries by play of fancy and sweep of imagination? No; but by using the rod by hard study, by severe mental effort, by unremitting labor, by earnest toil, and in no other way. Great men and great results are not the work of chance. In the kingdom of God there are no accidents. Whatever a man sows, that he reaps; if he strikes the rock he gets the water. It is the same with all success in life. Are we not told that the fund of the diligent maketh rich, and that he that is diligent in business shall stand before kings? And what is this but the rod and rock? Here are the cause and effect.

This truth ought to be more strongly emphasized. Honest labor is being undervalued. Many old-fashioned industries are at a discount. A well-hand is looked upon with disfavour. Flow handles are not tempting to the average youth. The workman's lunch is regarded as little better than pauperism. And yet, where has real success ever been attained without the rod and the rock? The scholar and the draughtsman may have their day, but the streams that come from their fountains are soon dried up, and the desert is more parched than before. Genuine prosperity does not come by standing and shouting at the skies. Most men have the same opportunity as Moses, but by neglecting the rod they have missed the rock, and no streams have made glad their wilderness.

In the spiritual realm the same

principle prevails. The Kingdom of grace differs in no essential feature from the Kingdom of nature. The one illustrates the other, and all through the religious life do we see the workings of this great law typified in the rod and rock.

We have no warrant anywhere for believing that God will do for us a single thing that we can do for ourselves. Many of our prayers, therefore, are like the walls of Israel in the desert, utterly unavailing to do any good. Real prayer must be a rod, standing with giant arm, some rock that lies in our path.

Do we desire to overcome ourselves? Have we passions and appetites which we would fain conquer? Is there a besetting sin from which we would have redemption? If so, how can we secure these results? Truly by the rod and the rock. This kind growth is not by prayer and fasting. God administers to quate our depraved and inhuman nature, and then removes the cancerous flesh. No painless sleep is divinely given under which the wicked are extended. We are simply led to the rock and told to strike. Precious self-sacrifice, watchfulness, a determination to overcome are the only rods which will break this rock. There is strength for weakness, there is grace for times of need, there is help for temptation; but these are only secured by breaking the rock, with the rod of one devoted and watchfulness. Christian heroes are not developed by groaning and moaning at the heavens; it is rather by going to Horeb and smiting the rock at the command of God.

The same rule applies to every part of the spiritual life. Have we desires to ascend transfiguring mountains, where we may hear the strange voice and be clothed in celestial light? There is but one way to reach the summit of this blissful experience, and that is by the rod and the rock. The way up is steep and arduous. Christ, though he had kept many a lonely vigil on the hills. A spirit thoroughly subdued and heart strangely sensitive, an ear quick to catch the voice of God, a soul eager to receive light from heaven, are the only rods which will break the granite of this sinning humanity.

At Horeb not allaries upon which we desire to be crucified with Christ? Are there not times when we would gladly endure the cross, despising the shame, for the sake of our Divine Master? But what a monument is this to climb? To suffer in grim silence is not enough; to hear in speechless agony is not sufficient. The summit of Calvary's entrance is only reached when from the very cross we can say: "Father, forgive them." God's rod is the only rod that will break this rock. "Not my will, but thine be done," must come from our bloodless lips before we are ready for the rods and the crown of thorns.

St. Paul was only qualified for the vision of the third heaven by years of voluntary self-sacrifice. By keeping his body under, by hearing about the dying of the Lord Jesus, he secured a soul strong enough to open this rock, "forn which" streams of such heavenly rapture came.

Though we break the rock, Fountains of light and joy are hidden in the darkness. Streams are waiting for the rod. In every desert there is a Horeb. We need godliness. With the rod of an earnest consecrated life we can break open the fifty gates, and thus bring streams which will make glad the wilderness and the solitary place, and cause the desert to rejoice and blossom as the rose. New York Christian Advocate.

Good Words.

It is not lips which keep from shipwreck, but the heart which will be true.

I can never divide myself from any man, upon the difference of an opinion; or be angry with his judgment for not agreeing with me in that from which within a few days I shall descend. Sir Thomas Browne.

I have seen love and glove without fingers, which fits all hands alike, and none closely; but true affection is like a glove with fingers, which fits one hand only, and sits close to that one. Richter.

It is never worth while to make rights in a garment for the sake of mending them, nor to create doubts in order to show how cleverly we can quiet them. Spurgeon.

There are two kinds of ambition: that which has a respect to the ambition of present men; and that which is general the ambition of all mankind. Hovey.

All our afflictions are Christ's re-tributions; and the purer the gold, the hotter will be the fire, the whiter the garment, the harder the cleansing. A. Thompson.

A man can profess more religion in fifty minutes than he can practice by working hard for fifty years.

I will not be so merry as to forget God; nor so sorrowful to forget myself. Bishop Hall.

There is no tyrant like custom, and no freedom where its edicts are not resisted. Boyce.

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THURSDAY, SEPTEMBER 14, 1882.

All the District Conferences gave the *Advocate* hearty endorsement. For kind words we are grateful. Now let us put the paper into every Methodist family.

Our young people have special attention this week. Miss Charlotte Halloran writes a charming letter from Mexico, and invalid contributes another excellent article on Missions.

The old Quaker's advice to his son on his wedding day is the profoundest philosophy, and has wide application: "When thee went a-courting I told thee to keep thy eyes wide open; now that thee is married I tell thee to keep them half shut." Use great caution in forming relationships, but afterward do not make an issue of everything an eager eye can discern. After carefulness, clarity.

Whenever a brother begins to feel that he is neglected and not appreciated, that his appointments are not worthy of his talents and culture, he is in danger of ecclesiastical misanthropy. Unless he cultivates great watchfulness he will soon lose sympathy with the spirit and polity of his church. Disappointment has wrought the change, and all the while he attributes it to investigation and conviction. Very few have ever forsaken the Methodist ministry from any other motive.

"That Fossil Prayer Meeting" is the suggestive title of a very readable article in the New York Independent, from Miss Frances E. Willard. It is well calculated to stir the heart and zeal of every conscientious pastor. How to make the prayer meeting useful and attractive has been for years our study and grief. Certainly the attendance upon this weekly service in our local churches would be larger if made more profitable. The charge can not all be laid to the pew—something we pastors must take. Those who have found the secret of success are invited to witness for the Master.

The New York Conference, of the Methodist Episcopal Church, has purchased what is known as the Mount Rutter Farm, and is fitting it up for worn-out and superannuated members of the Conference. Cottages will be erected, and made comfortable and home-like, instead of one large building. Two cottages have been built—one each by Mr. J. B. Cornell and Mr. A. V. Stout. The project seems to meet with much favor. Any measure that will secure the greatest comfort to these honored men of God is to be commended. The day of helplessness and superannuation is dreaded by every brave itinerant. He spends his vigorous years in his one work—without care and time for business success and accumulation—and, when at length he is placed on the retired list, it is almost to suffer. To superannuate is to be without an income. This has forced many a weary toiler to labor on when he ought to have rested and recuperated for other years of service. Let us care for the veterans. If they are in need we are reproached. To make life's even-tide comfortable and happy should be our pleasure. The Conference fund is a sacred offering and blessed heritage.

We noticed several weeks ago a communication in the Southern Christian Advocate, from Prof. Mangum, of North Carolina, in which he seemed to administer a mild rebuke to our Bishops. This may have been entirely foreign to his intent, but the language employed warrants that construction. He says:

Those Episcopal Bishops seem to do more work than ours. They are better itinerants; they visit all the churches. In this State, after making all allowances, the contrast is signal.

They do "visit all the churches" in a diocese, but even then they travel less, have fewer responsibilities, and do scarcely a tithe the work of our general superintendents. Their Diocesan Episcopacy brings the Bishop into direct contact with each congregation and almost every member of the entire church. That with us is impossible, and not necessary. The Bishop of Mississippi only has about twenty-five parishes in the whole State to visit, and these all on the great highways of travel. We have personal knowledge of the long and painful absences of our Bishops from their families, and have only words of high praise for their abundant labors. "The contrast is signal," but not to the disparagement of our honored chief pastors.

A "Blind Pool."

Just now the Northern political papers, and especially the great dailies of New York City, are discussing the Cornell-Gould Imbroglio. Gov. Cornell is an aspirant for renomination to his high office, and is vigorously opposed by Mr. Jay Gould, of Wall street and railroad fame, ably abetted by ex-Senator Coupling. It seems that while discharging his duties as chief executive of the Empire State, Gov. Cornell has been figuring in Wall street speculations with signal success. In one notable transaction it is estimated that he made a half million dollars, outwitting Mr. Gould himself, the acknowledged monarch of the market. Whether this inspired the desperate efforts being made to defeat his renomination is left to conjecture. Gov. Cornell's water-haul was out of what is known as a "blind pool." According to Mr. Jay Gould, "a blind pool is a combination of parties taking certain interests in a transaction and leaving the purchases and sales in connection with the transaction entirely to the party who gets the pool up, and in whom they all repose confidence." The intimation in this case, is that prominent members of the "blind pool" have been the victims of misplaced confidence. Mr. Gould affirming that the speculating Governor has never rendered an account of his operations. With the quarrel of the distinguished "bills" and "bears," or their losses and winnings, we are not concerned, only as they point a moral and enforce a lesson.

There is significance in the fact that the pool is "blind," but it is a voluntary and suspicious blindness. The leading jobbers or robbers are not to be seen or known. One expert is selected to ensnare and shear the lambs, in whom all have entire confidence that he will clip to the skin and get the last pound. In his shearing they all share, but in his knavery they are unknown.

The "blind pool" is a surrender of conscience, and an attempt to shirk individual responsibility. The manager has absolute control, and his operations are approved or condoned by the unseen and unknown. Silent members adjourn all conscientious scruples to the day when accounts are rendered. No individual obligation is assumed. But this is an impossibility. No principle is more fundamental than this, that what we do by an agent we do ourselves. If we entrust to him our interests and conscience, what he does we do. If he steals we steal. We are morally and legally responsible for his acts, good or bad. The "blind" members of the pool who profit by the stealings are as culpable as the sharper who lays the snare and does the shearing. Such a practice is most pernicious. It is blighting to all manly integrity. No man ought to want to be unknown and irresponsible. He should seek the light, and assume all the consequences of his acts. Whatever of virtue or turpitude attaches to his transactions should be openly worn.

But are there not "blind pools" outside of Wall street and other stock markets? One or two others, at least, we have seen and will describe.

To many, party politics is a "blind pool." They let others manipulate and control caucuses, and conventions, nominations and elections, without any personal activity or responsibility. In its successes they want to share, but when fraud and peculation are charged they are content to join in the cry and complaint against corrupt leaders and schemers. But that is unmanly and mean. It is the duty of every citizen, in order to the intelligent discharge of his sacred obligations, to fully and accurately inform himself on all public questions; and the character and qualifications of the men who are or ought to represent them. To sit quietly at home—the silent members of a "blind pool"—and wait for others to run the machinery of government is a striking of grave responsibility. No man has a right to condemn the politics of the day if he has made no effort to purify and elevate it. And it is alike unseemly for him to huzza in any grand success if he has contributed neither voice nor influence to its achievement. The ideal republic is that in which each citizen feels his obligation, and endeavors to meet it. In the palmy days of Athens a citizen who refused to vote twice had to pay the severest penalty. The theory was: a man who had so little interest in the government as not to cast a ballot for it did not deserve its protection.

Again, there are multitudes to whom the church is only a "blind pool." They never manifest any zeal or activity in its enterprises. Indeed, they are not known in its work or among its workers. Whatever good, whether social, material or moral, that may be reaped from its association is readily received, but they prefer to be unknown. If it succeeds

they join in the general rejoicing; but if leaders and active workers prove unworthy of high trust and their sacred position, they are loudest in their murmurings at the inconsistency and deadness of the church. They want to escape all responsibility. Let the burdens be borne by others; if successfully, they share the praise; if not, they escape censure. But this is a moral cowardice that vitiates true membership in Christ's kingdom. There are no "blind" members in his family. Their very name, spirit and family-likeness will command attention and inspire activity. A church in which every member is active and every virtue illustrated, and every great obligation met to the fullest measure of ability, is the ideal church and copy of the church triumphant.

And this moralizing is concluded with the prayer that "blind pools" may have no existence among us, either in fact or spirit.

"Intercommunion."

The Rev. Dr. J. R. Graves, well known as a Baptist controversialist, editor and author, has written and recently published a volume entitled "Intercommunion." It has stirred up a full nest of hornets within his church, who have furnished him an engagement for some time to come. The following quotation from the book we find in the Baptist Record: "Why a new book on communion about which so many books have been written? Why a pair of new shoes when you have bought so many? What better answer can be given than 'Because the old ones are no longer serviceable.' The fact is—and it is the part of candor to admit it—that the current arguments by which Baptists have attempted to vindicate our entire consistency in restricting our communion to our own denomination have been shown to be untenable and our principle arguments sophistical."

That is a candid admission surely, and a complete surrender of the old line of defenses. Once he pronounced "the old current arguments" a "thus saith the Lord," and rang the changes on them before many a congregation in our South-west. But now this acknowledged leader—the ablest and most trusted champion of Baptist principles for many years in his section—the great debater and critical scholar—says the old current arguments "have been shown to be untenable and our principle arguments sophistical." So Pedo-Baptists have known all the time, and we are glad at last Dr. Graves has concluded to throw away his old theological shoes, because "no longer serviceable," and not according to the Scriptural pattern. But we fear his new ones are no larger and better, though made out of little different material. Feet-blinding we do not fancy, whether practiced in China on little female heathen or in America on our ecclesiastical neighbors. We know the shoes they are compelled to wear are too narrow and uncomfortable for many a warm-hearted and catholic spirited Baptist. They would journey more with other Christians but for those tight shoes. Mr. Spurgeon refuses to wear them, and Robert Hall threw them away. Now comes Dr. Graves, who admits that shoes made of the old material will not stand—indeed, have worn out already. He prefers another and smaller pattern, made under his own immediate supervision. We are sorry that the doctor, after candidly acknowledging the old arguments to be untenable and sophistical, did not content himself with the honorable company of Robert Hall and Charles H. Spurgeon. But instead, his ingenious brain is ransacked for other and more tenable defenses. This is an illustration of a man hunting up something to support a previously conceived theory. He admits his old arguments to be sophistical. Restricted communion can not be sustained by them. It would seem, therefore, that one seeking truth simply, and without purpose or ambition to be consistent with a past record or to uphold a pet theory, would give up close communion. If the argument falls—if the proofs are unsatisfactory—why the theory falls. But not so with this redoubtable champion of landmarkism. He forsakes the old defenses only because they are "no longer serviceable," and now invents other arguments that may prove more tenable and, if possible, save his old hobby. This may indicate ingenuity but lacks ingenuousness. What is to come of this new landmarkism we shall see. Of one thing we are very certain—a large number of the faithful in the church do not favor strict communion. They accept the mode of baptism, but prefer open communion.

Several years ago a Baptist pastor and special friend loaned us the works of Robert Hall on this subject, which were read with rarest appreciation. We were at a loss which to admire most, the granite strength of his arguments or the broad catholicity of his spirit. He is the peer of any who have ever adorned the roll of honored, evangelical, scholarly Baptists.

His argument in favor of open communion we find in McClintock & Strong's Cyclopedia, and reproduce it here as of value to our readers.

His positions are the following: 1. The baptism of John was a separate institution from that appointed by Christ after his resurrection, from which it follows that the Lord's Supper was anterior to Christian baptism, and that the original communicants consisted entirely of such as had not received that ordinance. 2. That there is no such connection, either in the nature of things or by divine institution, between baptism and the eucharist as renders it, under all circumstances, indispensable that the former should precede the latter. 3. That admitting this to be the prescribed order, and to be sanctioned by the uniform practice of the apostles, the case of pious Pedo-Baptists is a new case, calling for some peculiar treatment, in which we ought to regard rather the spirit than the letter of apostolic precedent. 4. That a schism in the church, the mystical body of Christ, is deprecated in the New Testament as the greatest evil. 5. That a reception to church fellowship of all such as God has received, notwithstanding a diversity of opinion and practice in matters not essential to salvation, is expressly enjoined in the New Testament (Romans xiv, 1-5; xv, 1-7). 6. That to withhold the Lord's Supper from those with whom we unite, in other acts of Christian worship is a palpable inconsistency. 7. And, lastly, that it is as impolitic as it is illiberal, being calculated to awaken a powerful prejudice, and place beyond the reach of conviction our Pedo-Baptist brethren, and to engender among the Baptists themselves a narrow and sectarian feeling, wholly opposed to the enlarged spirit of the present age.

The Marriage Insurance Craze.

We have published two short articles on the marriage association craze that is now sweeping over the country, mildly but firmly intimating disapproval of its principles and legitimate fruits. From further and more careful examination and its later developments we are forced to the conclusion that the time for plainer speech has come. It has grown to immense proportions, and has become a wide-spread and mighty evil. Almost every village has its organized and chartered company, springing from non-existence into giant strength almost in a single day. Some larger towns have a score or more, all driving a diligent business. The mails are burdened with circulars and letters, and the money-order department of the postoffice is daily crowded and hurried to the last legal moment. Its apologists are many, and apologies are multifarious and contradictory. That many worthy citizens are connected with it we much regret, and they, one day, will sadly lament. Whatever motives prompted the initial movement—however benevolent the original design—the whole matter has fallen into the hands of speculators who are as wildly excited over its windings as gamblers in faro or the sharps of stock markets. The heaviest dealers expect it to be short-lived, and are straining brain and brawn to "make hay while the sun shines." That of itself shadows the scheme with suspicion, and lifts a danger-signal before every Christian who loves conscience more than money. Among others we offer the following reasons for this conclusion.

First, because most important, its tendency is to cheapen and degrade the sanctity of the marital relation. This is ordained of God, and held so sacred by some Christians as to exalt it to a sacrament of the church. Benedictions are pronounced upon it, and its purity protected by promises and penalties. This dearest and divinest of all domestic relations is used to beautifully illustrate the folly between Christ and his church. To thrust it into the stock-market—make it a matter of barter and banter—is to lay impure hands upon the pure word of God. And more, whatever tends to weaken and cheapen that relation is blighting and withering to public virtue and the stability of society. Whenever the greed of gain determines selection and unites conjugal hands—whenever persons lend themselves to "marriage syndicates" for speculation and peculation—they so far cheapen the relation God has ordained and hallowed. Rome began her decline and fall with the corruption of the marital tie. But so long as home-life is kept pure, while domestic and conjugal fidelity remain unstained and sacred, our country is safe. On this relation read the eloquent words of Bishop Marvin: "No man's happiness is full-orbed until he looks upon the woman who is the elect of his heart, and calls her his wife. There she stands before him, with the vows of her love fresh upon her, his ideal woman, and all his own; he has

chosen her out of all the world; she is his elect; and now she stands in the queenly radiance of her beauty, the tremulous thrill of her love-charged voice in his ear, pure as the pearly dew, cultivated, elegant and beaming with intelligence and faith—his wife. The measure of his happiness is full—it overflows; the very atmosphere about him is radiant with the glow of his consummated joy."

Look at that picture, beautiful yet true, and then think of the prizes and speculations of these associations. How they poison the purity of holy love! Making merchandise of marital affection! In addition to being "the elect of his heart," she is the elect of the syndicate. She not only fills the full measure of his happiness; she fills the coffers of multitudinous speculators. We give a few facts of history by way of illustration. A gentleman was paid five hundred dollars by a syndicate to get up a marriage. He found a man who agreed to hunt a wife on certain stipulations. The girl consented, after a number of days the alliance was consummated, and the groom received two hundred and fifty dollars as his part of the contract for lending himself to the muddle; we had almost said scandal. Another instance: A man was engaged to be married, and was largely interested through these speculators who agreed upon a liberal division, in the day of his espousals. He was to win not only her hand, but a prize in the syndicate. The lady, for some cause, and doubtless a good one, broke the engagement. But rather than forfeit the large amount imperiled by this disappointment, he promptly went through the mock ceremony of joining hands with a person of unworthy name, and immediately signed papers for a divorce. He possibly realized on his risks, but alas! for the honor of the marital tie. These are extreme cases, we admit, but are the product of this craze, and likely to be repeated.

Nor does the evil stop here. The wild speculative excitement and frequent discussions over risks subjects the sacred relation to vulgar wit and ridicule. This, in the general mind, is destructive of its purity and beauty. Again, it gives an unseemly publicity to affairs that have been considered too sacred for the vulgar crowd. Only the family and intimate friends heretofore have been entrusted with such heart secrets. Now, names are handed around among the companies, and the fact published to the world that third party speculators had made money by their holy plighting of heart to heart. We heard of one marriage taking place a few minutes after twelve o'clock at night in order that speculators in day companies might get the advantage of one more day.

It is also creating and intensifying a thirst for gambling. It is the prospect of gaining much for little that excites the multitude. "Giving value received" was the old homely, honest maxim of our fathers, but this and all such schemes promise large amounts for a small outlay. To get rich by "short cuts" is a great strain, if not stain, on good morals. It is said to be a fact, in some towns, that gamblers have forsaken their tables and secret places to take risks in marriage associations. The Louisiana lottery for the while is at a discount, and local agents complain of a very dull business. Risks are offered in the market, like tickets in a lottery. We have heard of many giving up their regular, legitimate business to engage in this speculation. The small profits in merchandizing promise too prosy a life and slow accumulations when thousands can be won in a marriage syndicate. Why worry over knotty legal propositions and trim the midnight lamp, studying Blackstone and examining decisions, when a few dollars invested in these wild-cut schemes will make a fortune? The demoralizing influence of this craze are seen everywhere. We deplore it, and appeal to Christian men to drop it and flee from it. It will bludgeon conscience, and rot the soul of lofty, stainless manly virtue. It undermines legitimate business, and corrupts our commercial life.

But some plead that it puts in circulation a large amount of money, and furnishes work for the unemployed. True, but it is an unhealthy movement of money, and an employment to young men that gives them no dislapse for the routine toll of legitimate business and a keen relish for adventure and games of chance. Marriage insurance speculators are already apologizing for lottery swindles and "short-cut" schemes for ill-gotten gains. They tell us that persons go into it with their eyes open, and if they come out "short-hands" it is not their fault. So the poker-player could argue, and satisfy his conscience, if such a thing still slumbered in his bosom. We are not assailing personal character, nor

charging dishonesty on those who have been swept into this maelstrom, but we do show the necessary fruits and influence of the craze. When it collapses—which will surely come, and possibly in the near future—many men will suffer in reputation. However fair their dealings, they will be classed with conscienceless sharpers, and boldly denounced. So we plead with Christian men, "Come out from among them and be ye separate."

Rev. Dr. Tyng, Jr.—A "Stock Secret."

Two weeks ago we published a paragraphic mention of the Rev. Dr. Tyng, Jr., having been victimized in Wall street speculations, and his present connection with an insurance agency in Paris. We find now a full account of his losses and operations in the Western Christian Advocate, taken from the Troy Times. He has been a "stock secret," for some time, but at last his clerical gambling has transpired and with it his dreadful fall. He was ranked among the most laborious and evangelical of New York clergymen, and when the announcement of his retirement from pastoral work was made, it surprised even to amazement our entire American Christianity. The following is a sad story, but doubtless only one of many painful "stock secrets." It is fitting that it should accompany our article on a "Blind pool." Blind pools make stock secrets.

More than a year ago Stephen H. Tyng, resigned the pulpit of Holy Trinity and went abroad as a life insurance agent. The public was generally surprised, but since then some explanations have been given for this unexpected movement. It is highly probable that the latter was chiefly due to financial difficulties of a peculiar character—a revelation which would have impaired his clerical position. The fact is: young Tyng was a victim of stock speculation, and though church-going people are often addicted to this form of gambling they are unwilling to allow the same privilege to the clergy. Tyng's speculations were unfortunate, but why, indeed, should he not lose as well as other stock gamblers? The chances are as much against a man in Wall street as they are at the fire-bank. How much Tyng lost is not known. The sum, however, was enough to ruin him, financially, and one broker brought action for five thousand dollars, this being the balance due on their jointing transactions. Tyng at first induced the broker to give him time, and an appointment for consultation was made, but on the day previous to this appointment the unfortunate speculator sailed for Europe. The lawyers, however, got wind of this intended movement, and served summons just as Tyng was bidding farewell to America. The case will probably go into the hands of a referee, and its details will then be made public.

All mankind is liable to temptation, and when a man is under financial pressure he is often induced to take risks in hope of retrieving his position. Tyng kept aloof from gambling until he had passed middle life. Why then should he yield to the temptation? Simply because he had lost a few hundred dollars in losing an unsalable book. The latter was a creditable work, but, like many other books, it proved a failure. Tyng, however, could have survived this loss, but instead of meeting it with patient economy, he went to Wall street for it. The wrong place entirely. Wall street sharps live by shearing just such lambs as young Tyng. A clergyman's money is to them just as acceptable as any other. The result was that the unfortunate preacher was harassed by his Wall street associates, threatened with legal proceedings, and haunted by fear of exposure, until he threw away one of the best parishes in the city, and went abroad as a life insurance agent. For one year or more, Tyng's troubles were among what are called "stock secrets." The latter would readily fill a volume. How many other clergymen are gambling in the same manner? How many cashiers are running the banks under their control? The questions are only answered by those exposures which occasionally thrill society, but in the meantime they are included in the painful record of "stock secrets."

Among the Editors.

NOT LESS BUT MORE.

If we have not greatly misread the times we live in, the words we have placed at the head of these lines express the attitude of men in general toward Christianity. They feel that its divine and soul-nourishing substance has been kept too much from them. They have been fed with too much of convention, tradition, and speculation. There is a deep and more or less latent, undefined feeling abroad that all this is not Christianity. Men suspect it; often nurensally, but really. They don't know how to separate it from the gospel, in which they believe lies God's message to their hearts.

The result is that their apparent position is not their real one. They seem to doubt Christianity when, in fact, at that east of misconception, which to many minds is the greatest pain, they are really showing how much they believe in it. They seem to be raising a kind of revolt against God and his Son; when really what they desire is to have no other leader. They seem to be intent on cutting down Christianity to lower and weaker terms, to have less of it to believe, less of it to obey, less of it to dominate life, less of it to love and trust and lean on; when the real fact is that they want less of that which

is not Christianity and more of that which is. Their criticism on the church is not in it, but too little. What perverts them in the current theologies is the preponderance of the speculative over the biblical elements.

CHRIST'S KNOWLEDGE.

The knowledge of Christ is generally interpreted by theologians to mean our knowledge about Christ. But it is capable of another meaning, namely, Christ's own knowledge. This we may call the pedagogic interpretation. In considering the problem, what knowledge is of the world? This knowledge might be profitably analyzed. For certainly no teacher has ever exercised a wider influence by his teaching. Christ's library consisted of three books, Nature, the Bible, and Man. He knew nature, but framed no philosophy. He knew nature, not as a machine but as a language; the Bible not as a book of science but as a book of life; man, not anatomically and analytically but sympathetically. Three questions worth considering: Did not Wordsworth know more than Huxley about nature? Charles Wesley more than John Calvin about the Bible? John Howard more than Sir William Hamilton about man?

THE ENDURING WORD.

For do we believe that defection from the old path? of orthodoxy is to be so widespread, as some visions may seem threatened. In Bushnell did not in his some long ministry, and his more able career as a writer, succeed in saving, even in Connecticut, any considerable party after him, so it will be now. In Germany there has been for the past two decades a subtle reaction from what, at one time were the alarming tirades of rationalism. Such men as Robert Smith, in Scotland, Canon Farrer, and Dean Stanley, in England, and Newman Smyth, in America, all of course arrest attention, and to degree stimulate inquiry, and it may be, leave the thinking of a whole generation more in the old and the striking, than in the "new milk" of God's New Testament. This is a phenomenon which may be always looked for. In the meantime this word of the Lord, which endures as essentially unaltered, unchanged and unchange-

PROHIBITION.

The prohibition success in Iowa had a marked influence on two states in Illinois. The politicians bewildered and know not what to do or whether to turn. Both parties in the same condition. They do not know what the outcome is to be. If they only knew where the victory would be, the way would be clear, but this is the very question troubles them. It is not a matter of which party lies can be won, for there are thousands of men in both parties who care for the sobriety and morals of the people than they do for party success. Who will be hurt the most, the Republicans or Democrats by lagging temperance into the class now progressing, is quite certain. It is of small account now, so that prohibition scores a victory.

THEOTINE OF THE ATONEMENT.

This "moral influence theory" of that for asserting which Dr. Briggs, of Chicago, was justly expelled from the ministry of the church; for Methodism without doctrine of atonement—the doctrine of our Lord Jesus Christ—will be like the strong man shorn of his hair. It is found everywhere in our standards (the articles (11), theological text-books, commentaries, Wesley's, Clarke's, and Whiston's, and our grand Wesleyan theology. It has been preached a hundred years from our pulpits and gloried in by countless multitudes of living and dying believers, and by this article as a test would we distinguish the true from the false among churches and religious teachers, for to disallow the atonement is a real satisfaction for the world, ordained by the Father's love, and wrought out by the sufferings and death of Christ, is to rob the gospel of its distinguished excellence and saving power. It is well that all Methodists, especially all Methodist preachers, and above all others, teachers in Methodist schools of theology, should guard this great central doctrine of religion, for anything less than this is the anti-Christ that dishonors the Father and the Son.

PERMANENT HILL, LA., Sept. 4, 1882.

Editor: The accompanying petition was carried by our late conference. I was not invited by the conference to send it for publication, but the editor who framed it requests me to do so.

Resolved, That we, the Shreveport District Conference, do hereby request the presiding Bishop of the Louisiana Conference, to be held in New Orleans, January 10, 1883, to invite each pastor, under question as to the fact and manner of his acceptance of Discipline in the matter of worldly amusements, and buying, selling and drinking of alcoholic liquors.

Form of the National Prohibition Convention.

The National Prohibition Convention, which assembled at Chicago, recently adopted the following platform. We publish it as a matter of

news to our readers reserving comments thereon for another issue.

Platform of the Prohibition Home Protection Party.

All questions not of a national character belong to the party within the several States and Territories to determine its views, policy and action respecting them, not inconsistent with the national platform.

We declare in favor of the following national principles and measures to be incorporated in the national constitution and enforced by Congress and the Government.

1. The prohibition, as public crimes, of the importation, exportation, manufacture, sale and supply of all alcoholic beverages.

2. The prohibition of all taxation, license, regulation or legal sanction in any form or of any other public crimes.

3. The civil and political equality and national franchise of woman. This is a non-partisan reform, and so far as it concerns the States severally is committed to the party in those States.

4. The abolition of polygamy.

5. The abolition of executive, judicial and legislative patronage, and election of all officers by the people so far as practicable, and civil service reform in other appointments.

6. The abolition of sinecures and unnecessary offices.

7. The universal and enforced education of the youth of the nation, with ample provision for the support of an adequate and efficient system of free public schools in all the States and Territories.

8. The preservation of the public land for homes of the people, and their division in limited portions to actual settlers only.

9. The abolition of all monopolies, class legislation and special privileges from Government injurious to the equal rights of citizens.

10. The control of railroad and other corporations, to prevent abuses of power and to protect the interest of labor and commerce.

Ex-Secretary Blaine has written a letter recently which gives strong testimony in favor of Maine's prohibition law. A careful observation of its administration for a quarter of a century, certainly gives credence and authority to his statements:

Intemperance has steadily decreased in the State since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the 650,000 inhabitants of Maine.

Revival News.

Rev. J. T. Nicholson, of McComb, City, writes of a gracious revival meeting at Muddy Springs, which resulted in thirty-five accessions to the church.

Rev. J. S. Oakley has held a fine meeting at Greenwood, resulting in several conversions and eleven accessions.

The Rev. F. M. Williams sends us cheering news from Waynesboro.

Our camp meeting at Monger's Creek closed August 28 with the following results: Twenty-one accessions to the church, thirty-five conversions, and the church very much strengthened and encouraged. The following brethren were present, and did good service, viz.: James A. Godfrey, P. E. J. W. Adkinson, J. C. Brown, W. W. Cammack and S. D. Guff. The whole church was in good working order.

The following note from Bro. W. E. Doty, an honored superannuated member of the Louisiana Conference, will be read with sorrow by many friends. Such a loss, in the evening of life, is beyond measurement and the possibility of reparation:

After having lived forty years in our locality everything becomes familiar. The shrubbery, the trees, the walks all have their attractions. The home, furniture, all become like old acquaintances, more appreciated as time passes away, but of all my losses my library of books I deplore most. On the night of the sixteenth of June I was consumed by fire, home, furniture, books all gone. Money, if I had it, could not replace the loss. For the first time in my life I felt homeless. The fire was accidental. I was absent in Tennessee at the time; nothing insured. My health is better than when I left Louisiana in May.

CENTENARY COLLEGE.—Centenary, under the new administration, starts off well, as we learn from the following postal. May her sons multiply an hundred fold, and her career of usefulness prosper more and more.

Centenary opened encouragingly last Monday, with full faculty. President Rush seems "to the manner born." The register to day (Friday) shows fifty. May God add us in our work.

Dr. Sullins has secured nearly \$30,000 as an endowment for Emory and Henry College.

Drs. Wiley and Buchanan pay an annual rental of two thousand dollars for Martha Washington College.

Rev. Geo. G. Smith's "Life and Letters of James O. Andrew" will be issued from the press about the fifteenth of October.

The late National Association of Free-thinkers at Watkins Glen, New York, after all, amounted to nothing. They met, talked and adjourned. Only that and nothing more.

A note from Rev. A. B. Jones, President of the Huntsville Female College informs us that his institution has opened better than ever before, and that the prospects for a

large school are very flattering. The number of pupils already in attendance is 126.

The Rev. B. F. Morris, a veteran young member of the North Mississippi Conference has gone to his reward. He died at Houston, Miss., August 29, mourned by the entire community, and by the Conference he had served so well.

The Rev. John H. Nichols, of the Tennessee Conference, has issued a pamphlet on infant baptism, entitled, "Theological Grab-bag." The treatise is said to be well written but the title is not according to our taste. A good book is often unfortunately named.

Plymouth Pulpit as a separate weekly publication will be resumed in October. We doubt if Mr. Beecher's sermons will ever regain their former popularity and immense circulation. His theological tergiversations have shorn him of his once mighty influence.

The Jewish Messenger has kindled its wrath against certain earnest missionaries who are laboring among the Russian Jews at Castle Garden. They are denounced as proselytizers and "paid conversionists." Nevertheless Christian work among the Jews in New York, is being zealously prosecuted. The Rev. Jacob Freshman whose father was a converted rabbi, has the mission in charge. We read the biography of his father several years ago with intense interest. He was brave, consecrated Canadian Methodist.

Bishop Parker returned on Saturday evening last, from his long journeying and labors through Texas. Though constantly at work—preaching four or five times a week, presiding at district conferences, dedicating churches—he returns in fine health, and much impressed with the greatness and future of the Lone Star State. The Texans seem to have dealt kindly with him, and well required the waste of travel and labor. His avoirdupois has not decreased a pound, nor his brow bronzed by a single nother. He was warmly welcomed to the Advocate office and we hope will have something to say to his old friends in our columns next week. He preached on Sunday morning at Louisiana Avenue much to the delight and edification of his old parishioners. After a few weeks rest, he will leave for his tour of Annual Conferences.

NOTICE TO THE NORTH MISSISSIPPI CONFERENCE.—Rev. B. F. Morris died August 29. Members of the Ministers' Relief Association are hereby notified that the mortuary fee, \$5, is now due. Please remit promptly to me by postoffice money order or registered letter.

S. A. STEEL, Sec. and Treas. COLLEMAN, Miss., Sept. 5, 1882.

Let Gideon's Band Help New Mexico.

The work done during the past twelve months in New Mexico by our presiding elder, Rev. W. W. Walsh and his associates has been so successful that a great door has been opened to that territory, and to the adjacent regions of Arizona and old Mexico, is opened to us and only needs to be entered in order to extended usefulness in all that interesting field.

With a working force of less than a half dozen men employed for only a few months of the year, with meager missionary appropriations and without a church edifice in the Territory our brethren have preached on the "highways" and street corners and in the churches of other denominations, as the courtesy of their pastors gave them opportunity, and under all these disabilities have organized churches and Sunday schools and report encouraging prospects toward securing for ourselves houses of worship. From a number of other points not yet visited by them assurances are received that only "new and many" are needed in order to occupy the whole land. Thus much, present and prospective for New Mexico itself.

Its strategic importance to us will be realized by considering its geographical relations to Texas, the Indian Territory and Arizona as well as by observing that one railroad beginning at Kansas City, Missouri, enters the Territory at Laramie, and after running twenty miles to Cheyenne divides, and the continuation by way of El Paso, Texas, to the city of Chihuahua, in Mexico, and the other way by Benson, Arizona, to Guaymas, Mexico, on the Gulf of California, while another road is now in process of construction from St. Louis through the Indian Territory to Albuquerque, New Mexico, and thence through Arizona to San Francisco.

Bishop Hargrove, who, with the Secretary, has made a thorough tour of the Territory, inspecting every point and examining every detail writes to the board of some places at which operations have been already begun. "To secure results at those points and to inspire confidence at others, we urgently need not less than two or three thousand dollars for immediate use in the erection of church edifices. It is earnestly hoped that your board can devise some expedient to meet the present pressing necessity."

This, the board at its meeting to day, resolved to do by directing the secretary to issue this appeal to the whole church to give at once the three thousand dollars suggested as a special offering for this particular work, and without waiting for the collections of the ensuing conference year.

Much will be lost if we wait—much will be gained if we press at once to successful completion the enterprise now on hand. A donation of ten dollars each from three hundred persons will furnish the desired amount. Surely among all the thousands of our Israel are to be found three hundred who can and will send by mail or

otherwise, at a very early day, this sum each to the secretary, at the office of the board, No. 520 West Chestnut Street, Louisville, Ky. All sums received will be acknowledged by receipt. Let remittances begin to come at once and continue to come until the whole amount has come.

Let this, the first draft of the board upon the church, be honored promptly, so that all may see that our extension movement is destined to become an important arm of the service. Be one of this Gideon's Band of three hundred who will help to possess this important and interesting field for Christ and our church.

DAVID MORTON, Sec., Board of Church Extension. LOUISVILLE, KY., August 29, 1882.

Books and Periodicals.

Mysteries of Godliness, by Horatio G. Kern has been placed on our table. It is from the press of J. B. Lippincott & Co., and is gotten out in superb style. The point is open and grateful to the eye, while the binding is most fastidious and durable. The volume was written by a layman in the intervals of business engagements. It is entirely orthodox, so far as our examination has extended and is written in fine spirit and with an evident intent to do good. We have discovered nothing specially new in the discussion, but have found the book helpful to religious meditation. To those who have not access to more elaborate works, it will be acceptable and valuable. The following is the table of contents: Eternity, Trinity of the Deity, Immortality of the Soul, Original Sin, Atonement, God's Sovereignty and Man's Agency, Resurrection of the Dead, Christ's Resurrected Body, Judgement, Consummation of the Ages and Conclusion. The book can be purchased of Eyrich, 130 Canal St., New Orleans, to whom we are greatly indebted for this copy. We commend its circulation.

We have received a pamphlet entitled "The Art and the Ohio State Convention," an address before the Ohio State Convention, by E. O. Vail, of Woodward High School, Cincinnati. The address is scholarly, but it will be several days before the new alphabet is adopted.

The Art Amateur for September, furnishes a notable array of flower designs for painting and embroidery, and handles a long list of art topics in its usual practical and interesting manner. Articles on Colosseum enameled, and on the art of illumination and on the art of painting, are copiously and handsomely illustrated. The story of Pissarro the potter is told and some very interesting examples of his work are given. The frontispiece also represents a notable piece of ceramic ware, which formerly belonged to Louis Napoleon, a majolica plate decorated with the portrait of a beautiful young woman to whom, according to the Italian fashion of the sixteenth century, it was once heaped with fruit or confectionery, as a betrothal gift. Among other subjects discussed, are painting ivory photographs, stoneware with oil colors, design in silverware, and bad taste in upholstery. Summer art events in London and Paris receive ample notice, and William Magrath, a capital painter of Irish scenes, is biographically sketched. Price \$4 per year, single copies, 37 cents. Montague Marks, publisher, 23 Union Square, New York.

The September number of St. Nicholas has been received, and proves a welcome visitor to the young people of the family. They pronounce it "just splendid," and judging from what we have read, we agree with them. Elliot McCormick's "Do You Know Such Boys?" grows more and more interesting. "Dreadful and dreadful" by Mary Mapes Dodge, so on and so on. The editor finds but one fault with it, there is not enough of it in this number. Clara Estine Clement has another chapter of her "Stories of Art and Artists," written in such pleasing style as to delight all who may read it. St. Nicholas is published by the Century Co., New York. Price \$3 a year.

LITTLE'S LIVING AGE. The numbers of The Living Age for August 26 and September 2 contain the following articles: "North, Barnes, Edinburgh; Natural Scenery, Quarterly, Urbis Roma Vagabunda; Soliloquy, Fratis Rogeri Baconis; and Three Trips to Tartarus, Frazer; The Muses in Tyrol, and Talk and Talkers, Cornhill; The Art of Life, and Reindeer, Spectator; The Emancipation of Women, from the Piano, St. James' Gazette; and "The Ladies' Library," sketches of "Levelling, Penrose, Seamus," and "Will Stout, the Irish Bard," and more than the usual amount of Poetry.

RAYLAND FOR 1882. Boston: D. Lothrop & Co. Price, boards, 75cts., cloth, \$1. This handsome quarto exemplifies what the compositors of artists, engraver and printer can do in the way of making a book beautiful. It is as attractive to the eyes of grown-up people as it can possibly be to those of the little ones, with its hundred or more illustrations, drawn expressly for its pages. Its stories are just such as the youngest juveniles will read with delight, and those who have a taste for drawing will have ample opportunity for its cultivation in copying the twelve plate pictures it contains.

Our Little Ones for September, from the Russell Publishing Company, Boston, Mass. Price \$1.50 a year. This little magazine is intended for very young readers, and is the best we have yet seen. We have read and re-read The Sand Man, Kitty's Friends, Paddy's New Suit, etc., to our little ones, and still they call for them.

Manager's Department.

We shall do our best to exclude fraudulent advertisements of every description from the Advocate, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the Advocate. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.

A painful purging—with your tooth at the dentist's.

The attention of our readers is called to the advertisement of Messrs. Roberts & Co. which will find its way into another column. This old reliable firm is prepared to fill orders promptly and will supply such blinds, doors, flooring, etc., on the most reasonable terms. The artistic cabin of the most durable material and convenient design is a specialty with them.

A gentleman somewhat advanced in life, and who was never remarkable for his good looks, asked his grandchild what he thought of him. The boy's parents were present. The youngster made no reply. "Well, why don't you tell me what you think of me?" "Cause I don't want to get tickled," was the answer.

The following correspondence explains itself: "Dear Mrs. Jones—Please let me have half-a-dozen tomatoes if you can—Sally Smith." "Dear Mrs. Smith—We are not going to call; we propose to pickle—Hannah Jones."

It is better to remove than to hide complexional blemishes. Use GLEN'S SKIN SOAP. RILEY'S HAIR DYE, black or brown, 50 cents. RILEY'S TROCHES cure in one minute.

Lecturer: "Art can never improve nature." Advertiser: "Can't you tell, how do you think you would look without your wig?" Another addressee: "Much better than he does now."

Our Western people are liable to be laid low by malarial fever, when breaking up new lands. The folks in the East are also complaining of fevers, chills, and agues, arising from decaying vegetable matter and imperfect drainage. For either East or West the best remedy is Ayer's Ague Cure.

"What did you say the conductor's name was?" "Glas. Mr. Glas." "Oh, no!" "But it is." "Impossible—it can't be." "And why not, pray?" "Because, sir, Glas is a poor conductor." Boasting applause from the scientific passengers.

Dyspeptic and nervous people, "out of sorts," GLEN'S LIQUID BEEF TONIC will cure. Ask for GLEN'S, take no other. Of druggists.

Josh Billings says: "When a fellow gets a cold, don't tell it, it will cure itself; but if it has been treated for the cold."

Mr. B. F. Porter, a rich banker in Utica N. Y., says: "I have used Brown's Iron Tonic the past year, much to the chagrin of our family physician, for neither myself, wife nor little girls have since suffered from a single day's illness. It is making up all robust and strong."

It is said that a Scotch clergyman was once reproached for yawning visibly in the middle of his own sermon, and replied that he could not help it because it was so dull.

Forty Years' Experience of an Old Nurse.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, griping from the bowels, and wind-colic, by giving health to the child it cures the mother. Price twenty-five cents a bottle.

Butter is strong; but cheese is witty.

Southwestern Co-operative Association, No. 30 Carondelet Street. This commission house, has been in business for six years. Its patronage is from all over the world, and the business has been conducted with general satisfaction. About one hundred and fifty agents, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Thos J. Carver, Manager.

Mr. Philip Werlein, 135 Canal Street, New Orleans. The well-known and reliable piano dealer, Beldie Chalkering and Mathushek pianos at reduced prices, and at accommodating terms. These pianos have an old record especially the Chickering, like many old things, they can not be improved on. They last for a great many years. Thousands being in use manufactured more than thirty years ago. Mason & Hamlin's organs also sterling organs can be had at the lowest rates from Mr. Werlein. Sheet music and musical instruments of all kinds are to be had at this great piano house and good second-hand pianos at \$100, \$125, \$150 and \$175.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge; with a well ballasted track; and increased speed. They offer the advantages of fast time, through cars, secure connections, and accommodating officers.

NEW ADVERTISEMENTS.

CANCERS! TUMORS AND ULCERS.

Treated by a new and wonderfully successful method without the knife or loss of blood. Send for descriptive circular. "WAY TO HEAL THEM." All forms of CHRONIC DISEASES a specialty. List of questions sent on application, which, when answered and returned, were a full opinion, prospect of cure, etc. FREE OF CHARGE. Address D. E. H. GREENE, 23, Whitehall St., Atlanta, Ga. D. LANCELL'S ASTHMA AND CATARRH REMEDY. Mrs. W. T. Brown, Monroe, Texas, writes: "I suffered with Asthma 30 years. Your Great Remedy completely cured me. I wish all Asthmatic Sufferers to send their address to me at once, and I will send them a free of charge. I believe in it, and I have cured many. It can be sent and used comfortably. Full size box by mail for \$1.00. Send for circular generally. Address D. LANCELL, Worcester, Ct., Proprietor.

\$72 A WEEK. \$12 a day at home easily made. Send for circular. Address TRUB & Co., Augusta, Maine. \$5 to \$20 per day at home. Samples worth \$5 free. Address STIMSON & Co., Portland, Maine.

Health is Wealth!

DR. C. C. WEST'S NERVE AND BRAIN TREATMENT. A specific for Dizziness, Headache, Neuralgia, Nervous Headache, Mental Depression, Loss of Memory, Epilepsy, Paralysis, Insanity, Involuntary Emotions, Premature Old Age, caused by excess, self-abuse, or over-indulgence, which leads to misery, decay and death. The box will cure recent cases. Each box contains one month's treatment. One dollar a box, or six boxes for five dollars; sent by mail prepaid on receipt of price. We guarantee six boxes to cure any case. With each order received by us for six boxes, accompanied with five dollars, we will send the purchaser our written guarantee to return the money if the treatment does not effect a cure. Guarantees issued only by F. FLETCHER, SON, Wholesale and Retail Druggist, New Orleans. Orders by mail at special price.

\$66 a week in your own home. Terms and \$3 per month free. Address H. HALLITT & Co., Portland, Maine.

Reductions.

To those in want of FURNITURE we would say that the PRICES HAVE BEEN REDUCED on every article in our stock, though Furniture has advanced in value ten to twenty per cent. Our reason for making these reductions is NOT on account of being overstocked, but our aim is to show our customers an entirely new stock every season.

To those contemplating purchases in our line we would say CALL AND BE CONVINCED that our reductions are not imaginary ones, but are from figures that are at all times guaranteed to be the lowest. THE CHEAPEST FURNITURE HOUSE IN THE SOUTH.

W. G. TEBAUT, Wholesale and Retail Furniture, 37, 39 and 41 Royal Street, New Orleans, La.

COTTON KING OF COTTON! Invaluable patented improvement, and in no other way in the world. For Pamphlets and Price Lists apply to THE AUSTIN & TAYLOR Co., Mansfield, Ohio.

MISCELLANEOUS.

LOUISIANA STEAM Sash,

Blind and Door

FACTORY.

299, 301, 303, 305, 307 Gravier Street.

NEW ORLEANS.

ROBERTS & CO.

Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Saws, Millstones, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE NO. 55 CARONDELET STREET.

STERN BROTHERS,

LEADING HOUSE

FOR

DRY GOODS, SUITS,

AND ALL OTHER ARTICLES REQUIRED FOR

Ladies', Children's & Gents' Wear.

WILL ISSUE THEIR

FALL CATALOGUE

OF 140 PAGES, EXTENSIVELY ILLUSTRATED WITH FULL DESCRIPTIONS OF FALL STYLES AND PRICES. SAME ON RECEIPT OF 6 CENTS FOR POSTAGE.

32, 34 & 36 West 23d St.,

NEW YORK CITY.

THE NEW HOME

SEWING MACHINE

Is More Perfect, Contrivance to Make, More Durable, and made of Finer Material than any other Machine, and SOLD FOR LESS MONEY.

LADIES AND GENTLEMEN: If you do not wish to buy the New Home, I advise you to wait until other machine companies make a machine equal to it. After twenty years experience in the sewing machine business, I find the poorest machines receive the highest praise from their manufacturers. But words are nothing when it comes to merit. Therefore, we will attempt an accurate description of the superior qualities of the

NEW HOME.

HEADQUARTERS, 170 CANAL ST.,

GUSTAV SEEGER,

Sole Agent.

121, 123, 125 Common St.

WHOLESALE DEALERS IN

BOOTS, SHOES, HATS AND TRUNKS.

ARCHIE WACKERBARTH.

WACKERBARTH & JOSEPH.

MANUFACTURERS

Wholesale Dealers in

Tobacco, Cigars, Snuff, Pipes, Etc.

45 MAGAZINE STREET,

New Orleans.

ALABAMA CONFERENCE

THE AMERICAN AGRICULTURAL MECHANICAL SOCIETY, Inc., 1101 Hayes, President of the Fair, Chairman and Secretary of the National Association of Wood Manufacturers, The following information of the American Agricultural

the speed and quickest way of running pasture. It is an everyday thing among farmers, who can not be made to believe that they are getting the full benefit of a pasture unless there is a good deal of lush faster than has time to grow; consequently, a who put this note in print would we have the pasture and poor cattle.

CHICKEN AND GIBLET PIE.—Cold roast or boiled chicken in slices, brown them in butter, stir in tablespoonful of flour, and when it browned it put in stewed poultry, their liquor, or one can of gravy. We are not in season, add salt and pepper, heat five minutes, and serve on toast.

that will not blacken the teeth,
give satisfaction. Sold by all drug
stores in a plain wrapper.

BROWN CHEMICAL CO.,
Baltimore, Md.

...the ...
...it has ...
...stable ...
...of state ...
...this ...
...W. H. ...
...the ...
...the ...

Commission Merchants
37 FORT ST., NEW YORK
AGENTS WASHINGTON, D. C.

[illegible]

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.
ADVOCATE OFFICE.
New Orleans, Monday, Sept. 11, 1882.
Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. D.	To-day.	Sept.
Low ordinary	9 1/4	9 1/4
Ordinary	10 1/4	10 1/4
Good ordinary	11 1/4	11 1/4
Low middling	12 1/4	12 1/4
Middling	13 1/4	13 1/4
Good middling	14 1/4	14 1/4
Middling fair	15 1/4	15 1/4
Best middling	16 1/4	16 1/4
Receipts since our last issue	100 bales	
Receipts previously	3,425 bales	

SUGAR, P. D.

Fair	10 1/2
Good	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Dark	15 1/2
Crushed	16 1/2

MOLASSES, in bulk, P. D.

Common	40
Prime	45
Choice	50

WHEAT, Louisiana, P. D.

Common	60
Prime	65
Choice	70

GROCERIES.

Butter, P. D.	
Western	14
New York	15

Coffee, P. D.

Low ordinary	8 1/2
Ordinary	9 1/2
Good ordinary	10 1/2
Low middling	11 1/2
Middling	12 1/2
Good middling	13 1/2
Middling fair	14 1/2
Best middling	15 1/2

Cheese, P. D.

Swiss	10
English	11
French	12

Candles, P. D.

Best	10
Common	9
Choice	8

Corn Meal, P. D.

Choice	10
Prime	9
Common	8

Flour, P. D.

Superfine	10
Choice	9
Common	8

Fish.

Mackerel, No. 1 in bulk	8 1/2
Do, No. 2 in bulk	7 1/2
Do, No. 3 in bulk	6 1/2
Do, No. 4 in bulk	5 1/2
Do, No. 5 in bulk	4 1/2
Do, No. 6 in bulk	3 1/2
Do, No. 7 in bulk	2 1/2
Do, No. 8 in bulk	1 1/2
Do, No. 9 in bulk	1 1/4
Do, No. 10 in bulk	1 1/2

Oil, P. D.

Coal oil	10
Gas oil	11
Mineral oil	12

Salt, P. D.

Common	10
Prime	11
Choice	12

CHAIN AND FEED.

Corn, in sacks, P. D.	
Yellow	10
White	11
Mixed	9

Oats, P. D.

Western	10
Eastern	11
Common	9

Hay, P. D.

Prime	10
Common	9
Choice	8

Cow Peas, P. D.

Mixed	10
Choice	11
Common	9

PROVISIONS.

Bacon, P. D.	
Shoulder	10
Side	11
Back	12

Meat, P. D.

Clear rib	10
Clear side	11
Shoulder	12

ESCUENTS.

Wheat	10
Rye	11
Barley	12

BAKING STUFFS.

Baking powder	10
Flour	11
Starch	12

CONDIMENTS.

Mustard	10
Catnip	11
Pepper	12

NEWS OF THE WEEK.

DOMESTIC.

LAURENS, Tex., Sept. 8.—Information reached here to-day that two deaths from yellow fever have occurred at Santa Rosa, seventy miles east of Brownsville. A large number of refugees have quartered there, and fever has broken out among them and is spreading rapidly. A large number of Mexican ranches are said to be infected, and it is feared that the whole lower country will suffer from it. Monterey has quarantined against infected places.

Another rise in the Rio Grande has totally ruined both railroad bridges at this place, no trains running into Mexico from the Texas side.

GALESTON, Sept. 8.—The News' Corpus Christi special says: Five vessels are reported to have gone ashore at Aransas Pass last night. The wind was a hurricane for a while.

NEW YORK, Sept. 8.—The police this afternoon raided the lottery office of Adams & Coppington, on Broadway, and arrested nine men, including the principals. A large quantity of tickets of the Louisiana Lottery Company and the books and records of the concern were captured.

PENSACOLA, Fla., Sept. 7.—There is regret that the hopeful view taken last night and for several days past can not be sustained by the reports of the progress of the fever in our city which are transmitted to-night. The new cases have been reported within the past twenty-four hours. No deaths.

BOSTON, Sept. 7.—A special from Newport, R. I., says: A case of Asiatic cholera, it is reported has occurred here. The child of Henry B. Auchincloss, of New York, seven years old, has died of the disease.

NEWPORT, R. I., Sept. 8.—Three physicians pronounced the case of H. B. Auchincloss Asiatic cholera, but unmistakably a sporadic case.

RICHMOND, Va., Sept. 8.—Reports from Pittsylvania county, Va., state that diphtheria is raging to an alarming extent in one section of that county. Fifty deaths have occurred in the last three weeks, and more than one hundred persons are now down. In some cases nearly whole families have been carried off by the disease, which is stated to be of malignant type.

PENSACOLA, Fla., Sept. 8.—Yesterday and to-day's developments have dispelled the hope that the people have entertained that the fever was at an end, and the gloomy feeling can be better imagined than described that filled the hearts of our citizens when they saw the bulletins at the office of the Board of Health to-day showing the existence of twelve new cases of fever, and by the evening was added two deaths.

The demand for nurses and necessities from those unable to provide for themselves grows daily and they are sorely tried. It is hoped that their appeal, made through the Associated Press, may meet with a generous response, as members of the board have need their own means to secure nurses and medicines for the needy, and as they are not rich men, can ill afford this burden.

PENSACOLA, Sept. 9.—The Board of Health declares the yellow fever epidemic. We have had in 24 hours 16 new cases and 3 deaths. A terrible storm prevails, having continued for a night and day, which threatened fatal results.

WASHINGTON, Sept. 10.—The following weekly summary of the progress of yellow fever is furnished by the Surgeon General of the Marine Hospital Service and is compiled from official reports for the week ending September 9:

Brownsville, Tex.—September 3 and 4, 18 cases; 10 deaths; September 5, 67 cases; 1 death; September 6, 49 cases; 2 deaths; September 7, 18 cases; 2 deaths; September 8, 57 cases; 4 deaths; September 9, 57 cases; 3 deaths. For the week, 437 cases, 22 deaths. Previously reported 1113 cases, 66 deaths. Total during the epidemic, 1550 cases, 88 deaths.

Pensacola, Fla.—September 3, no cases and no deaths; September 4, 1 case; 2 deaths; September 5, 1 case no deaths; September 6, no cases, 1 death; September 7, 9 cases, no deaths; September 8, 12 cases, 2 deaths; September 9, 16 cases, 3 deaths; total, 39 cases, 5 deaths. Previous cases uncertain, 5 deaths; total, 13 deaths.

WASHINGTON, Sept. 11.—At two o'clock Judge Wylie took his seat and sent for the star route jury. The foreman stated that the jury had instructed him to announce a verdict of guilty as to Miner and Randall, not guilty as to Turner and Peck, and that no agreement was reached as to Brady, Vail and the two Dorkeys. Mr. Morrie objected that as Peck had not been arraigned, he could not be indicted. (He is dead.) The court concurred in this objection, and the verdict was amended so as to omit all mention of Peck. The jury were then discharged.

Brownsville, Texas, Sept. 10.—Fifty-two new cases reported and three deaths. Overflow of the river prevents all exit from Brownsville in vehicles.

PENSACOLA, Fla., Sept. 10.—Ten new cases to-day and two deaths. Total cases to date seventy-two, and fourteen deaths.

AUGUSTA, Sept. 11.—The storm yesterday and last night was very general throughout Georgia. Considerable damage was done to the crops and several railroad bridges were destroyed. The Savannah river rose seventeen feet in a few hours.

FOREIGN.

LONDON, Sept. 5.—A dispatch from Port Said says: The fresh water canal at Suez is filling rapidly. The water company has reduced the supply at Ismailia and Port Said.

Orders have been received at Woolwich to dispatch 4000 troops to Egypt; 3000 are to go to Alexandria and 1000 to Ismailia.

CONSTANTINOPLE, Turkey, Sept. 5.—The proclamation of the Porte against Armin Pasha declares that the maintenance of the authority and prestige of the sultan is indispensably necessary and the designs of Armin Pasha justify his being described as a rebel.

DUMIN, Sept. 6.—All the disabled conscripts were summoned to the Castle to-day. Over 200 of them attended. They were separately interrogated as to whether they had been present at any meetings, and then informed that their cases would be considered.

PANAMA, Sept. 7.—At 4:30 o'clock this morning there occurred here one of the severest earthquakes ever known on the Isthmus. Many buildings were damaged, but no lives lost.

SHANGHAI, Sept. 8.—The difficulty between Japan and Corea has been arranged. Corea has agreed to pay \$50,000 as compensation to Japan, and \$50,000 to the relatives of the murdered Japanese subjects.

THE CAMP MEETING AT MOSS HILL.

The Holmes Valley circuit, Marianna district, Alabama Conference, will commence on Thursday night, before the first Sunday in October. We cordially invite brethren of the ministry to attend.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—FOURTH ROUND.

Newberry circuit, at Newberry	Sept. 30
Greenboro circuit, at Greenboro	Oct. 1
Livingstone circuit, at Livingstone	Oct. 2
Livingstone circuit, at Livingstone	Oct. 3
Livingstone circuit, at Livingstone	Oct. 4
Livingstone circuit, at Livingstone	Oct. 5
Livingstone circuit, at Livingstone	Oct. 6
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Livingstone circuit, at Livingstone	Oct. 27
Livingstone circuit, at Livingstone	Oct. 28
Livingstone circuit, at Livingstone	Oct. 29
Livingstone circuit, at Livingstone	Oct. 30

MARIANA DIST.—FOURTH ROUND.

Cerro Gordo, at Otter Creek	Sept. 30
Home's Valley, at Moss Hill	Oct. 1
Home's Valley, at Moss Hill	Oct. 2
Home's Valley, at Moss Hill	Oct. 3
Home's Valley, at Moss Hill	Oct. 4
Home's Valley, at Moss Hill	Oct. 5
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Home's Valley, at Moss Hill	Oct. 30

PENSACOLA DIST.—FOURTH ROUND.

Pensacola circuit, at Pensacola	Sept. 30
Pensacola circuit, at Pensacola	Oct. 1
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Pensacola circuit, at Pensacola	Oct. 28
Pensacola circuit, at Pensacola	Oct. 29
Pensacola circuit, at Pensacola	Oct. 30

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Alexandria circuit, at Alexandria	Sept. 30
Alexandria circuit, at Alexandria	Oct. 1
Alexandria circuit, at Alexandria	Oct. 2
Alexandria circuit, at Alexandria	Oct. 3
Alexandria circuit, at Alexandria	Oct. 4
Alexandria circuit, at Alexandria	Oct. 5
Alexandria circuit, at Alexandria	Oct. 6
Alexandria circuit, at Alexandria	Oct. 7
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Alexandria circuit, at Alexandria	Oct. 13
Alexandria circuit, at Alexandria	Oct. 14
Alexandria circuit, at Alexandria	Oct. 15
Alexandria circuit, at Alexandria	Oct. 16
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MOBILE DIST.—FOURTH ROUND.

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Mobile circuit, at Mobile	Oct. 2
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Christian Advocate.

VOL. 28.—NO. 38.

NEW ORLEANS, THURSDAY, SEPTEMBER 21, 1882.

WHOLE NO. 1364.

PUBLISHED FOR THE MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

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T. J. OARVER, Business Manager.
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ATTORNEYS.

BY VICTOR RENO.

Before the sun is up to slaking,
The young men of the world are bringing,
Endured the heat of the world's sorrow,
Far from the crowd and all distressing,
Ah! how they shudder, a certain blessing,
How green and fragrant, young boys.

Now torn from off the tree that bore it,
Flowers which the blighting north wind sear it,
Like a drooping leaf on a tree,
They wonder, and wonder, and wonder,
And wonder, and wonder, and wonder,
At the world's end, and wonder.

And the old leaves in autumn show red,
The young men of the world are showing red,
How all along the world are showing red,
The whole world is showing red,
And the whole world is showing red,
And the whole world is showing red.

A Dastardly Crime and Its Lesson.

Mr. Editor: To-day, Winona is the scene of great excitement. Groups of men collect here and there on the streets, business for the time is arrested, and the most intense horror and indignation fills every heart. The occasion of this unwelcome demonstration is a dastardly murder that was committed yesterday evening about two miles from town. Mr. Jesse Pace, a quiet, hard working, middle-aged citizen was the victim. He was literally shot to pieces in his field just as he was in the act of emptying the cotton he had picked during the afternoon. The assassins had concealed themselves in the weeds around the cotton house. A little boy, eight years old, was with his father at the time he was killed and recognized some of the murderers. The little fellow has excited the deepest sympathy among our citizens. He is almost wild with grief and fear. While he lives the memory of this horrible crime will follow him like a frightful vision.

The body of the murdered man was found this morning about thirty yards from the cotton house. It had been thrown into a ditch. About twenty wounds were found on the person of the slain man, several in the face, and the nose was shot off. At noon to-day two men were brought to town by a party of armed citizens. One was captured while hiding in a chimney. When found he was covered with soot. Exposure to the heavy dew the night before had rendered him peculiarly susceptible to this murky substance, and, when dislodged from his hiding place, he was thoroughly enmeshed with a plaster which seemed ominously to symbolize the condition of his heart. It is thought that an investigation will show that one of the men who was arrested to-day did not participate directly in the murder, but was an accomplice to a criminal extent. The fugitive and leader in this foul murder and one other principal are yet at large.

There is a history connected with this dire crime that invests it with peculiar interest and makes it at once suggestive and alarming. Mr. Pace worked a very small farm, and, to all appearances, was a poor man. He exercised the most industrious industry, however, and practiced a rigid and even miserly economy. This led many to suspect that he had money concealed about his premises. Such suspicions have been freely indulged and expressed for more than a year. Four months ago several men went to his house at night and succeeded in securing the coveted treasure. They fired their guns and pistols around the house after they had accomplished their purpose, and then rode off with an air of triumph. Their conduct seemed clearly to indicate that they did not regard themselves as criminals, but rather as heroes in a brilliant exploit. Suspicion pointed to Enrich Curtis, a young man of the neighborhood, as a party to the robbery. While the officers were scouring the country to-day in search of the murderers of the unfortunate man, who was named a few months ago, they found a letter from this same young Curtis addressed to the sheriff of the county. This letter was written by his own hand with evident deliberation and care. He confesses that he killed Pace, but does not inform on any one else. He also states explicitly that he will surrender to the officers when he has done some more work of the same nature. This may all appear like the bravado of a madman; but it is really the inspiration of a vile

type of literature that is ruining thousands of young men in our land. Not long since Curtis was a lawyer of this place. He was gentlemanly in his bearing, and his mental endowments and business habits gave promise of a life of usefulness. But he gave up the practice of an honorable profession and accepted an agency for a book entitled, "Life and Adventures of Jesse James." The long years of earnest work and patient waiting, necessary to success in professional life, were too tame and uneventful to satisfy the aspirations of this budding genius. He preferred to go through the country commencing as a hero the outlaw and villain whose wild adventures had fascinated his sickly fancy. His head and heart are filled with reckless schemes and base purposes, and, though he will in all probability soon expiate his frightful crime on the gallows, he thinks, doubtless, he will be applauded as a hero.

Every one can draw his own moral from this sad story. Until we are brought face to face with the horrifying facts, it seems impossible that such a crime could happen in a civilized community; but, unless the infamous publications of the type I have mentioned are suppressed, we may expect to hear of deeds even more horrible in their far-reaching consequences. Robbery and murder are the legitimate harvest of such sowing.

W. B. MURRAY,
Winona, Minn., Sept. 18, 1882.

Georgia Correspondence.

I had thought, Mr. Editor, to have fulfilled my promise to you—of the "Seashore" and sent you a letter some weeks ago; but many duties hindered me. You have not, however, lacked for correspondence from the Empire State. What a wonderful life is that of a Methodist preacher just at this season of the year in our section, the harvest season. Since my return to Georgia I have been constantly engaged in protracted and camp meetings, all held within this district. We have a wonderful camp meeting history. The glory of the old *bellum* days has come back to us. I am not sure if we have not far surpassed them. We have in this, the LaGrange district, six large and well-improved encampments, while within the bounds of our Conference we have not less than fifty. Is there any thing to equal it in Southern Methodism? Here the thousands congregate, and the gospel, as in the days of the fathers, becomes the power of God unto the salvation of multitudes. Four years ago in the mountains at the old Lampkin Camp Ground—a place of famous resort—I preached on Sunday morning to fully five thousand people. We have nothing like the grand places of Kentucky, about which Bishop McTear writes in the Nashville Advocate. We have no "caves" or "entrance fees" or "excursions" or "but we have convulsions, and many of them. Everything is on the old style, and the encampments are in the country. With two or three exceptions they are without railroad communication. But a week ago tonight I witnessed a scene at the Warm Springs Camp Ground that would equal almost any of the old time manifestations. The people represented the best class of that culture and refinement for which the State is noted. After the sacrament of the Lord's Supper had been administered to many hundreds, penitents were invited into the altar. They came in crowds, followed by their friends to help them by their words and prayers. Every foot of space was filled. And then came the descent of power. Scores of happy Christians of all ages were shouting aloud the praises of God. Every few moments there was a "sky-blue" conversion and another shout to swell the grand jubilation. And who can describe the thrilling power of that mighty volume of song? Organs and choirs were "nowhere." They could not possibly have been used if we had had them. Everything was spontaneous. Until midnight the work of conversion and the service of prayer and praise went on. It was the very gate of heaven, and yet "the devil" was there. The presiding elder had his hat "lifted" from under the seat in the pulpit and came back very happy in his soul, but very bare "upon the top of his head." A number of the colored brethren had crowded into the pulpit to witness what was going on, and the nice new hat of the elder—the last one in the encampment—was more than one of them could resist, and, like Jesus, "he went immediately" into the darkness of the night. About that the good and the evil should be so closely blended in this world. But to my point. Our Georgia camp meetings are still a mighty power in bringing men to God. I have heard of a few failures this season, but in every case they were "collected" to death. I am orthodox on the money question. I believe it is as religious to "pay" as to "win." But collections of certain kinds are diverting. When the people come together for a few days to turn every effort to the conversion of the souls of their relatives and friends, it is not right in this way to consume their time or divert the minds of those for whom they are specially solicited. A camp meeting is not the place to look after the

"various interests" of the church. But two collections could be taken upon any encampment under my charge—one to meet the demands of the camp ground itself, and the other for the conversion of the world. The first is of course both proper and necessary, and the second is always appropriate. But I should appoint a special guard with instructions to shoot every "agent" who came upon the grounds with an eye to a collection. We should then be at peace and have more results. Among other things which the Lord puts at a large premium in religious work is good management.

But I must tell about Dr. Haygood's sermon, at Warm Springs, on Sunday morning. It was on "The New Paths of Methodism," from Isaiah lvi, 2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." A grander, braver, truer, more inspiring sermon I have never heard. For an hour and a half he held in rapid attention the hundreds who were standing outside the immense tabernacle. Starting out with the proposition that the methods of church work must be adapted to, and either modified or changed by the necessities of the age in which we live, he opened by the new paths into which the Lord Christ was unmistakably calling our Methodism of the present day. The prohibition of the manufacture and sale of intoxicating liquor, the education of our higher institutions of learning, and the proper expansion of our work in foreign mission fields were each presented with thrilling eloquence and great power. It was a mighty appeal to the church to wake up to something like the aggressive spirit of the age in which we live, and which characterizes the enterprises of this children of this world. I have not doubt but what Dr. Haygood did right, because he followed the dictates of his conscience in declaring ordination and it was then, and is now, a matter of unspeakable regret to me that he is not a member of the new path, traveling through the entire continent to testify to the heart of the church for the grand work that is just before her. The great need of the hour is more faith and courage in our paths for the triumph of the Kingdom of Christ. Has any one thought to ask why it is that so many men have been called from Georgia to foreign fields and Western border work? It is at least worth thinking about. Rev. B. L. Anders, an intimate friend and classmate of mine in the Conference, once the best and most cultivated man among us—was called for China in November. We were really here on a visit. These few days of friendly intercourse and the last we shall ever enjoy, in all probability in this world, were under a benediction to me. I am sure they have drawn me nearer to God. The memory of his sermons will abide for many years with the congregations that heard them. This page grows dim as I recall the pressure of hands and our words of farewell. I concluded him to the prayers of the children of our Father—among whom your paper circulates. No better equipped man for the work has ever come to China from our church.

I must tell you about the "holiness movement" among us. Three years ago Dr. Inskip and wife came by invitation to St. James Church, Augusta. This was the beginning; and now we have holiness meetings in every direction, and an annual holiness Conference. About a dozen of our preachers have professed a "second blessing," and hundreds of members of the church. There can be no question but that many unconverted and backslidden Methodists have really "gotten religion" under this peculiar order of sanctification. And for this every true Christian is indeed glad. But the tendency is to become intolerant of the vast multitude of us who can not see in this way, and to set us down as either deluded or adding still to "the bonds of iniquity." Bishop Pierce has recently preached two sermons against this second blessing idea and the protestant of it; whereupon the brethren and sisters burned "a circle" to pray for his conversion. Many of us, who have all our lives witnessed the holy life of this goodly man, await the result with great interest. I studied this "movement" last year at Ocean Grove. I saw a thousand people waving their cloths, handkerchiefs, umbrellas, flags, etc., and shouting "to the top of their voices." "Hallelujah! hallelujah! hallelujah!" Immediately afterward an invitation was given to sinners to come into the altar, the first in several days, and, after four appeals, with as many songs and prayers, they succeeded in getting forward one child out of a congregation of seven thousand. Who is wise enough to solve this, the most wonderful religious phenomenon which I ever witnessed?

W. W. WAINSWORTH,
Newnan, Ga., Sept. 17, 1882.

Delhi District Conference.

Mr. Editor: The sixteenth session of the Delhi District Conference convened in Delhi, La., August 21, and continued three days. Our beloved elder, Rev. B. F. Alexander, was present and presided to the entire satisfaction of the Conference. Every interest of our church was thoroughly discussed and profitably disposed of. An interesting feature of the occasion was the manifest interest in the business of the Conference on the part of our female members. If our people would more generally attend the various Conferences of the church, they would be better posted in Methodist polity and doctrine and more active in saving souls. Owing to sickness and other causes some of our brethren, industrial and lay, were absent; yet their charges were represented by written reports. After a careful examination of the minutes of the Conference we made the following statements: The spiritual state of the church has greatly improved in some portions of the district, while in others little progress has been made. Attitudes upon the ordinances and social meetings of the church, as a rule, not good; yet in exceptional cases, almost perfect. The Sunday school interests in the district has considerably improved. Most of the schools are using our own literature, which ought to be exclusively the case throughout the Southern Church. Let the church be pronounced on this subject. Our educational interests have progressed slowly. But little money as yet has been collected on the various Conferences claims, and our ministers, up to this date, have been poorly paid. But why is this? Is there no cause? Mr. Editor, had you been in a good yacht sailing over this district the first two or three months of the year, fighting mosquitoes and gnats, you would have returned home thoroughly convinced that the interests of the church would necessarily suffer. The writer, with six appointments in his charge, could meet but one of them until the first of August. The Delhi district is evidently the high water mark of the holiness of the Louisiana Conference. Mosquitoes, gnats, and high water are no friends to grace, Editor. Our people have done all they could under the circumstances. "The" prospects are now bright, and the preachers hope to bring up all arrangements by Conference.

The following resolutions were ordered published:

Resolved, Intemperance is still prevalent in our district; therefore *Resolved*, That we will be nothing in our opposition to intemperance, and that we will work for and do all in our power to drive out the manufacture and sale of liquor from the whole nation.

Resolved, That we regard the New Orleans Christian Advocate equal in every respect to any organ representing Southern Methodism, and that we will endeavor to extend its circulation until every Methodist family within our respective circuits shall have been supplied with a copy.

Resolved, That the Nashville Advocate is worthy of the patronage of the entire Southern Church, and that we will earnestly endeavor to extend its circulation within our several charges.

Resolved, That every Sunday school within the bounds of the Southern Church ought to be amply supplied with our own Sunday school literature.

The following delegates were elected to the Annual Conference: Dr. A. S. Helmick, F. E. Bowman, S. Taylor Jackson and R. T. Young. Alternates: James M. Stafford, Joseph Gorton, Rev. William Wimberly and Jethro Moore.

Baptist, La., was selected as the place for holding the next District Conference.

In connection with the above we append the following: We convened a protracted meeting in Delhi on the twenty-second of August, two days before the District Conference convened, and continued it eight days with gratifying success. Visible results: several conversions and twelve accessions. The church was not only greatly revived; but the saving influence of this meeting was felt throughout the entire community. Rev. T. C. Bradford, president of Port Gibson Female College, was here a part of the time and preached several times to the comfort of Christians and the conviction of sinners.

ROBERT S. ISHLE.

Talk to Young Men.

BY REV. H. H. BARRETT.

STRONG DRINK.

What we must do to-night is to discuss this subject quietly and calmly; and see what there is in it, and what is our duty in regard to it.

Let us begin at the bottom. Solomon said, "Look not upon the wine when it is red." Wine was the only liquor in his day. For five thousand years wine and beer were the only liquors. Distilled liquor dates from the eleventh century. An alchemist of those days said, "Distilled liquor is a divinely-revealed beverage destined to revive the energy of modern decrepitude." But his anticipations have been sadly belied. The alchemists serpent out of the egg, but who shall ever put it back into the egg again?

Strong drink is of many kinds. There is wine which is the fermented or rotted juice of fruits. There is beer which is made of malt and grains, roots and herbs. There is *whisky*, which are made of everything. There is *gin*, an East Indian spirit, made of refuse sugar and molasses. There is *rum*, a contraction of *Goosey*, and it is made of the coils of turpentine, cedar berries and pines. There is *brandy*, which is distilled from wine and cider and flavored with burnt sugar, hence its name, brandy meaning burnt. And then there is *whisky*, which is a Saxon word and means "water of life." Which is certainly a misnomer. Would not "water of death" be better? Now what men want in all these liquors is *alcohol*. Alcohol is a poison, and, therefore, everything that it contains is dangerous. I do not say that poisons are not sometimes useful. The most careful physicians administer laudanum, morphine, strychnine and arsenic. And even St. Paul wrote to Timothy, who had long been sick, that he must take a *little* wine. But all poisons are dangerous. And medical professors warn their students to be careful how they administer alcohol. And some go so far as to say that it is a question whether the evil effects of it do not counterbalance the good effects.

Men are beginning to realize that death is the greatest of all earthly blessings; that it is better than wealth or fame. And so when the medical faculty boldly declares that alcohol is an enemy of health it gives us a new hope for our race. What is feared is the alcohol habit. And if a man forms that habit, he may at first go to the needle through the circulation of wine and beer, but he will soon learn the short-cut through whisky and rum. A beer drinking people blemish to posterity a name-drinking generation, as England shows. Merry England has become drunken England. And as wine drinking people will be succeeded by a brandy drinking people, as may be seen from France where it appears, from recent statistics, there are more drunkards than in America. We know what it is in America. We know that we have to pay every month the heavy expense of trying drunken and drinking men. We have to build jails and asylums and prisons. We have to pay for the support of 100,000 inmates who were made inmates by drink, and for 25,000 criminals who were made criminals by drink, and for 100,000 paupers who were made paupers by drink! Have sober men, then, no interest in a question which costs them so much? Have I no voice in a matter which levies a tax upon my purse year by year?

Men drink for many reasons; some drink to aid their digestion. But in the long run alcohol does not help digestion. If you put an oyster, which, raw, is very digestible, into a glass of alcohol it will shrivel up and become as hard as leather. Alcohol makes food indigestible and burdens the liver itself. Men say we drink because it is cool. But strong drink does not help men endure continued cold. That has been proved in the Arctic explorations: It does not enable men to endure fatigue, that has been proved in the war. It does not help men endure heat, that has been proved by the sunstroke report. It does not make men fat, but thins them. It does not strengthen the constitution, but weakens it. The history of all epidemics shows that it lessens the power to resist diseases, and contributes to their fatality by impairing the ability to overcome them. Some persons imagine that drink gives new strength and life and courage and flow of spirits, intellect and wit. And so it does for awhile, and that is its great injury. It uses up the reserve force of health and brain which God has given for the emergencies of life.

Drink creates nothing; no heat or life or wit or strength or courage, but it paralyzes the nerves which guard the reserve force, and uses this reserve force when it is not needed. For a while the life burns bright, the life and intellect are intensified; but when the emergency comes and the extra brain and brawn are needed, the drinking man fails where the reserve force would have carried him through. Alcohol weakens the heart, it injures the lungs, it starves the nerves, it causes the blood. Nothing is more beautiful in men or women than a ruddy complexion, the glow of health. But the flush of fever is not beautiful; the painted face is not beautiful; but worse than the painted face is the poisoned face, inflamed and flushed with alcohol. That inflammation extends throughout the system. If we could see the heart it would be inflamed. If we could see the lungs they would be inflamed. The brain would be inflamed. The drunkard! How sad his fate. He did not intend to be a drunkard. His appetite beguiled him. The temptation became stronger and the will weaker. The brain became cloudy, impulses went wrong, troubles and perplexities came, health gave away, and he died. In that once happy home are the signs of poverty.

The drunkard's wife in faded dress, weeps bitterly; his once loved children, neglected and hungry and cold, cling to their mother's side. Oh, young men, may the light in the far room window prove to you a signal light of danger that will divert your feet into the path of temperance and safety. Southern Churchman.

Letting off Steam.

BY J. W. DE LANE.

The work and worry of the world produce in men, at times, a nervous condition which is very much like the generation of pent up steam. The steam must have a vent either upon machinery which it can operate or out into the open air. The steam must get out some way, or the heat will give it such elasticity as shall make it burst the boiler.

It may be laid down as a rule, to which there can be the fewest possible exceptions, that it is better to waste the steam than trust the boiler. It does not do to be waiting for letters and sending them to correspondents or contributing them to the press. They can not be recalled. They remain against you. Two days after you have mailed your letter to your correspondents five hundred miles away, in which letter you shake your fist in his face and tell him "he is another." You are as cool as a cucumber, and sit in your room covered with the garments of humiliation. If you only laid that letter back, how calm, how dignified, how self-respectful, would be your reply! But alas! it has gone out of your hands, never to return but to shame you.

How is a man to get rid of an injunction of the apostle, "Be ye angry and sin not"? We think we have discovered a remedy, from having considered the likeness which this rapid generation of heat in the human being bears to the general distillation in the engine. The steam must drive something, or burst something, or get off somewhere in open space. This is the thing to do to let off steam where it touches nothing and can hurt neither you nor any one else. How would it do for each man to have his little engine, and when he gets mad go into that apartment so arranged that no man is being can hear him? The Lord would hear him, but then the Lord has more charity than men. You may trust yourself with a crime to God sooner than you can trust yourself with a piece of folly to your fellow man. If you grow too rage, or even, oh, dreadful thought! curse and swear, there will be no one to hear it but your Heavenly Father and yourself. He knows your frame. He remembers that you are dust. You will soon become ashamed of yourself, and when in that little apartment you have heaped up a pile of maledictions upon your enemy's delinquencies which can not hurt him, you will probably close your visit to your nursery by falling on your knees before God and offering such prayers for your enemy as will do you good, if not your enemy.

If you can not reach your nursery, sit down with your paper and pen and ink, and write a letter to your foe; make it severe; pile up the agony; ransack your memory for epithets that shall, so to speak, gouge and bite and tear the soul of your enemy. Find scorpion words and tie them to the end of the lash of your invective, and lay this soundly in your letter. Then look your letter in your desk and take it to work. You will have such a infant in charge, living over the idea of the way you have raged him! Keep the letter seven days. It will not spoil. Perhaps you can improve it. Each day go back and see if you can not put in a bolder word. Spoken a portion of each day in looking through the dictionary for some stinging epithet which your memory previously may not have recalled. Do this seven days, including Sunday, and then you will have sense enough not to read it, and you will feel perfectly relieved.

Good Words.

Best for the weary traveler is good.

Asleep for hours that the day has been the many miles to be.

Of night's rest be mine.

Let words that flow from heaven be good.

Dear Lord, the best and only.

And let the weakness of the flesh.

Let us pray for spirit of love.

When we

Let us serve God in the sunshine,

while he makes the sun shine. We

shall then serve him all the better in the dark when he sends the darkness.

It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great night comes.

If you tell your troubles to God, you put them into the grave; they will never rise again when you have committed them to him. If you roll your burden anywhere else, it will roll back again like the stone of Sisyphus. Spurgeon.

He who spends his younger days in dissipation is mortgaging himself to disease and poverty, two inexorable creditors, who are certain to foreclose at last and take possession of the premises.

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CHAS. B. GALLIWAY, D. D., Editor.

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REV. C. W. CARTER, D. D., REV. J. T. SAWYER

THURSDAY, SEPTEMBER 21, 1882.

Georgia is the great camp meeting State. Though some other attractions may be wanting, they have gospel preaching and Holy Ghost results. Read Bro. Wadsworth's inspiring letter.

Our Sunday-School Lesson Papers, edited by Dr. Cunningham, are translated into Chinese, and taught regularly in our mission schools. In some schools at home, where the labor and expense of translation are unnecessary, they are not taught. We speak a good word for Chinese Methodism.

The bitter fruits of a vicious literature find sad illustration in Bro. Murray's article on our first page. Parents may lightly esteem this matter, hence our frequent words of warning and exhortation. The "Life and Adventures of Jesse James" perverted an otherwise promising young life into an outlaw and assassin.

"We have heard of a certain local church being represented in a high ecclesiastical council by a retail liquor dealer."—NEW ORLEANS CHRISTIAN ADVOCATE. You mean misrepresentation, don't you?—Christian at Work.

Yes. We accept the correction. Any man misrepresents the cause of Christ and degrades the Christian profession who engages in the vicious traffic. We know a colored Baptist pastor who makes it an actionable offense for any member of his church to sign a liquor petition.

A man's politics has nothing to do with his church relations. Where party prejudice disturbs the harmony of church communion there is a call for fasting and prayer. We may hold opposite views of the tariff, currency, civil service, tenure of office, revenue, etc., and other doctrines on which parties are formed and divided, yet mind the same things spiritually; embrace the same creed, sit in the same pew and commune at the same table. If our partisanship prevents this we should examine the foundations of our faith, and inquire whether we be the Lord's or not.

Some shrewd Chicago speculator devised a plan for bringing Mrs. John Brown from the far West to that city, and make a far thing of a grand memorial celebration in honor of her husband. The sharper failed, but the widow came, and there was a demonstration. This has furnished Dr. Edwards a text for a characteristic editorial in the Northwestern. He rakes over John Brown as though the war was now raging, and the cause needed a boom. If we believed as implicitly in his "divinity of innocence" as the Northwestern we would be shocked to say his martyrdom was next to our Lord's crucifixion. The war is over, brother, and history will take care of itself. The following does not sound like the calmness of a philosopher:

During the war we slept one night in that engine house at Harper's Ferry in which John Brown calmly challenged the wrath of all men who made base merchandise of human liberty. Next to Calvary, it is the grandest spot in the history of social redemption.

Mr. Burke telegraphs an editorial from Washington to the Times-Democrat of Sunday morning, that contains a singular sentiment. Speaking of the fact he fought with the Pequot editor he says: "When he had done his work and earned his pay, the common decency and observances practiced in the circle of gentlemen, to which I had devoted him by the meeting, should have sealed his slanderous lips." The italics are ours and suggest the point. We are of the opinion that neither gentleman was elevated by that epigram but rather the reverse. The idea of a man being elevated by standing up as a target for somebody's pistol? Who considers it an elevation? Was wounded honor relieved? Was insulted manhood appeased? It seems not. Ah! for such barbarity, and all hail to the growing sentiment that frowns upon such brute courage. We have outlived the "code of honor." It is now, in popular estimation, the code of dishonor. Editors should first avoid personal journalism, and secondly, hold their manhood and profession too high to be parties to an "affair" or the battles of the ring. This is the second half of the nineteenth century. Mark that.

Two Lessons in Joseph's Character.

The history of Jacob's favorite son is an ever-fruited and never-exhausted study. His many-sided character and radiant virtues are a wonder and inspiration. In him met the extremes of human condition. He knew how to abound and how to be abused. From persecution, exile, poverty and a prison, he rose to the second place in the world's mightiest kingdom, and left to the generations the memorial of a life whose fragrances sweeten with advancing centuries. In this writing we only want to emphasize two lessons as illustrated in his character and history.

In the first place he is an example of *unsullied chastity*. To teach and adorn this lesson his life was written. It is the key to his character. It is the crown jewel of all his radiant virtues. Above all others it exalts him as a shining example for young manhood. No solicitations nor cunning craftiness of polluting lust could soil his purity or tarnish his fair name. Here he met and signally defeated his most malignant and powerful enemy. Like a true hero—true to manly honor, true to a mother's love, true to the teachings of God, and the eternal interests of his soul—he spurned every insinuation of vice, and chose rather the gloom of a thin-grown than the stain of his moral purity. With a calm expression and a fixed resolve to do right he said: "How can I do this great wickedness and sin against God?" That won the battle. Surely such determination would be crowned with honor. No wonder he was exalted to rulership in Egypt's vast kingdom. No wonder he blessed the nation by his wise counsel, and stayed the horrors of famine by his prudent administration. That is pure heroism that resisted the bold attack of temptation and preserved unsullied the purity of his conscience. His was the calm determination, the quiet inflexibility of conscience, to resist wrong and dare to do right. This example of manly purity needs emphasis. No temptation is so great to young men as that which assails their virtue, and none more destructive of moral principle and spiritual life. We blush to say it, but it is true; this social impurity is the foulest blot upon the chivalry of our country. It is doing more to degrade noble character and eternally blight human souls than almost any other sin. Hand in hand with intemperance, it is wrecking the manhood of this age. This we know is plainness of speech, but such become us as Christian workers. Parents ought to hear a note of warning, and see to it that the night life of their boys is kept pure as long as possible. Why are there so few young men in our churches? It is because there is little of Joseph in them. Night veils from the world's gaze, in our towns and cities, many sins of young and old—of sons and their fathers—that would break the heart of the motherhood and wifehood of the land. May our Lord grant the incarnation of Joseph in our modern society.

Again, he is an example of *kindness and generous forgiveness*. Though richly endowed with those sterner qualities that triumph in the world's great conflict, he was not waiting in the tenderer virtues that beautify and spiritualize home and life. With the mighty purpose of a hero, he united the gentleness of woman. Kind in heart, amiable in manner, generous of impulse, his greatest victories were due to these sweeter and softer influences of social intercourse. By these he attracted and won all hearts. Though most shamefully and inhumanly treated by his brethren, when he had them in his power, and by a word could have swept them from the earth, no harshness escaped his lips nor bitter revenge fired his heart. He treated them generously and magnanimously, and with every word of tenderness and act of kindness heaped coals of fire upon their heads. How their past shocking inhumanity must have stung and writhed their hearts as the victim now because their liberal benefactor! God be praised for such an illustration of the spiritual conquering and dominating the animal. There is too much tribute paid to physical bravery, especially among the young. That man is sometimes wanting in friends who is suspected of any lack of brute courage. But, thank God, a better gospel civilization, the time has come when men rarely appeal to what is falsely called "the code of honor." Yet it is sadly true that many a boy with his spurs among his fellows by strength of muscle or crack of pistol. He courts and enjoys the reputation of being brave. Heaven frown upon such a brutal standard of character. Being as we are, endowed with reason, made in the image of God, must be measured by mental and moral worth. Among the ancients, Eros was an illustration and embodiment of love. She is represented as sitting upon a lion, the acknowledged king

of the forest, controlling him with only a silken cord. The lesson is as wholesome as the fable is beautiful. Thus the tenderest affections may conquer and control the strongest passions. No eloquence is so entrancing or persuasive as the kindly tone and loving deeds of a generous heart. To forgive and be kind—return good for evil—is possible only to great souls, filled with the Spirit of God.

To a Church Member.

The law of progress that obtains in God's kingdom is that the spread of the Redeemer's cause depends upon the individual effort of every one in it. God never called a man or woman or child into his kingdom without having some special work for that person to do—a work which that person can do better than anybody else can do it. The Christian life is portrayed as one of earnest and devoted labor for the promotion of the Lord's cause in doing good to others. The individual effort is to be put forth or nothing will be done. In its collective capacity the church can do nothing beyond originating and recommending methods of work. The work is to be done by the individuals composing the church. Your church is trying to do church work through several different agencies. Some of these have been used from time immemorial, and all of them have the sanction of godly men and women, and have often been blessed by the Holy Spirit to the permanent good of human souls. Are you endeavoring to use these agencies for the good of yourself and others? Take the Sunday-school, the newest agency that has been devised by the church for the spread of religion, the most promising sphere for usefulness that any person ever entered, that place where a man may do a work that will send its blessed influences along down the centuries, and make impressions that will shape the destinies of the future for good, what are you doing there? Here is an open door, and the opening of it has laid a new responsibility upon you! Will God open such a field for usefulness and yet not hold you to a strict account for what you can do in that field? It won't do for you to excuse yourself by saying that you do not approve of the methods of work which are used in the Sunday-school. If you do this you bring upon yourself the further responsibility of being obliged to suggest better methods. If you come in and join in the work then your suggestions will be listened to; but, if they are not adopted, you do not show the Spirit of Christ if you quit short off and in a foolish pet say that you will go there no more. By acting in that way, you simply yield to a temptation of the devil. He don't want you to work in the Sunday-school. He chuckles heartily when he sees church members lounging round home Sunday mornings and reading the "Sunday papers," and getting their minds full of all worldly matters, and he is perfectly willing for them, then, to saunter up to the house of God at eleven o'clock and listen lazily to the preaching of the gospel, for he knows that there is not one square inch of vacancy in the mind for the gospel to plant itself upon. The responsibility is upon you, and the agency is within your reach to instruct the young people in the things of religion. When the time comes to give an account of your stewardship, and the Master looks you full in the face and asks, "Did you feed my lambs?" what will you be able to say?

Take the weekly prayer meeting—that meeting which began when Jesus left the earth and entered into his glory, and which was blessed of God by the baptism of the Holy Ghost on the day of Pentecost, and which has been hallowed in the memory of the church as the weekly Bethel, with its hallel and its angels and its opened heavens and its voices of God—what are you doing there for God and human souls? What a beautiful thing there is in the upholding of this service for the middle of the week! Distracted by the cares and wearied by the labors incident to every-day life, just as the mind begins to flag in its energies and the soul begins to grow sordid under the influence of worldly influences, comes the weekly prayer meeting with its holy hour and its blessed privileges! What a wise provision is that which places within your reach the means by which you may recover your strength and hope before they are entirely gone! Here souls are fed and nourished, and they grow and become "strong in the Lord," and "mount upon wings of eagles." In this communion with saints, sympathy and love for one another are cultivated, and they go away feeling that they are all children of one Father, and are on their way to the Father's residence to join, some day, in celebrating with heart-felt praise the love that sought them in their wanderings and saved them from their sins. Have you no re-

sponsibilities here? When such a means of grace is given you every week will not God hold you to a strict account for its use? You can not rid yourself of this responsibility by saying, "I can pray at home," because praying at home only meets the responsibilities which attach to home duties. It won't do for you to say, "I don't like the method of conducting prayer meetings," because finding fault with methods does not discharge the duty incumbent. It is your duty to encourage your pastor and to give a good example to others, and you do these most effectively when you are regular in your attendance upon this means of grace.

In your church there is a missionary society at work, and this is a field which, under patient cultivation, will yield most abundant harvests of good. What are you doing here? Are you encouraging those who have special charge of these matters? Do you give liberally to foster this blessed agency, and thus become one of the instruments to spread the religion you profess? The responsibility is upon you, and God requires you to meet it.

There is the class meeting, which has proved a precious means of grace to thousands, and it is accessible to you. There you may hear your brethren tell of their triumphs, and you may tell of your troubles and gain their sympathies and prayers, and come away strengthened for duty. Are you making use of this means of grace? Are you meeting the responsibility God has laid upon you by putting it in reach of you?

There is the public preaching of the word on the Sabbath day. Preaching is for the instruction of saints as well as for the salvation of sinners. The public proclamation of the word of truth nourish and sustain the soul. During the week "the cares of this world and the deceitfulness of riches and the lusts of other things enter in and choke the word, and it becomes unfruitful," hence the spiritual nature needs the regular recurrence of public preaching. Gospel preaching is a rich and full store-house, where every week you may draw large supplies for your spiritual necessities. God sees what are the needs of your spiritual nature, and he makes provision for your supply "according to his riches of grace in Christ Jesus." This feature of God's dealing toward you lays upon you the obligation to make a diligent use of the preaching for your own personal benefit. This means of grace is in reach of you, and have you no responsibilities here? It won't do for you to say, "I can read a better sermon at home than I can hear at church," because while that may be true it is also true that reading sermons at home does not discharge the obligation to hear preaching from the warm heart of God's messenger. The moral effect of a regular attendance upon preaching is not without its blessings upon your own soul, and its benefits, in the way of example, upon the souls of others. To stay away from the public service, when there is no insuperable obstacle, shows that you have a weak apprehension of your responsibility in this matter. In the preaching of the gospel the bread of life is dealt out, and if you do not go and receive it you are stinting your spiritual nature and numbing your spiritual instincts and dwarfing your spiritual capacities and deadening your spiritual activities. Are you not responsible for this stinting, numbing, dwarfing, deadening process? If your soul dies for want of its proper food who is to blame for it?

Georgia Notes.

Athens is the queen city of north-eastern Georgia. It is situated upon hills adjacent to the Ocmulgee river, and is well drained and usually healthy. The Ocmulgee, though not here navigable, affords abundance of water power. There are four cotton factories, a woolen factory, a bobbin factory, a flouring mill, and a paper mill in or near the city. Several of its streets are unimmaculately wide. Many of its private residences are elegant mansions, situated in the midst of large groves of primeval forest trees. Here and there ivy covers an oak, or the chimney of a dwelling, or as on the university grounds, the entire front of a building. The city is remarkable for the grandeur and abundance of its native shade trees.

A branch of the Georgia railroad has long furnished the people with railroad facilities in one direction. Recently the Northeastern road has been completed from Athens to Tallulah Falls, tapping the Air Line road at Lula, and leaving it at Robins Gap Junction. The Georgia road has lately been engaged in extending its track across the river at Athens, the distance of about a mile, so as to make all its accommodations more accessible to the citizens. This work has been prosecuted at an immense

expense in blasting rock and excavating earth. The depots of the two railroads will, however, still be about half a mile apart, a distance which, to the through passenger, will be about equivalent, in time and money, to sixteen miles of ordinary travel.

Athens is distinguished chiefly for being the seat of the Georgia University, founded in the year 1801. Its buildings are ample, and some of them quite handsome. Its grounds are tastefully laid out in convenient plots, set with Bermuda grass, and enclosed with twisted ribbon wire. The faculty is an able one, and the university strives to make its blessings truly universal to the people of the State by adding to itself four branch colleges, situated at Dahlonega, Thomasville, Cuthbert and Milledgeville respectively, several of which number more students than the university itself. The whole number attending the university and its branches is over twelve hundred.

The late storm blew down trees in considerable numbers in many places, and where it did not prostrate the trees it tore the limbs and threshed the leaves from their tops till the earth was almost covered with their fragments. Cotton was damaged, and corn, from which the fodder had not been pulled, of which there was a great deal in middle and northern Georgia, was blown down and broken and tangled in a most destructive manner.

The acorn, most especially the post oak or sweet mast, is very abundant this year. I have seen large oaks with their limbs literally bending beneath the load of acorns.

The stock law is in force in this (Coweta) county. Many opposed its passage, and others doubted its propriety. Now all black and white are pleased with it. They have found it easier to fence stock in than to fence them out. Corn and cotton neither walk nor jump.

A striking illustration of one phase of the immigration mania recently occurred at Madison, Ga. A dispatch says: "Two Swedes, deceived by the exaggerated pictures painted by the oily tongue of an emigrant agent, left, in company, their home in the Scandinavian peninsula, and sailed for this new land, where they were told wealth and ease were picked from the very bushes. Arriving in this country they soon realized that they had been duped, and, failing to find employment in the North, they came South." The result of a few months' experiment was they determined to return to their native land. While waiting at the depot for the train one of them, who seems to have been destitute, undertook to rob his companion of a thousand dollars, which he alone knew that his companion possessed, and the greater part of which his friend had brought from Sweden. For this purpose he struck his companion, while sleeping, a stunning and almost fatal blow. This brought the whole matter to light, and caused the arrest of the assailant.

I had thought that this is the best country in the world. So it may be for us, but not necessarily for Swedes or people of any other nationality. While we are not benefited, they are often deluded and grievously disappointed by their coming to this country. Our people are evidently awakening to a sense of the great danger arising from unrestricted immigration to this country. The press, and notably this able journal, the St. Louis Christian Advocate, is giving forth no uncertain sound on the subject.

Scuppernon vines are becoming increasingly numerous. I have recently paid daily visits to one at Turin, from which delicious grapes are gathered by the handful. Every family ought to have a scuppernon vine. It is a vigorous grower, requires no pruning, lives a long time, and is a copious bearer. I knew one vine to be killed to the ground by frost, but it sprang up anew the next summer. The fruit of the vine was a notable blessing enjoyed by the Israelites in Canaan, and it should not now be lightly esteemed.

I note a constant improvement in agricultural implements in this State. Thrashing machines, reapers, mowers and portable steam engines are becoming common. Yesterday I witnessed the operation of a saw mill, which, for simplicity of structure and greatness of working capacity, is a model of mechanical skill. Four oxen could easily draw the engine and saw mill, with all their appurtenances, to any desired locality, yet it could saw 2,500 or 3,000 feet of lumber a day. Such a mill is a blessing to a community. Wherever such are located building is promoted. Had they been common fifty years ago many a man of wealth would have left his family in a neat and comfortable dwelling at his death instead of in a log cabin. As the supply usually creates, or greatly increases the demand, so a saw mill becomes a civilizer, putting people in better houses, a thing, perhaps, of almost

as much importance as common schools.

September is passing, corn is ripening, cotton is opening rapidly, and the autumnal winds warn us of the coming winter. Thus I am reminded that I must soon go hence to my work in what was once western Georgia, but is now the great State of Mississippi. I must leave home, friends and father, perhaps to see him no more on earth. He lingers "in age and feebleness extreme." The years have drawn nigh of which he can truly say he has no pleasure in them. At a day not distant he must pass, I trust, beyond the intimacies of flesh and spirit and enter the society of the blessed.

W. L. C. H.

Endorsed and Commended.

We have received a private letter from our excellent friend, Prof. R. S. Ricketts, of Whitworth College, to whose judgment, in matters literary and religious, we defer, from which a short extract is made. He heartily endorses our article on the Matrimonial Insurance Craze, and suggests that it be somewhat elaborated and issued in tract form. This will be seen and shunned by all Christians sooner or later. Even speakers—the wildest and foremost—have acknowledged the force and truth of our position, and commended the article. One gentleman remarked: "You are right—every word is true—but I am in the scheme, and have too much involved to retire now." Let Christian men draw out rather than sell out. But in any event flee the snare and seek diligently the old paths.

"This note is inspired by the reading of the last ADVOCATE, which is excellent, not more from what the editor writes than from what he inspires. It seems to me that even our old friends and occasional correspondents write with new spirit and freshness. Thanks for the article on the Matrimonial Insurance Craze; double thanks; first, for the article itself; second, for its opportuneness, since it saves me the labor of writing on the same subject, and not so well. The church is suffering grievous loss in this matter, I fear. Here, especially, where we can afford to lose so little, I see plainly that the blight of speculation in sacred things is falling upon us."

Faith Cures.

We have been meditating an article on this subject for some weeks, but the New York Methodist has rendered its writing unnecessary. In the issue of September 9 there is a calm and reverent editorial discussion of the question now so prominent before the religious mind of our country. It is so wisely, and more ably, expresses our views, we republish it entire. The most omnipotent faith has full exercise according to this presentation, and yet finds a check against presumption and fanaticism.

Faith cures have become so common that Orchard Beach and Lourdes are getting to mean the same thing—Catholic and Protestant "clapping hands over the bloody clams." The fundamental question is not, however, by any means settled or likely to be. That prayer and faith are blessed means of relief to the sick no sound believer has ever doubted. The only difference concerns the emphasis which lies in the word cure. It is a very strong word, and means such the same at Orchard Beach and Lourdes—that is, it points to miraculous restoration of health. If the element of miracle be taken away there remains no difference between ourselves and those who believe in faith cures. Nor ought so grave a matter to be complicated by a quibble about the meaning of the word miracle. A school of theologians hold that as all divine working is according to law, therefore what we call a miracle is only an instance of the operation of unknown law. Faith curists similarly assert that it is according to divine order that faith shall cure the sick. This in no wise changes the issue which concerns cures of disease in a mode believed by the cured persons to be miraculous—that is, not according to known natural laws.

It is according to known reactions of mind upon body that a great variety of functional disorders should be relieved by mental and moral influences. It is not according to natural law that a dying person should be recalled to health by faith. We shall be apt to believe, in any such case, that the patient was not dying. If we are charged with unbelief in God's power we must call attention to some forgotten fact. 1. In the first place faith in spiritual matters has the firmest, most invincible ground to rest upon. It is plainly according to the will of God that our faith shall take possession of all spiritual gifts. An Infinite Saviour gave his life for our redemption and "ever lives" for our sakes. To save us from sin and spiritual evil Christ is pledged, on condition of our faith in him. Nothing but failure to believe can prevent our salvation; there is no barrier of any sort (save only unbelief) to restrain us from any spiritual comfort or blessing. 2. But when we turn to bodily blessings the case is altogether altered. Christ has not undertaken to keep us from bodily pain and death. We are all appointed unto death. Some thus or other the bodily dissolution must be undergone by the saintliest of men and

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Agricultural.

EVERGREENS UNDER DISCIPLINE.—In reply to the inquiry as to the best way to grow them, it is to be said that the best way is to grow them in a systematic manner. Nothing is easier, and yet many cultivators still believe it is necessary to use a knife on evergreens. Years of practice has demonstrated that no class of trees is more tractable, and strikes as it may appear to some persons, there is no species known but what will form a new heading without any difficulty. Again, when the tree is young, cut every season. June is as good a month as any, with a strong pair of shears, clip off the shoots, to promote a denser growth, and to prevent the branches from extending beyond a prescribed limit. Should the specimen incline to run up tall and slim, clip up the leading shoot; and, if the tree is generally bushy, clip the branches to start out, as Nature, in her endeavor to supply a new central branch, frequently overdoes the matter and furnishes an over-abundance, allow but one to grow, and that the strongest and in the most central position. There are a few varieties of some well-known forms without artificial assistance, as, for instance, the pyramidal Norway spruce and conical spruce of the American arbor vitae. Although not usually in the Northern States, the pyramidal form of the European spruce is a striking example. But such remarkably spreading trees as the Norway spruce, hemlock, and the white pine may be compelled to assume the strictly erect growth by a systematic course of pruning, such as has been described. In addition to the branches which are plainly observable on the branchlets, there are others beneath the outer bark, termed, "adventitious buds," that are not noticeable, but which start into active growth whenever vegetation resumes a check, either from removing a shoot or from the effect of disease of some kind. Among evergreens, as a rule, however, this is not so marked as among the greater portion of the deciduous trees, but still sufficiently so to produce a denser growth of branches after pruning. After several years of continued pruning, any species of tree adapts itself to circumstances and requires little aid from the knife, as is abundantly proven in the case of old evergreen hedges and specimens of "topiary" work. At first pruning induces active growth, but after a few years it does not act as an incentive. Josiah Hoopes, Author of "The Book of Evergreens."

HAIR FROM BERMUDA GRASS.—We believe that hair from Bermuda grass is under-estimated. The finest hair we saw on exhibition at the fair, was from this grass. Before the war, a very wealthy gentleman of Hiale county was accustomed to ship hair to New Orleans, and while common hair brought \$20 per ton, Bermuda hair sold for \$40 and \$45 per ton. We have this from the best of authority, Mr. O. O'Brien, one of the oldest merchants of Crystal Springs, who shipped the hair.

We believe it far superior to any of our Southern grasses. It is indigenous to our soil, and grows almost the whole year, luxuriating under our hottest suns, and thriving in winter. Complaints are made against it, because the grass is hard to root out, when once it is firmly rooted. But the same complaint can be brought against most of the superior grasses. Our common crab grass, the barnyard grass, and the old Johnson's grass, take deeper and firmer roots, where it can be made to grow, as it is said; there are only a few sections, where it thrives well, in the Southern States.

In fact, the Southern people don't appreciate any kind of grass as much as they should do. Take the record of all those countries where the people pay attention to stock and grass, and you will find them, generally, prosperous.

Recently, about one hundred Wisconsin editors visited Fargo, Dakota Territory, which is developing so rapidly into wealth and prosperity, and here the people are depending more on their magnificent wheat crops than on diversified farming. The speeches pointed to the experience of those States, which did not depend on wheat alone, but cultivated the grasses and raised stock, the record of those States showed a great deal of more real substantial wealth and prosperity, when depended upon one product. It was remarked that wheat, alone, no matter how fertile the soil, would exhaust it, while mixed up with grasses and stock, it would keep it rich, and every year, instead of being deprived of its superior fertility.

When the Southern people learn to appreciate the value of diversified farming they will then rejoice in a most rapid development of their vast and wonderful resources. —Comet.

PASTURING OR SALTING HOGS.—The hog is a grass-eating animal by nature, and his health is therefore promoted by the use of grass as a part of his food. The grass gives bulk and palatability to the contents of the stomach, and thus aids digestion. If the hogs are to be pushed in fattening, flushing them off in the fall, then they may be kept in a dry pen or yard, and the green succulent grass brought to them each day and given in three small meals, in small racks or tubs, or in troughs. In this way they will not get much under foot, and what falls out of rack will drop into the trough.

Some years since, we found the best plan in feeding clover to hogs in a pen was to run it through a straw-cutter, and then feed two quarts of the cut clover, mixed with its ration of meal to each pig three times per day. We adopt the plan of cutting the clover in the morning, and mixing the proportion of meal with that we desired the hogs to eat per day, and letting it lie in bulk through the day. It would then become so mingled that the grass and meal would be eaten together. It would warm up some, but not to injure its quality. The hogs were extremely fond of it, and gained in weight from twelve to fifteen pounds each per week. We were feeding for rapid growth through the summer, and fed six pounds of corn meal to each pig, with the clover, per day, and the result was quite satisfactory. —National Live Stock Journal, Chicago.

THE STRAWBERRY BED.—Good results may be expected from a bed made the present month (September), but the sooner the work is done, the better. Those who have a pot-invered bed, the plants themselves can procure them of all the principal nurserymen, who now propagate in this manner a supply of plants of the feeding varieties. Of course they cost more than the ordinary plants, but many are willing to

go to the extra expense, if they can only be sure of a crop of fruit a year sooner than they could have it in any other manner. Those who raise fruit for market, do not need to be told that good strawberries can be raised on good soil. In private gardens the plants are rarely properly fertilized. Well decomposed manure is best, and a liberal coating, three inches thick is none too much, should be spread over the soil, and spaded in. In the absence of manure, a good dressing of some of the artificial fertilizers may be used instead. The plants may be set in rows two feet apart, and eighteen inches apart in the rows. Some put them only a foot apart in the rows, but in rich soil this does not give space enough. In setting, the ball of earth is turned out of the pot, and put in its place in the bed, without disturbing its roots. At the time of planting, pinch off any runners that may be forming upon the plants. During the growing season, keep the bed clean by use of the hoe, and remove all runners as they appear. The plants thus treated will form fine large stools by this time cool weather checks their growth. —American Agriculturist.

RASPBERRIES AND BLACKBERRIES.—I wish to know what soil and location are best for growing raspberries and blackberries. How far apart should they be set? What sort of care and cultivation do they require? What plants and varieties are best for a family garden? R. K. M. Northern New York. They do best on a good soil with a dry bottom, and on a deep, rather rich soil they will be less affected by drought than on a shallow soil. Both gravelly and clayey loams answer well under good management. The distance may vary with garden or with field culture, the former being nearer. Raspberries may be set in rows five feet apart and two or three feet in the row; blackberries one third further. The distance may be greater in the field, but on a poor soil, a strong grower, like the Huckleberry, should have more room than a more moderate grower, as the Snyder. If blackberries are well pinched back they will occupy much less space than if allowed a straggling growth. The required care consists in good, clean culture, hoeing off the suckers as soon as they appear, and pinching back when two or three feet high. Good varieties of the raspberry are Cuthbert, Turner and Philadelphia, among hardy red sorts; and Gracie, Doellite and Davidson's Thornless, among black-caps. The Snyder is, probably, the only blackberry hardy enough for your region. —Country Gentleman.

WEEDS GOING TO SEED.—Just at this season, when cultivation is nearly over, and the main crops harvested or laid by, we are most in danger of allowing our old enemies, the weeds, to go to seed. This is a most culpable and expensive practice, entailing untold labor in future years. We have had in hand the present season, an old garden, where every weed was left undisturbed, and no crop was planted last year. Their name is legion of almost every variety that infests Connecticut soil, and some that we never met elsewhere. Pig-weed, milk-weed, dock and burdock, dandelion, fennel, mustard, quack-grass, plantain, purslane, jack-in-the-pulpit, mallows, and divers other sorts have sprung up in their season, and disputed possession with the crops planted. There is only one exception about them, they insure frequent cultivation of all crops, if you would have any harvest. The labor of subduing one year's seedling of these pests is immense. In the garden especially, no weed should ever be allowed to go to seed. When one crop is off, put in another, and when the last is gathered, plow or rake, or harrow, and let the frost have free play at the soil. —American Agriculturist.

CARE OF THE FARM HORSE.—Farm horses in the fall are often ungratefully neglected. Their hard toil in helping with the heavy work of the season once over, when only odd jobs await them, it is too frequent a custom to dock them of their grain and allow them to shift for themselves on the pastures, often without needed shelter from the bleak wind and early frosts of autumn. After a feeding while the poor animals get chilled and run about in the dark in search of warmth, which they often find only at the cost of a stumble or fall, resulting often in a sprain or a cut that injures or disfigures them for life. Then, when warm and tired they lie down to rest, what wonder if they rise up stiff, listless, and not rarely suffering a severe cold after their heated blood and relaxed muscles have been exposed to the blast and frosts of a chilly night. When the days are stormy it is well enough to let horses run in the pasture, but every night should find them comfortably bedded and fed in the stable. —Chicago Herald.

WATERWASH THE OUT-BUILDINGS.—There is no more healthful method of keeping the stables, sheds, and pens clean, than to give them a good coat of lime-wash. The wash is easily and quickly made as follows: Slake a bushel of fresh lime in a pork, or other barrel, with water enough to make a thick paste, after which fill up the barrel with hot water, and let it stand for a few hours. This wash may be applied in various ways. It may be spread upon the walls with a whitewash brush, and no pains need be taken to do a neat job. Whatever wash falls upon the floor in the operation, is not lost, but helps to sweeten the stable or stall. The quickest and most satisfactory method is to use a force pump, by which the lime-wash can be thrown into every corner. —American Agriculturist.

LIMES.—Every garden, says Libby's Flower Garden, should have a clump of limes. They are easily cultivated, and require but little attention. The limes should be planted five or six inches deep, and covered in the fall with the course manure. The following varieties are recommended as the best: *Quercus*, the famous cold-budded ally from Japan; *Condalia*, the old common white, but still one of the best; *Rosea*, trumpet-shaped, rich purple on the outside, cream-white within; *Lanceolata alba*, white; *Robusta*, white and red; and *Extrema*, a large white flower of exquisite shape.

SALT AS A MANURE.—The Massachusetts Agricultural Society concludes that salt, as a manure, has the property of hastening the maturing of all grain crops; that wheat on salted land will ripen six to ten days earlier than on unsalted land, all other conditions being equal; that it increases the yield from twenty-five to fifty per cent.; that it hastens the straw and prevents rust and other diseases that it checks, it does not entirely prevent the ravages of the chinch bug. The quantity used may be from 150 to 300 pounds per acre, but the greater quantity is the better.

Household.

A VALUABLE RECIPE.—Take one part (by weight) resin, one part beeswax, and four parts good fresh or sound lard. Mix and melt them together over a slow fire, so as to be sure not to burn the mixture. It makes an ointment that is superior to anything I have ever seen tried for the flesh of either horses or cattle, for either fresh or old sores, and is especially good to remove old, dry scabs. It softens the scab, and it comes off, leaving the skin soft and tough. I was using a horse a cold, muddy winter day, and the next morning I found him with legs swollen and rough, and so stiff that it seemed to be very difficult for him to move. I brushed off the dirt and applied the ointment as soon as I could after I found it out. I made the application morning and evening for two days, and the third day one application, and the horse was cured. I was compelled to use the horse a little the first day, and after two hours' light work he worked as well and free as ever, and I kept on using him every day. The mixture is the best thing I ever used for boots or shoes for out-door wear, as it makes apony-leather waterproof, and hard leather soft. —D. S., in Southern Cultivator.

CURE FOR TOOTHACHE.—Dr. Dyce Duckworth contributes a short memorandum on this subject. He was called on lately to treat a case of very severe toothache, and tried various ordinary remedies, including chloroform and carbolic acid without any benefit to the patient. He then remembered having read that the pain might be relieved by holding in the mouth a solution of bicarbonate of soda. He at once gave the patient half a drachm in an ounce of water, and to his astonishment, the pain ceased immediately, and complete relief was secured. He thinks that, as the remedy is so simple, and the disease so distressing and often intractable, this treatment may be worthy of notice and imitation. —Houskeeper.

A HEALTHFUL BED-CHAMBER.—Three things are indispensable to a healthful bed-chamber: we must have an amount of bed clothing which will keep us comfortably warm; must not be exposed to draughts of air, and must have a good and safe ventilation of the apartment, which may always be secured by an open fire place, and a board about three inches broad, and as long as the breadth of the window, placed under the lower sash; this makes such an opening at the joining of the sashes as will admit a draught of air in the direction of the ceiling where it becomes diffused before it reaches the sleeper.

KILLING OFF THE BEDBUGS.—The best mode of getting rid of bedbugs is to fumigate the room with brimstone. Houses standing long and empty which have swarmed with them, have by this means been effectually freed from them. Place in the center of the room a dish containing about four ounces of brimstone; remove from the room such metallic surfaces as might be affected by the fumes; close every aperture, even to the keyhole, and light the brimstone. After four or five hours enter the room and open the windows for a thorough airing.

CURE FOR BEE-STINGS.—A writer in the Bee-keeper's Magazine gives the following as a cure for bee-stings: "Take a pinch in the fingers of common table salt, put on the place stung and dissolve with water, rub with the finger. If not relieved in our minute, wet the place with aqua ammonia. Care should be taken not to get the ammonia in the eye. I have used this remedy for several years and it has never failed with me. It has always arrested the poison and prevented swelling."

USE FOR OLD CANS.—Old fruit or vegetable cans can be utilized by cutting into strips about three-quarters of an inch wide to near the bottom and spreading. Then take a strong wire, and with a hammer and a wooden block beat the ends of each strip over the wire at equal distances apart, suspend by wires and paint the whole bright red, when with pretty moss and some alpine vines or more choice flowers it will be a "thing of beauty" that will be a joy-see long as it lasts. —American Farmer.

In washing lawns or meadows use a little gum arabic water in the starch. It can be prepared by adding two ounces powdered gum arabic to a pint of boiling water. Let it stand until cold, and bottle for use. A spoonful stirred into the starch when made imparts a new look to the material which can be obtained in no other way. A small amount of lawn may be lightly sprinkled with very dilute gum arabic water and iron on the wrong side without washing. It makes it quite fresh.

It is a good plan to dip a broom into warm water and shake it thoroughly before sweeping a carpet, and at intervals during the process, taking care to have clean water each time; in this way the dirt is prevented from rising, and the carpet looks bright and clean. The sweeping should be done as much as possible one way, the length of the room, not cross or zigzag.

FURNITURE POLISH.—To polish furniture, take as much resin as will cover a shilling, powder it very fine and then sift through muslin; scrape one penny worth of beeswax, very fine; bruise a small piece of alkali soap; put the whole of the above into a gill of turpentine, and let the pot stand for a day. The polish will then be fit for use.

SERVICEABLE APRONS FOR A NURSE.—A nurse can often be relieved by the application to the painful parts of cloths wet in a weak solution of sal soda in water. If there is inflammation in the joints the cure is very quick. The wash needs to be lukewarm.

A mantle valance may be easily decorated by cutting the edge in scallops with a modification in the center of each, and rays filling up the intermediate space. The design is executed in coarse silk, caught down by thin silk, and the ground may be, either linen or woolen.

Brushed peachtree leaves applied to a wound caused by a rusty nail, will remove the pain immediately and prevent lockjaw.

Moistened soda applied to a burn will relieve the pain immediately.

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WHOLE NO. 1365.

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In a small, quiet English city.

On the banks of the river, the

river flows old wooden building

of a style we rarely see.

A hundred years it has stood there

in the narrow gap of the street

arched over the highway.

With a legend, strange and sweet.

It has been kept so perfect

that it is a single glance

God's providence, so it says.

Is it not a little shrine?

And if it should ask the meaning

of a hundred years of toil

it would find it in the story

which darkens the days of old.

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it would find it in the story

shall yet see glorious results in this

held land.

I will give you the history of a

New Testament which found its way

far into the interior of China. Many

years since a missionary was preach-

ing in the city of Shanghai to a large

and attentive audience. He told

them of Christ, his life, his sufferings

and death, of his resurrection and

ascension. He told them how Jesus

had come to save sinful men and

give everlasting life to those who

believe in him. At the close of the

services a man came forward and

said, "I would like to see that book

you have." The missionary handed

it to him. He turned it over and

over, and after examining it care-
fully, he said, "I have seen a copy of

that book nearly two thousand miles

in the interior." The missionary

then asked him how he came in

possession of it, and he gave the fol-
lowing account of it: "Where I live

we are surrounded by mountains, and

there is but one pass through the

mountains, and we are never dis-
turbed by war. We have many large

villages in this valley, and the land is

very fertile, so that we are not de-
pendent upon any productions out-

side of this valley. The people there

are very quiet, happy, and well-dis-

posed, and they have good schools in

every village. About a year ago I

was brought to see a copy of this very

book. Every one who saw it seemed

greatly pleased with its teachings.

We had but one copy, and all the

people wanted it for their schools.

So we had to divide it and give dif-
ferent portions to different schools.

When one school had finished the

part given them, they were to ex-
change with another school. I would

like to say many copies of this book as

you can spare." The missionary

was astonished at the account given,

and was rejoiced to know that the

word of God was being blessed in

remote regions where he could not

go. He gave the man such books as

he liked to take with him, and from

that day to this he has heard from

more of them. We thank God his

word is not bound. It can go where

the missionary can not go. We are

fully assured the Spirit of God is

dispensing and enlightening the minds

and hearts of many heathen who

have his word, but have never been

permitted to see a missionary of the

cross. Nothing is impossible with

God. He is able to touch the hearts

of the millions around us and bring

them to repentance.

There is one point in connection

with the success of missions among the

heathen which has often presented

itself to my mind. There is a part

of the work done, and the success at-

tending it, which can not be put

down in columns or placed in any

regular tabulated form. It has been

the custom of the church to think

there is little progress in missions

unless they can number so many

churches erected every year, so many

schools organized, so many congre-

gations brought together, and so

many reported as believers. There is

a blessed work going on silently,

quietly but surely, through the

heavenly influence of God's Holy

Spirit. This power and influence no

man can calculate, and none can

measure even the smallest part. Those

who say missions are a failure do not

understand nor appreciate the way

God works. Who can look upon the

glorious light which has been cir-

culating through India, Africa,

China and Japan, and the many isles

of the sea, changing the gloom of that

midnight spiritual darkness into the

glorious brightness of the Sun of

Righteousness, and say the God of

Israel has no power over the minds

and hearts of the dark and benighted

heathen? Who can read the hearts

and minds of men and women in

pagans lands and tell what are the

deep convictions which have been

impressed on their minds? We can

not tell, neither can any man know,

what secret influence is going on as

the result of missionaries living and

laboring among the heathen nations

of the earth.

A missionary said: "In one of my

early journeys I came with my com-

panions to a heathen village. We

had traveled far and were hungry,

thirsty, and fatigued; but the people

of the village rather roughly directed

us to halt at a distance. We asked

for water, but they would not supply

it. I offered the three or four buttons

left on my jacket for a little milk,

but was refused. We had the pros-

pect of another hungry night at a

this out-of-the-world place." I asked

her how she kept in the light of

God in her soul in the entire absence

of the communion of saints. She

drew from her bosom a copy of the

New Testament. "This," said she,

"is the fountain whence I drink; this

is the oil that makes my lamp

burn. Here was a solitary light

beaming in a dark place. Who can

estimate the blessings of the gospel

to that soul?"

I will write again soon and give

further accounts of the effect of the

gospel upon the hearts of the

heathen.

SHANGHAI, CHINA, Aug. 18, 1882.

Education.

BY L. W. L.

THE ADVOCATE has lately con-

tained two very interesting arti-

cles on this subject. The writers

say some things that have long been

in the thoughts of other people—

things, too, that ought to be said, and

said with all possible emphasis. For

since the gifts of Mr. Vanderbilt and

Mr. Seney it is true, shamefully true,

that many of our people have most

wisely looked to foreign wealth

for relief from our educational

difficulties, and have concluded that

we are unable to take proper care of

our southern colleges, without the

same time they are going on building

fine residences and costly churches.

It is also true, no doubt of it, that

the quickest way out of the difficul-

ties besetting us would be for our

prominent leading men to praise

Northern intelligence, patriotism and

religion to the skies, and in the same

breath, pour contempt upon Southern

ignorance, rebellion and boorishness

to the last degree. This would at

once give such a salutary conse-
quence, and such a stimulus to vanity,

as would surely secure all the money

wanted.

And, furthermore, it is true that

unless we sustain our own schools

ourselves, the North, through the

agency of Southern men, who will

eventually abandon their own people

for purposes of personal gain, or out

of sheer cowardice or despair, will

by means of their money, get control

of the education of our children and

keep control for all time to come.

This is the alarming fact, full of

ruin, pregnant with death.

The gift of money imposes upon

the receiver the moral obligation of

gratitude, and invests the donor with

a right to, in at least, suggest and

show how that money should be spent.

For this reason the wise man said

a gift binds the eyes; not the eyes of

the giver, but of the receiver. Now,

were Northern men to get control of

Southern colleges, how would they

manage them? Why, of course, as

they manage their own; that is, by

withholding to the same ends in the

Christian Advocate.

THURSDAY, SEPTEMBER 28, 1882.

For the New Orleans Christian Advocate.
THE TRIUMPH OF DUTY.BY THANNENT.
(Part II.)

The mistress she called her one morning and said
on some errand the best of our waters had sped.
For this evening alone, I bid thee this place.
It is better, then, do not know, to do all with a grace.
We have only one guest, a young man we never
above all the others that visit us here.
Such a brother and son, such a young man's life,
We were fair to hold our own daughter his wife.
Should his eye speak thee fair, as I doubt not it
must.
Do not blush or vexed, thy discretion I trust,
And don't heed it enough when his glance thou
do not meet.
And straight I lay in with a guilty conceit,
Oh, peace! darling mother! oh, peace!" cried her
son.
If either need caution here, he is the one.
They lingered at his words, little dreaming what
power.
Would circumstance lead them to many an hour.
Alas! for the maiden, the guest at the board
(in that terrible eve was the love she desired).
She felt, oh! how deeply, but pithily leaped.
With me and womanly feeling allied.
Not a sign on her features her agony wrought.
No, not even what time she so lightly thought,
As she gave to his hand the glass of the plate.
"Twas the hand that clasped her in promise, oh,
as I said.
But to who shouldst, how long he had met.
This thought with the maiden he once loved the
best.
He bore it, ah! even as all of us might,
When our action is wrong, but our conscience is
right.
The shock of surprise chased the blood to his
cheek.
To behold her performing a mental part.
He glanced at the girl on his shoulders that fell
to the floor, and he had loved it so well.
Had it been in the shadow of death,
That through the wake of the sunset to gold,
And her forehead so white, with its veiling so
blue.
Beneath him that whiter and bluer it grew.
And he thought, when her eyes in the mirror
would turn.
"Knew so brilliant as she at that hour could be
found.
Nor had she failed to mark he was still to their
hour.
And said "At this time I had straight to appear,
And surely a falsehood his answer that fell.
"Oh, my son, and yet, still, hardly well."
But alas! when she with his conscience met,
His conscience averted, that would break his de-
sire.
She was to his vision the being of first.
The beauty the world that his passion had nursed.
The soul with each lady's emotion ad-
vise, where, where had he been, where they parted the
last.
Through what changes, what struggles, what
troubles past?
Did she love him as yet? No, but different she
felt she despised him, and thought was he,
Alas, how true to her heart, had felt his regret!
Would she had not concluded her sorrow re-
solved.
He covered his face in his shame and despair.
And he cried, "Can she pardon me?"
And she, oh! how white, how bitterly fell.
For the first time in her life she felt how low
In the household she thought she was, how lowly her
lot.
They seemed to find it, and she, too, forgot,
But now, when he and her hand to know,
And long had her heart and her hand to know.
A maid, she said, "I am the one who is the
I never can find that would be better."
Oh! why, why, why, why, why, why, why, why,
Treason the fair, fortune in which I was bred.
Why was it my every action should fail?
And when I essayed to do nothing at all?
Was I foolish, blind, imprudent, unworthy?
I must be, I must be, myself I do place.
Oh, no, for her sake, so, I bid thee, bid thee,
She had prayed to the Father to take her away.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KREMER.

Fourth Quarter—Lesson II.

SUNDAY, OCTOBER 8, 1882.—MARK XIV, 12-21.

HUGHES TEXT. "It is the sacrifice of the Lamb
patience." Exodus xii, 25.

THE PASSOVER.

Christ spends the Tuesday eve, all
day Wednesday and part of Thursday
of his last week in retirement at
Bethany. The paschal lamb was slain
between three and six o'clock Thurs-
day (the fourteenth Nisan), and was
eaten after sunset (the beginning of the
fifteenth of Nisan).

It appears that the disciples came to
him on Thursday, while in Bethany, to
inquire about keeping the passover.
The lamb had already been secured,
we may believe if they went by the
law, four days before the very day on
which he, the true paschal Lamb, en-
tered the holy city in meek triumph.
He answered by sending two of his
disciples, Peter and John, into the city,
giving them explicit directions by
which they would find the place where
they might prepare for him the pass-
over. The direction he gave them is
in evidence of his supernatural fore-
sight. His wonderful eye takes in the
whole situation, and he minutely de-
scribes it to his messengers: "Go, into
the city, and there shall meet you a
man bearing a pitcher of water; follow
him; where he goes say to the good-
man of the house the Master saith,
Where is my guest-chamber where I
shall eat the passover with my disci-
ples? and he will show you a large
upper room, furnished and prepared;
there make ready for us. This would
all seem very wonderful and, we not
know that the Lord knew them that
are his, and that he was perfectly ac-
quainted with every house and heart
where he might at any moment find
entertainment. When Christ, by his
Spirit, comes into the heart he de-
mands admission as one who owns
the heart is, and as one who has all
power over the heart. Sooner or later
he makes this personal proposal to the
inner life of his soul. It is the offer
of the infinite, divine blessing, for in
receiving him we receive all the good
there is in earth or heaven. In the
evening he comes with his disciples,
probably while the sun was beginning
to decline in the horizon; the Master
took his last day view of the holy city—
till his resurrection. From the gorge-
ous temple buildings dazzling in snow

white marble and gold under the slant-
ing rays of the sun rose the smoke of
the altar of burnt-offering. As they
sat and were eating at the board there
occurred several incidents which could
never be forgotten by any of the guests.
Filling up the narrative of Mark from
the other accounts we may call up the
words of strong emotion with which
this feast was opened by our Lord: I
have greatly desired to eat this passover
with you before I suffer. This was his
farewell feast of love; the last calm and
blessed intercourse with his disciples
before the hurried and terrible events
of his capture, condemnation and death.
At the very beginning a disgraceful
dispute occurred among the disciples
about the favored place at the table. It
was followed by a practical reproof by
our Lord washing their feet, teaching
them, in a most affecting way, humility
of heart and conduct; after this came
the blessing which opened the meal.
Such a preface to their paschal feast
was calculated to silence them all. The
silence was broken by a vague and in-
definite announcement awful to hear,
which deepened the silence and set
them all to self-questioning. One of
you which eateth with me shall betray
me. More than Judas felt guilty. They
all had not shared in the very guilt of
the traitor, but they had yielded to
tendencies in common with him which
were dragging them down to his level.
They all had joined in the dispute who
should be greatest, and they all needed
to be washed. At this moment they
were questioning who of them should
do this evil thing. There is but one
step from who is the greatest and most
worthy to who is the least and most
unworthy. Indeed, human nature gen-
erally measures its own virtues by
judging others feelings. "I am not as
other men are." Their question is, is it
expected the Master's no. They were
all standing on the edge of the abyss of
pride, and it was well for them that the
Lord should, by laying it bare before
their eyes, cause each to see how near
he was to falling into it. They began to
be sorrowful. The thought of treason
to him was unsupportable, and excited
great surprise and deepest sorrow. The
infinite compassion and pity of Jesus
was never manifested more plainly
than in his toleration of their wicked-
ness in abstaining from exposing their
sin, and in warning them so plainly
and gently before leaving them. He
relieves them of the awful accusation
by declaring the traitor, not by name.
This was Judas' last chance for repent-
ing, but he did not seize it.

Reminiscences of Caddo.

BY REV. JOHN JONES.

MR. EDITOR: Comparing the men,
the times and seasons of Caddo circuit
of 1882 with those of 1844 we find that
many sad changes have occurred exten-
sive to overshadow the heart with a
veil of gloom, and place the remaining
few who are left in the attitude of
mourners following in a funeral train.
In the winter of 1843 the Mississippi
Conference met in Woodville, Miss.,
and from that we were sent to Caddo
circuit, an adventurer upon the mir-
aculous itinerant system, of which we
knew comparatively nothing. The
men who were then here, of whom we
have the most vivid recollection, were
mostly adventurers to a frontier coun-
try, and were full of activity, life and
energy, the support of Church and
State. They were well to do in the
world, controlled their own labor; the
land being fresh and productive, there
was much of buoyant spirit and son-
noline in nearly everybody's face. We
think of Garret, Harper, Jones, Doty,
Ford, Tucker, Brantly, Sullivan and
Tharj, with a host of others, who, with
open hearts and doors, received their
preachers as they would angels of
mercy. We ask where are they now,
and echo answers where! We meet
with one now and then, but alas! how
changed; only a shadow of what they
once were. We met lately a few weeks
ago, at whose home we used to spend
our rest days so pleasantly. Then she
was young in years, not long married,
abounding with the good things of this
world, and it was her greatest pleasure
to make her preachers comfortable;
now, the second time in widowhood,
and, like Rachel, having wept for her
children, is not comforted, because they
are not. She has deserved a better fate,
but Heaven must recompense. Not
long since we visited an elect lady,
fond for twenty years, and greatly
afflicted otherwise, yet strong in faith,
waiting with patience for her promised
release. She was glad of a visit from a
preacher, and especially one who could
call to mind incidents of the past; and
old people are wont to dwell on things
of other days. She talked of events which
occurred in 1841; going to church at
that little schoolhouse there was the
last time I met you; those times I al-
ways went to church, but for a long
time have not been able to go any-
where. We could but think what a
strange providence follows some good
people in this world, and truly if their
hope is only in this life of all they are
the most miserable. There was a sin-
gular circumstance transpired that year
at a camp meeting held west of Green-
wood, on the Texas line. The morning
it closed the whole congregation assem-
bled in the altar, formed a procession,
and marched two abreast around the
entire encampment, all singing as they
marched; when half around thus they
all knelt and prayed, then arose and
resumed their march and sang and
reasoned in the altar and sang the
parting hand as they went and shouted
and bid each other adieu. Bro. Garret

and myself were the only persons who
did not join in that exorcise. It im-
pressed us as wanting in that dignity
and order which characterize the wor-
shippers of God. We have always
thought there was too much novel and
protracted service at our camp meet-
ings. In expressing this opinion we
are aware that some will accuse us of
not being orthodox. In old Methodist
usage, but perhaps no one will say that
it is in bad taste coming from one so
young. At that camp meeting we met
with Bro. Woolum, who still lives, and
belongs to a Texas Conference. It had
been currently reported of us that we
were going into consumption—that we
could not live long. We do not know
how much influence it had with us, but
we do remember the words of cheer
that Bro. Woolum gave to us. Coming
to us in the preachers' tent, while lying
on the bed, and sounding our chest, he
said: You have no more consumption
than I have, and you are not going to
die. These kind words gave us comfort,
and if Bro. Woolum should see this he
will accept our thanks after an absence
of forty years, and no consumption yet.
The Rev. Job M. Baker lived near, and
did us valuable preaching. He was a
host in those days, since gone to his re-
ward. He preached at a protracted
meeting in Shreveport in the fall of
that year, and took quite a number of
persons into the church. By the way,
the first religious society was formed
in Shreveport that year. Some of those
persons desired baptism by immersion,
and he immersed them in Red river.
As the rabble stood on the bank and
witnessed the scene one was heard to
say: We have seen persons immersed
here before, but these are the first that
we ever saw come out alive.

In a frontier neighborhood we
preached in a private house. It was
full of people. The sermon closed, and
for the first time in our ministry we
ventured to invite penitents to be
prayed for, and to our utter astonish-
ment, everybody in the house came
and knelt about us weeping, and
had it not been for an old local preacher
who was present and took charge, we
do not know what we would have
done.

We had visited the home of a moth-
erly old sister, who seemed to take
great interest in the young preacher.
She thought we did not eat enough.
On one occasion after supper she said:
If your mother is living my advice to
you is to go home, that she may take
care of you, for I have tried my best to
get something that you can eat; and I
have failed, and you are starving to
death. Sometimes young preachers
make a mistake and fast too much; in-
jure their health.

Another incident occurs to us; that
is, the way the Rev. Joel Sanders built
a new church in Greenwood the year
before. He had been preaching in the
academy once a month; so town people
also danced in the same house. On
one occasion the preacher said: This
day four weeks I will preach here
again, provided you don't dance any
more in the house; in that case I shall
not preach. The day for preaching
came, and the preacher was in time;
but there had been a ball in the house.
The congregation was large; some said
we will hear the preacher tell a story,
for we know he will preach; but, true
to himself, he made his way and had
them good-by. The circumstance
created much excitement, and the
Methodist said: Leave your next ap-
pointment for the new church. So that
day four weeks he preached in the new
church. The Rev. P. M. Goewyn was
preacher in charge, and we junior.

MASTERTON, LA., Sept. 11, 1882.

Letter from New York State.

MR. EDITOR: I propose to give you
a short sketch of the Sidney Plains
Camp Meeting, and also of one at Car-
mel Grove, six miles below Binghamton.
In addition to what I have already
written to you, allow me to add that at
the Sidney Plains Camp Meeting the
preachers' stand is so arranged as to
seat all the preachers on the rostrum,
and is about twenty feet square, with a
platform in front about four feet above
the ground. The seats in front are in
the open grove, without shelter. They
have many the two-story tents, sleep-
ing and eating houses, no preachers'
tent. Preachers and people mostly eat
at the large eating houses. They had
many places at which fruit, hunchman,
etc., could be obtained, but nowhere
on the grounds was a drop of liquor to
be had. The Holy Spirit seemed to be
the regulator of every movement. I
was much surprised, as well as gratified,
at the friendly reception given to
your unworthy brother from the South.

From here I went to the parlor city
of Binghamton. It is called the "parlor
city" from its neatness, its beautiful
avenues and parks, and also its elegant
paved walks. From Binghamton I
went to fill an appointment at Susquehanna.
Susquehanna is a city among
the hills. It has eight fine churches,
several large machine shops, the main
one being about seven hundred and
twenty feet long, and built of stone.
At these shops they make every part of
the locomotive, and turn out from four
to six per week. The scenery about
Susquehanna, Pa., is beautiful beyond
description. On August 30 I started
for Carmel Grove Camp Meeting.
This was held in a dense grove of tall
pine trees, but, rough and rocky as it
is, it cost the Camp Meeting Associa-
tion \$180 per acre. Such land would
hardly bring \$3 an acre in Mississippi.
An invitation was given to all ministers
(Dr. William Taylor, the world's mis-
sionary, being among the rest) to be
seated upon the stand, which had a

room in the rear for the minister to
prepare his sermon.

One day was set apart by the presi-
dent to direct all the prayers and
discourses to the subject of intemper-
ance. During the day the evils and
disgrace brought upon those engaged
in the selling of intoxicating drinks
was fully shown, and the hearty amens
and applauses which arose from the
large assembly showed what a mighty
interest was taken in the subject of
prohibition. I left Mount Carmel for
the beautiful city of Elmira, N. Y.;
went from there to Binghamton, thence
to Susquehanna, and then to my old
home at Meredith Hollow, where I did
the best I could in the pulpit last Sun-
day morning and evening. May the
Lord bless you and all your labors.

Yours truly,

E. R. STRICKLAND.

MEREDITH HOLLOW, Sept. 8, 1882.

From the Work.

WALNUT GROVE, MISS.

MR. EDITOR: I have just closed my
protracted meeting season with some
good results; have reason to hope that
the churches are somewhat revived and
strengthened; some conversions and a
few accessions to the church. The
meeting at this place was excellent. I
have never been where I was more
sensible of the Divine presence and
guidance. Through the instrumental-
ity of Bro. Anderson Ray, of Madison
county, and Bro. Meader, of Calhoun
county, we were greatly blessed here.
May their effective labors be increased
to the glory of God. This is my fourth
year here. Something over one hun-
dred souls have been added to the
church in that time, yet their father on
the circuit is less than when I came
here. You will see that many have
moved away and died; yes, died! Several
of the salt of the earth have
passed away to their reward in the
triumphs of the Christian's faith. We
all have seen that it pays to be re-
ligious. May God's blessings remain
with this people. Thanks to the good
brethren that assisted us; also to Bro.
Irvin Miller, of this place, who labored
with us for the glory of God and the
good of his delightful community.

SEPTEMBER 14, 1882. J. W. ELLISON, P. C.

MARVIN, CIRCUIT.

MR. EDITOR: We have had a time
refreshing from the presence of the
Lord. I have just closed a series of
meetings, and the good Lord has been
with us in the power of his Spirit, in
the conversion of souls, additions to the
church, reclaiming of the backslidden,
and the general refreshing of Zion.
Held a meeting at Marvin, commencing
Saturday before the fifth Sabbath in
July, and continued seven days, assisted
by Bro. Hunt, of Hagerstown, who
preached with power and with the
demonstration of the spirit. Saturday
before the first Sunday in August,
quarterly meeting, by the writer; pre-
siding elder not present. We protract-
ed the meeting; five professions, three
accessions. Saturday before the second
in August at Harrisville; continued
six days; eleven professions, twenty
accessions and four infant baptisms.
Saturday before the third Sunday in
August at Richland; continued six
days; ten professions, nine accessions
and two infant baptisms. Saturday
before the fourth Sunday in August at
Wesleyama; continued six days; four
professions, two accessions and one in-
fant baptism. Saturday before the fifth
Sunday in September at Sinal; contin-
ued five days; one profession. We had
a general revival at all of these places.
The church was built up, God's people
refreshed, and we are persuaded that
much good was done in the name of
our Master.

SEPTEMBER 13, 1882. N. M. CLARK, P. C.

MOORINGSPOIT, LA.

MR. EDITOR: I send you a few items
from the Mooringsport circuit. Our
first protracted meeting was held at
Pine Hill, in July, where we had a
most gracious time; seventeen accessions
and fifteen conversions; eleven
of these were from the Sabbath-school.
Bro. Davis, of the North Bossier cir-
cuit, rendered assistance never to be
forgotten. On last Sabbath I received
three others, making in all twenty ac-
cessions at this place.

Our second was held at Moorings-
port, in August, resulting in three ac-
cessions, and the church greatly re-
vived. Many thanks to Bro. Cipers,
Sr., preacher on the Caddo circuit, for
his very efficient help.

Our third was held at Greenwood, on
the first Sabbath in this month, at
which thirteen were received into the
church. It being a Quarterly Confer-
ence occasion, our presiding elder was
with us, who, with Bro. Minick, of the
Logansport mission, did very effective
service.

We have four Sunday-schools on the
work, three of which were organized
in the early part of the year, and sup-
plied with our literature, and one or-
ganized on last Sunday, not yet sup-
plied. I think our people are begin-
ning to realize the advantages and im-
portance of Sabbath-schools, as the in-
terest therein seems increasing. Our
school at Pine Hill can scarcely be
surpassed by any country school with
its active superintendent and efficient
corps of teachers. On last Saturday we
had a Sunday-school picnic at this
place, a large crowd assembling to wit-
ness the exercises, in which the chil-
dren acquitted themselves admirably.
The pastor then gave them a short ad-
dress on the importance of early train-
ing in the Sabbath-school, and of im-
pressing upon the young and tender

mind the truths of our holy religion.
After the exercises were over we had a
sumptuous dinner spread of all that
was good and nice. The evening was
then whiled away by the children in
games and plays, the older members
taking an active part. All seemed
much pleased and gratified at the day's
doings.

We will also shortly have a new
church here. A portion of the lumber
is already on the ground, and we have
in cash and subscriptions between eight
and nine hundred dollars. We expect
to finish it by and dedicate it on the
second Sunday in December.

The ADVOCATE is not forgotten, and
we hope to send you, before the end of
the year, quite a number of subscrib-
ers.

Our next meeting will begin on the
fourth Sunday in this month, at Mount
Zion. Pray for that many may be
added unto the church of God.

W. P. HENDERSON.

SEPTEMBER 15, 1882.

Marriages.

BROWN-CORRELL—At the residence of
the bride's mother, Mrs. B. J. Brown, near Milledge, La.,
on Tuesday, August 29, 1882, by Rev. John A. Miller,
Rev. J. M. Brown, of the Louisiana Conference, to
Mrs. Virginia Correll, of Webster parish, La.

Obituaries.

COMFORT—Died September 19, 1882,
of pulmonary consumption, the Rev.
M. D. Comfort, of the North Missis-
sippi Conference. The deceased was
born October 12, 1833, near Kosciusko,
Miss., and was, therefore, at his death
twenty-nine years of age, lacking thirty
days. He was a pious man, and was
early the subject of strong religious
impressions, though he did not pub-
licly profess faith until about twenty-five
years of age. He then felt called to
preach and immediately applied for
license. The first year thereafter he
took work as a supply in the North
Mississippi Conference. The year fol-
lowing he applied for admittance into
the ministry. The second year his
health began perceptibly to decline, and
he did not attempt to pass his examina-
tion with the class. He was continued,
and the next year, being still feeble in
health, he applied for ordination as a
licensed deacon and was ordained. He
was appointed to the Jonesboro circuit,
but early in the year, his health com-
pletely failing, he returned to Attala
county to die among his kindred. The
writer visited him several times during
his last illness—the last visit four days
previous to his death. Seeing his end
was near, I asked him of his state of
mind relative to death and the future.
He responded that he had no fears, but
that he desired, if God would, to live
longer. I prayed with him, and he
seemed filled with peace and resigna-
tion. When he was nearing death he
became so quiet that his friends thought
him asleep, when suddenly they
discovered that the insidious disease
had quite destroyed his power of
speech. Then there was a short strug-
gle against the destroyer, but soon all
drove into the silent yet rapid
death. His last words were:
"Bro. Comfort lacked the advantages
of a higher education, but was studious
and earnest, and he possessed the
physical constitution, he would have
become a forcible and successful
preacher. He possessed great fervor
and was a good singer two qualities
calculated to render him efficient in re-
vival work. When we look at his
early death as a young man like him
should be taken and others left. But
God has no broken shafts in the tomb,
not made with hands. All are complete,
polished in place. The trial of the ore
of life that we put on this side of the
grave is at best faulty and unfair; those
boilings which hang lowest to the tomb
have the richest. If the life of Jesus at
his death was complete, just when
our world have said it was begun,
who shall say that the life of his servant
was not also complete? At least he
leaves behind the testimony of a faith
which triumphed over the fear of death,
and such faith can also accomplish the
resignation of all to him who will do
right."

T. A. S. ADAMS.

HILLIARD—Dr. JOHN M. HILLIARD
was born in Howard county, Ga.,
August 12, 1820, and died in great
peace at his home, China Grove, Cal-
cashed parish, La., March 31, 1882.
After graduating at the Medical College
in Cincinnati, Ohio, in 1842 he settled
in China Grove, La. He was married,
October 15, 1841, to Russell county, Ala.,
to Miss Martha Lee Rhynns. Dr. Hilli-
ard was devoted to his profession,
kept up with its literature and various
improvements, was thorough in his
science and skillful and successful in
his practice, as many in Alabama,
Arkansas, Texas and Louisiana grate-
fully acknowledged. He served as sur-
geon in the Confederate army two
years and his own health failed him.
He was a walking case of measles
afflicted with the same disease, and
to his own injury. His readiness to
serve to the wounded and suffering
Confederate soldiers at the battle of
Mansfield in healing and comforting
them. One who knew him intimately
remarks that "he was one of the most
physicians with a kind heart and ever
associated, perfectly in the sick
chamber." One of his patients, a
chronic case that he had tended for
treating a few months before his death,
much to her relief, could not refrain
from shedding tears when she heard of
his death and expressed of finding any
one to take his place in the treatment
of her case, and many in the com-
munity felt similarly at the loss of
their friend and noble adviser.
Dr. Hilliard came to his final rest
in 1880, and during his long ex-
perience of religion and the Meth-
odist Episcopal Church. Some of his
protracted meetings held at Bayou Bar
holocaust. Bro. Hilliard was a stor-
ing man, trusting in God, observing
his Sabbath, seeking to do his duty,
his kind heart, the fact he was using
kind husband, a true, a capable friend,
father, almost to a fault. A Christian
spending his life so devotedly to a
surprising that he is ready to be
loved and such was the case with his
beloved Bro. Hilliard. Seeing his re-
turning end and mid separation from his
family, he talked calmly and solemnly
with the wife of his youth, who had
shared with him in traveling life's rig-
gling and counseling them how to
manage in their bereavement. To his
confidently and sweetly of a glorious
hope, and gave him direction about the
manner and place of his burial in the

presence of his family. He leaves a
wife, eight children, and many friends
to mourn their loss.

LEWIS A. REED.

DOZIER—Miss LUCY C. DOZIER,
second child of Dr. J. C. and Mrs. M.
M. Dozier, formerly of Marion, Ala.,
was born in Marion, Ala., January 20,
1866, removed to Meridian, Miss., in
February last, and, after a brief res-
idence in our midst, died, after a short
but painful illness, August 23, 1882.
In early life she was dedicated to God
in holy baptism by the hands of Bishop
W. M. Wigham, at the age of eleven
years. She was publicly recognized as
a member of the church in the place of
her nativity and baptism. She was
diligently trained in the duties of our
holy religion; was ever faithful and
consistent as a member of the church.
Some time before her death she had
taken in charge a class of Sunday-
school children, and she was earnest,
capable and successful in her new
Christian labors. As is natural to sup-
pose, she was her parents' pride and
joy. Just entering beautiful, innocent,
young womanhood, she was everything
at home. She was mother's companion,
help and pride. Accomplished, she
was, and religious, who knows the
possibilities of such a Christian young
lady. She was a regular attendant
upon the services of the house of God,
and in this regard furnishes an exam-
ple worthy of imitation by all the young.
But Miss Lucy has gone from us. No
more will her cheerful face be seen in
our congregation or her presence felt
for good in our Sabbath-school. Her
place is sadly vacant at home. Her
chair at table is empty, and fond hearts
are sad and deeply sorrowful because
the dear departed one is no more
among us. But let us remember the
bright spirit that has gone, and what evils she
has missed by thus passing away from
earth to her God. I find father and
loving mother, but sleep. Your Lucy is
not dead, but sleeping. Look up to
"him who death all things." May
the God of all grace comfort the hearts
of the afflicted loved ones. The pure
spirit of the loved child lives and sings
and the bright and happy spirits of the
just made perfect. Be steadfast in the
faith; be faithful till death; and you
shall meet your child, and with her
dwell forevermore.

R. D. SOARS, WORTHY, Pastor.

PINSON—Died at his residence,
near Sumnerfield, Ala., on June 2,
1882, Mrs. M. C. PINSON, in her
eighty-fifth year. Mrs. Pinson was
born in Columbia county, Ga., April
18, 1796, and was married to Col. John
Pinson of Dallas county, Ala., January
25, 1821. She was among the pioneer
settlers of Dallas county, Ala. She was
the last member of one of the oldest
aristocratic families of Georgia—the
Doan family. Her father and mother
were conspicuous revolutionary war
men. Mrs. Pinson was a most remarkable
woman in every good sense of the
word. Brilliant and useful in every
age, she was a woman of all subjects,
could discuss the most abstruse ques-
tions with the ablest of men and women.
In her family she was the masculine and
the feminine, the mind and business
fact of a man, and the gentle and abso-
lute tenderness of a woman. She
was known to be a model wife, a model
mother and grandmother, an ornament
to the social circle, and a most assid-
uous Christian. The milk of human kin-
dness, with which she was so richly en-
dowed, flowed for every one. No one
imagined to her kind words, no one
was in distress that she did not help.
Her home was a home to the pilgrim,
and the stranger. Her sympathies
were always with the afflicted, and her
pursue at their command. Envy and
selfishness were strangers to her com-
pulsion. She was one of nature's
noble women whose generosity, good-
ness and love were beyond com-
parison. She has gone, yet, gone to
her God, who whom she has loved
walking and living. Her husband
mentioned all her days. But she still
lives in heaven; upon earth in her
happy influence and her many deeds of
goodness that are forever stamped upon
the memory of her posterity and her
many friends. What a happy reunion
on the other shore to meet husband,
all her children, sisters, brothers, and
countless friends that have gone long
before full fledged in the faith of the
living God.

C. E. N.

DUNLAP—Mrs. MARY T. DUNLAP
was born in Georgia, July 26, 1818.
She was the only sister of Judge Whit-
aker, of Lauderdale county, Miss. She
was married in Clarke county, Miss., to
Rev. J. D. Dunlap in 1837, and died
at Harrison county, Miss., August 24,
1882.

I had the pleasure of her acquaintance
before she was married, was at her
wedding, frequently at her happy home
during her married life, and stood by
her death-bed before she died. I had a
good opportunity to know her well.
She was a beautiful young lady; her
kind, sunny, cultured, sprightly
mind and her heart gave a charm
and charm to her society. Her husband
found in her that blessed companion-
ship that only such a woman could
give. As she exercised a firm and
affectionate rule over her children they
assuredly will "rise up to call her
blessed." She exhibited her faith by
her labors in the vineyard of the Lord,
and her genius under grace made her
very efficient.

Those such a life would need almost
no prophetic to be a life of unusual
activity. Her husband was clear to
the end. Her faith was firm, abated
not a whit of its wonted vigor, but
rather grew with more fervor as she
approached the gate of death. She
lived a most beautiful life, died a most
triumphant death, and left a holy in-
fluence behind. To her stricken hus-
band and three motherless children the
heavenly sympathy of one acquainted
with bereavement is offered.

T. S. WISE.

HUGHES—Sister JANE ST. CLAIR
HUGHES was born in Wilcox county,
Ga., March 11, 1792, and died at
Onacha parish, La., August 21, 1882,
aged ninety years, five months and
thirteen days.

Sister Hughes moved from Georgia
to Missouri at the age of ten years;
thence she came to Louisiana, in 1808.
She was married to Gen. John Hughes
in 1810, and settled on Bayou Thibodaux,
four miles from Monroe, where she
lived till 1840. Her husband died about
1840. She had four children, all of
whom are dead. She moved to the
Island in 1850, where she lived till
called up higher.
She joined our church about 1822 or
1823, and was, so far as I can learn,
a worthy member up to the time of her
death. She was respected and esteemed
by all who knew her. I am sorry to
inform that the writer saw her several
times during the summer, and she al-
ways expressed herself as "ready and
waiting." Doubtless her rest is sweet
in Jesus, for so he gives his beloved
sleep. She leaves dear relatives and
friends, who revere

Christian Advocate.

Am I My Brother's Keeper?

ORGAN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CRAS E. GALLWAY, D. D., Editor.

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REV. C. W. CARTER, D. D., REV. J. T. SAWYER.

THURSDAY, SEPTEMBER 28, 1882.

Let friends and agents send forward subscriptions to the Advocate. Our list is increasing, but ought to be doubled, and will.

We are in the midst of a heated political canvass. Let Christian patriots keep cool, be prudent in speech and vote as they pray.

For the month of August, the Texas Christian Advocate reported 21 accessions, and 2163 conversions of our church. There is a revival spirit in every Conference.

The work of stamping out the Mormonism has been begun in good earnest. An indignant and hissing protest has been made by the Mormon leaders, but we hope vigorous measures will be prosecuted without fear or favor, and, under Providence, without let or hindrance.

Dr. Lambuth's letter, on our first page, is most inspiring. Who can read it without stronger faith in God's word and His power unto salvation? He says the Romanists have never translated the Bible into Chinese. Their hierarchy is enthroned upon ignorance. But the Bible is the Protestant's book. By it he is to conquer the world to our Lord.

The Christian Work says: "The Governors of the six New England States are total neglectors of their duties. They would that every chief magistrate and public officer was so conscientious, and set the people such an example. Tipping candidates should never command a Christian's ballot. Let the companions of the still remain in private life."

Our neighbor, the Southwestern Christian Advocate, of this city, gets happy over the fact that this editor is associated with Rev. D. A. Williams, a brother in black, in the editorial conduct of the People's Advocate, a temperance paper at Jackson, Miss. He thinks the millennium has come, and, "Already we hear the new song, the prelude of the last grand chorus; the telescope is pitched right." Why, neighbor, we have been preaching with and to the colored people during all the years of our ministry. This is no new song within, but the old, old story.

There are one thousand charitable institutions in London, with an aggregate income of no less than \$20,000,000. Of these eighty-two are hospitals and forty-seven dispensaries, the united yearly receipts of which reach the total of \$2,685,000, or about one-eighth of the whole. In great cities there is greatest wealth and most squalid poverty, the highest types of piety and most desperate wickedness. These figures are a credit to the Christian philanthropy of the world's greatropolis.

Methodist preachers are loyal to their church government. Some one has petulantly denominated it "a naked ecclesiastical despotism," yet we honor its history, rejoice over its triumphs and love its very sacrifices. We doubt if any other denomination can show such devotion to church order and discipline. Bishop James, of the Methodist Episcopal Church, said, not long before his death: "Of the ten thousand preachers stationed here, but one has refused to accept his appointment." What other church can show but one in ten thousand who rebelled against constituted authority? This obedience and sublime devotion to duty have been our secret source of power and triumph.

The subject of Northern benevolence is being discussed by our correspondents. Some fear the result upon our Southern Christianity. Gifts, they say, create obligations, and surrender to donors the right to control enterprises. Their philanthropy may have founded or endowed. We entertain no such fears, and such has not been the testimony of history. Vanderbilt University is as unconstrained in its administration as the Southern University or Centenary College. Mr. Secy made no conditions in his administration which he gave his thousands to Emory and the Wesleyan Female College. We need education and well-equipped institutions. If our own people refuse to obey the call of duty, we halt the offerings of philanthropy from any clime and from every point of the compass.

To the crime of murder Cain added the foul sin of deliberate falsehood. When the Lord appeared to him—his hands reeking with fratricidal blood—he denied any knowledge of the one he had so brutally slain, and, in extenuation of his false ignorance, responds: "Am I my brother's keeper?" That is to say, "Abel, I suppose, can take care of himself. I have enough to do to look after my own affairs." In this reply of the world's first murderer we have emphasized, in no uncertain expression, the narrow, bitter selfishness of the depraved human heart. And this expression finds echo in many lives. Selfishness is a strong barrier to the triumph of the gospel, and stands in the way of every needed reform. We have too little regard for our neighbor's welfare, and with might and main are laboring to build up self. Thus the claims of humanity are not sufficiently regarded, the obligations of society are relegated to others, and the imperative duties of Christianity are often sadly neglected.

But our Lord taught Cain a different lesson. He was made to feel weighty responsibility. God branded him with the mark of disgrace, and, through him, teaches the world we are our brother's keeper. We are the children of a common Father and members of a universal brotherhood. And hence this lesson it is taught under the seal of law. It was written with letters of lightning in the granite edification of the Divine statutes, and is to endure with infallible authority into the final triumph of righteousness. Again it is written: "Thou shalt love thy neighbor as thyself." And yet again: "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him." That is your love for mankind, and their claim upon you is such that, as a brother, you should reprove him and not suffer sin upon him. Here we are not only forbidden to do our neighbor harm, but commanded to discharge an unpleasant duty for his highest good. The same principle was reiterated by our Saviour in his sermon on the mount. Paul, in his epistle to the Galatians, says: "If a brother be overtaken in a fault, ye which are spiritual restore such an one to the spirit of meekness." And in another place this idea is carried still further, enjoining upon us even to deny ourselves if thereby we may save a weak and falling neighbor. He says: "I will eat no flesh while the world standeth lest I make my brother to offend." And again: "Bear ye one another's burdens, and so fulfill the law of Christ." In a word, this is the foundation principle of Christianity. It is the basal idea and inspiration of the movement. In obedience thereto our Lord Christ yielded up his life upon the Roman cross. He threw himself between the sinner and his doom, and revealed into his own riven side the sword of avenging justice. Pharisees and Herodians, philosophers and sensualists, scoffing infidels and blind idolaters ridiculed him as a fustibody, needlessly intermeddling with their affairs, still he sought their salvation, and for it was willing to suffer and die.

This is the gospel's inspiration and power. Our relation and obligation to man make it an imperative duty to carry to those in darkness the light of life. This is the holy fire that burns in the missionary's heart. It was this that sent the Apostle Paul out on his missionary wanderings, planting churches and preaching the everlasting gospel. For this he suffered shipwreck, endured the rigors of a Roman prison, made bare his back to cruel stripes, and at last died a martyr's death, hard by the gates of the "eternal city." The life and abundant labors of this flaming apostle is a blessed, thrilling expression of man's imperial, sacred duty to his fellow-man. If no such obligation rested upon heart and conscience, Paul would never have suffered as he did. Stephen would not have died a martyr's death, and there would never have been a schoolhouse or church throughout the world, or a minister to preach the glad tidings of great joy. The obligation is upon us, and we can not get rid of it. The law of selfishness ennobled by the murderer, Cain, our Lord repudiated, and in the gospel has fully elaborated the relationship and reciprocal responsibilities of mankind. We are, therefore, not only ourselves to abstain from sin, but keep our brother from sinning. And however earnestly he may protest, and declare his ability "to mind his own business," it does not relieve us from responsibility.

From this universal brotherhood springs our various duties to the world. For our brother's highest good we must labor, not from mere choice or sentiment, but of absolute necessity. Whatever opposes his interests, jeopardizing peace and happiness, and destroys the soul; it is our bounden duty, if possible, to remove.

Every Christian must assist in carrying the gospel to the heathen. If not called of God to go in person, he must contribute of his substance to send others. He must "go or send." Our brother's sorrows and perils are our own. And in proportion to his danger must be our effort. This opens up the ever-widening field of gospel service and practical philanthropy. Let principle and not sentimentality guide our steps and sanctify our labors.

"From All Unhallowed or Common Uses."

The matter of church extension is now uppermost in our Southern Methodism. Buildings in which to worship are greatly needed in our Western territory. Congregations gathered by pioneer itinerants are yet worshipping in school buildings or private residences. This has hindered progress, but, we are rejoiced to know, is now being properly appreciated by the general church.

But in our older and more thoroughly organized territory another question about church building needs consideration. After erected and dedicated, for what are they used? According to our form of Discipline, on the day of dedication the officers address the officiating minister in the following language:

"We present to you this house, to be set apart from all unhallowed or common uses, for the worship of Almighty God."

Then the minister pronounces the sentence of dedication, in which occur the following words:

"We solemnly dedicate it to his service for the reading and expounding of his holy word, the administration of his ordinances, and for all other acts of religious worship."

This indicates the purpose of a people in building a church, and their rejoicing in its dedication. It is built for worship—for a spiritual home to the congregation. They care for it with a tenderness and reverence unknown toward any other building. It is hallowed by the communion of saints, the unity of the Spirit, and their offerings of prayer and praise. Children are taught to reverence it, to enter its doors, and walk down its aisles with uncovered heads. This is right and proper. Though we attach no superstitious sanctity to the house, as do the Romanists, yet, as faith's holy trysting place, we esteem it with solemn reverence. It is not as other houses, common and unhallowed. The divinest experiences and most sacred memories of the soul linger there. Within those walls the heart found Christ, and a new song was sung. At its altars plighted love was sealed and solemnized. There the little ones were dedicated to God in holy baptism, and forth went our dear ones to their burial. It is rightly, therefore, "set apart from all unhallowed or common uses."

But this is not always carefully observed, hence these words. We have known churches used for political wrangles and election places. With every campaign candidates and stump orators occupied the pulpit, and made the walls echo with the coarse anecdotes and other stock in trade of the ordinary politician. The pews were filled with the rabble, who jested and upbanded the louder as the orator's billingsgate decorated the house of God. Public speaking and campaigning are all right, but not in a church, built exclusively for acts of worship. Persons who attend on such occasions lose reverence for the place. On the following Sabbath, when the pastor talks of divine and eternal things, of sin, righteousness and judgment to come, their thoughts are filled with that other meeting and the speakers who addressed them.

Churches are often used for secular schools. This is not desirable. If there is a business story or lecture-room attached it may be so used, but never the auditorium where our worship is held. It is best that Sunday-schools, if possible, should not be conducted therein. Children will largely lose their sacred appreciation for the place, and become irreverent in attendance upon the preaching service.

A correspondent of the St. Louis Christian Advocate last year gave account of an amateur theatrical performance in a certain church. He was justly mortified, as were many others. These things should not be. Concerts, festivals, etc., must find other places for parade and performance. Pastors and trustees may well consider this matter, and do it with Discipline in hand and the fear of God before their eyes.

Ministers' Relief Associations.

The notice published in our columns, two weeks ago, from Rev. S. A. Steel, secretary and treasurer, calling upon the members of the North Mississippi Conference Ministers' Relief Association, to forward the mortuary fee on the late Rev. B.

F. Morris, has suggested some thoughts on the general subject. These associations, organized in several Conferences, are doing good. They meet a necessity, and, if more thoroughly organized, would be a benediction to the bereaved families of our brethren. It has always been a cherished desire among us to make ample provision for our disabled ministers and the families of those who died in the service. Though our annual offerings are meager, yet something is done, and it often aids largely in relieving want or ministering comfort. But as our Conferences increase, and the beneficiaries on our sacred fund multiply, the apportionment to each must be small, unless collections correspondingly increase. This is for yearly relief. But something is needed by the family when the toiler falls in the field. Their income is cut off. Another is summoned to the station, and must be supported. In order, therefore, to meet immediate and pressing wants the income from these associations will be as timely as manna in the wilderness. Moving out from the parsonage, the widow will have sufficient to purchase a small home for herself and orphaned little ones, or, if one is already owned, she will be able to refurbish it, and make provision for the children's education. The Missouri Brotherhood has a gratifying history. We see it stated that the widow of Dr. F. A. M. has received quite a handsome sum from this association. Her wanderer's home has been blessed.

If two or more Conferences would unite in such an organization the benefits would be much more substantial. Instead of a few hundred, a thousand or more dollars will be realized. In order to secure such provision for their families, many of our brethren become members of the Knights of Honor, Knights of Pythias, and other benevolent organizations. But many others can not enter, because unable to pay their dues. Every dollar of their scanty income is rigidly appropriated to the family's maintenance. These associations will be to such a benediction. In the first place, the cost will be nominal. There is no machinery to be lubricated and no paid officers to be supported. And, secondly, almost any congregation, if necessary, would assist a pastor in the prompt payment of his mortuary fees. Some Conference years death passes over our ranks without striking down a single candidate. Rarely do we lament the loss of more than two or three. The assessments, therefore, can never be burdensome, but may drive want from crushed and shadowed homes. It has been suggested that we have such an organization for the general church, with headquarters at Nashville, and a benefit of not less than five thousand dollars. That, we fear, would be too cumbersome, requiring salaried officers, and be too expensive to individual members. The object is purely benevolent, and not speculative. It is only intended to minister relief at a time when the hand of friend has the warmest grasp, and kindly deeds are like manna to the hungry soul. This is practical benevolence, and is earnestly commended.

Ingersoll Rebuked.

During the trial of the "Star Route" cases in Washington, D. C., Ingersoll received a well-merited rebuke from the Attorney General in his closing arguments. In the course of Ingersoll's speech he blatantly announced his doubt of the existence of a God, but as a play on the feelings of the jury, in his peroration, he made use of the following as illustrative of the faithfulness of his client's wife:

"There is a painting in the Louvre, a painting of a woman, the night of the crucifixion. The world is wrapped in shadow. The stars are dead and set in the darkness is such a kneeling form. It is Mary Magdalene, with loving lips and hands, pressed against the bleeding feet of Christ."

It is said this "addressed many people in the court room. Several ladies burst into tears, and Mrs. Ingersoll kept her handkerchief to her eyes for some minutes." About this unseemly affair, several things might be said. In the first place, Mr. Ingersoll displayed his ignorance. He did not understand the scenes represented in the painting, so he confused names, and called the kneeling form Mary Magdalene. Instead of Mary, the mother of our Lord. In the second place, his ambition is and has been to be known as a disbeliever in Christ and the gospel story. Yet he will take these sacred names and scenes upon his queering lips for dramatic effect. Knowing that they touch the tenderest sentiments and divinest feelings of the soul, though brutally deriding them, he is willing to turn them into merchandise. In the Attorney General's reply, which voiced the indignation and disgust of Christianity, he heard a merciless

rebuke. Those who wept under Ingersoll's starchy pathos were ashamed of their tears.

This infidel colonel, like the mocking soldiers at our Lord's crucifixion, is ever ready to share in the parting of his garments. They represent those who resist the true, inner, divine spirit of Christianity, but are willing to reap its fruits and gather its spoils. While they crucify the Lord they are quick to cast lots for his garments. So, if he could turn any fact, incident, doctrine or lesson in the Saviour's life or ministry into an argument or appeal in behalf of his selfish most eagerly would it be done. In this the glittering colonel is not alone. There are many others who greatly appreciate the social, commercial, educational and civil advantages, etc., of Christianity, but do not acknowledge its spiritual and sanctifying power. Though not so blatant as this famous infidel, they are quite as far from the kingdom.

Gilderoy on the Higher Life.

How suggestive the letter of your Georgia correspondent, Rev. W. W. Wadsworth, particularly that part of it in reference to the "holiness movement" in Georgia. We have had some "twinges" of this trouble at some places in Mississippi. I would bitterly oppose the organization of a separate and distinct "holiness movement" in my pastoral charge. I should look for an organized trouble right away. Unless I fell into line with the holiness people I should expect my ministry to be discounted. It would be whispered around that I did not feel my people, that my preaching would do well enough for sinners and ordinary Christians, but was not "high" enough for "higher life" people. I should expect to be prayed for regularly, in public and in private, and I would not object to this if it were not for being prayed at in the congregation. I have been prayed at several times in my life by this class. Of all methods of rebuke I have the least respect for rebuke in prayer. I was "downed" and prayed for, and prayed for and prayed at once by a company of good women, who had more zeal than knowledge. I was too gallant not to "kneel" down when they offered to pray for me. They confessed more for me than I felt guilty of, and implored earnestly for measures of grace which I had known by sweet experience for many years. They took it for granted that I was wrong, and had been in the dark all my life; but they were mistaken. I had been enjoying for fifteen years what they claimed to have found in the past twelve months. I did not pray much that afternoon. I confessed I did not for the ridiculous side of the whole transaction got the better of the Irish half of my nature, and amused me greatly. I would have laughed heartily if the good women had not looked so awfully solemn. Pretty soon the good ladies spread it abroad that I was a convert to their views, and had obtained a "second blessing" in answer to their prayers. Now, that stirred me. Because I had been polite enough to hear the ladies, and to allow them to pray for me, was no reason why I should be led as a captive to grace their triumph, and I took occasion to define my position, kindly but firmly, and it was a moral offset. It was an unparadise sin, for which I have not obtained forgiveness yet. I have known hundreds of men and women who made no pretensions to holiness, who had experienced no "second blessing," who had found no "new light," who, in fact, were just as pure, true and holy in life and conversation as the best so-called "holiness people" I ever saw, and not half so troublesome in the church. My business is to "spread scriptural holiness" wherever I go. To this work I was called of God twenty odd years ago. I believe in holiness, of both heart and life, with all my soul. At this I have been aiming as "the mark of the prize of my high calling of God in Christ Jesus, my Lord." Let ever perfect holiness in the fear of God. I will have done the one thing God would have me to do. He made me to be holy. Holiness is the end of my being. Now, to say or to assume that I am not a friend to holiness, and that I am not in favor of it, is false; but this assumption is made by nearly every septentennial distinct "holiness movement," of which I have any knowledge, in regard to all who do not fall into line with certain modes and methods adopted by this class. Now, the idea of a "circle" being formed in Georgia to pray for the "conversion" of Bishop George P. Pierce, on the subject of holiness, is, to my mind, supremely ridiculous. Now, you mark what I say: that "circle" will pray at Bishop Pierce ten times when they pray for him once. If they could just be him on behind their train and lead him as a

captive, taken by their plans and methods of work, they would rejoice more over him than over the conversion of one thousand vile sinners. What has Bishop Pierce been doing in Georgia, and all over the land, for the past forty-five years if he has not been preaching holiness with an unbroken and power known to but few men on this continent? Now, when his voice is nearly gone from constant use in this great work, and his head is a crown of glory, when souls converted to God through his ministry are numbered by thousands, when the purity and simplicity of his life is known all over the Christian world, a "circle" is formed to pray for his conversion, and that too, in Georgia! Oh! shame, where is thy blush? If this is what is meant by a "holiness movement," I pray God to deliver us from it. If it must discredit men who have put body and soul, mind and heart, life and family, reputation and everything upon God's altar, and kept them there unflinchingly for half a century, I want none of it. The assumptions of this movement evince a degree of bigotry and egotism utterly inconsistent with conviction for sin, to say nothing of regeneration and sanctification. All who have been animated on this question, so far as I have seen or heard, make just such assumptions with regard to all but themselves and their class, or "circle."

Holy Orders.

The Southern Churchman has a short editorial article on this subject which is as good Methodism as we ever preached. It is all we ever insisted upon in candidates for the ministry. But the logic of the Southern Churchman necessarily lowers the church's high pretensions to having the only truly ordained clergy. If the two requisites emphasized are necessary, whatever the ceremonies and manipulations of the Bishop, it follows that where these exist there is the true minister of Christ, even without any formal laying on of hands. "The mere matter of ordination" does not make the minister, but love for God and man glowing in the heart—this toward fitness, which is the work of the Holy Ghost. On the other hand, our conferees say without this inward fitness there is no minister of Christ, no matter how often the hands of the Bishop have been placed on his head. The hands of the Bishop, therefore, do not impart virtue or give apostolic authority to the ordained. That is Methodist, pure and true. But how does it harmonize with the declaration of a certain Bishop who said to a lady of our church that he would rather put his hand into the fire than receive the communion from a Methodist minister? The Southern Churchman might continue the discussion to profit.

But the church, as it can not see the heart or read the spirit, asks of all those it ordains really holy ministry. Do you trust that you are inwardly moved of the Holy Ghost to take upon you this office and ministry? And the reply is: "I trust so." And by this it declares there must be inward fitness for the work, which ordination can not of itself bestow.

This fitness consists of two parts: first, that the man ordained has the light of divine wisdom to illumine his mind, and that love to God and man glows within his heart. And we may say with absolute truth, while the wisdom of God does not dwell, and love for God and man does not burn, there is no minister of Christ, no matter how often the hands of the Bishop have been placed on his head. And should the time come when men substitute for this inward fitness, which is the work of the Holy Ghost, the mere matter of ordination, which gives the outward sign of the inward work, had will it be for the church of Christ. The true priest, the true orator, the true artist, all have their gifts from God; they have them not. The true priest must have his gifts from God; he can not give them to him; and the gifts are wisdom, goodness and courage. The old prophets had these gifts; first of spiritual insight, which we call wisdom; they had goodness, they had courage to speak out boldly for God, though it cost them their lives. But this is not the least thing by a good deal. Men would give up their lives for God who ought not to give up a good position, or who might not like to give offense or meet with opposition. But here are the gifts of the true priest: wisdom, goodness and courage; which all ministers ought to have, and that in growing measure.

Missionary Bequests.

The following interesting items we find in the Advocate of Missions for September:

A gentleman in Arkansas gives his whole estate to our Board of Missions. He wrote to us for the form of bequest.

A gentleman in Missouri bequeathed two thousand dollars to the cause of missions in our church.

A lady in Murfreesboro, Tenn., willed that one-sixth of her estate should go to the missionary enterprises of the Methodist Episcopal Church, South.

...the following from the
...Mississippi:
...pastor of the Presby-
...congregation of this city being
...on last Sunday at Brown's
...to all health, and Rev. J.
...Walker, D. D., of New Orleans la-
...in Jackson, having been in attend-
...at the laying of the corner-stone
...the Methodist Church last Thursday

The editor of the Louisiana Sugar-Bowl is writing letters to his paper from Sour Lake, Texas. That is letter-sweet, sour like and sugar-bowl.

ends of the Kingdom. A choice collection of Sunday-school gems from Hymns of Praise, Heavenly Carols, Songs of the Prims, and Golden Songs, by Revs. I. Ballou and E. S. Lorenz, with a complete Course of Instruction in Musical Notation.

It is better to remove than to hide
impudential blunders. Use GLENN'S SOLUTION
LILL'S HAIR OIL, Black or brown, 50 cents.
FIRE'S TOOTHACHE DROPS cure in one minute

New Orleans Branch,
60 Carondelet Street
THOS. J. GARVEY,
Manager.

St. Louis Branch,
314 North Fifth St.
WM. MAXWELL,
Manager.

\$7.2 A WEEK. Six days at home easily made
Cashly outfit free. Address **TRUS & Co.**

ALABAMA COAL.
Shipments made from either Mobile or New Orleans or from Mills or Mines direct.
WANTED: White Oak Staves, Red Cedar and Oak Walnut logs, received at either New Orleans or Mobile. Highest cash price paid.

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

Our readers should bear in mind that our prices are not for cash, but for goods on credit, and that in all the market orders higher prices must be paid.

SOUTHERN STAPLES.

Commodities	To-day	Set.
Cotton, P. B.		
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Low middling	12 1/2	12 1/2
Middling	13 1/2	13 1/2
Good middling	14 1/2	14 1/2
High middling	15 1/2	15 1/2
Extra	16 1/2	16 1/2
Receipts since Oct. 1st.	100,000 bales	
Receipts previously	100,000 bales	

SUGAR, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

MOLASSES, in 100 lb. gallon.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

LARD, Louisiana, P. B.

Common	10 1/2
Good	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

GROCERIES.

Butter, P. B.

Western	10 1/2
Eastern	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Coffee, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Cheese, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Candles, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Corn Meal, P. B.

Common	10 1/2
Good	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Flour, P. B.

Common	10 1/2
Good	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Fish.

Marked	10 1/2
Unmarked	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Oils, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Soap, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Soda, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Starch, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Salt, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

GRAIN AND FEED.

Corn, in sacks, P. B.	10 1/2
Yellow	11 1/2
White	12 1/2
Mixed	13 1/2

Oats, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Wheat, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

PROVISIONS.

Beef, P. B.	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Mutton, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Pork, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Lard, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

EGG-EGG.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Apples, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Oranges, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Wool, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Feathers, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

Hides, P. B.

Full	10 1/2
Prime	11 1/2
Choice	12 1/2
White	13 1/2
Yellow	14 1/2
Black	15 1/2
Crushed	16 1/2

NEWS OF THE WEEK.

DOMESTIC.

YONKOSTOWN, Ohio, Sept. 20.—The District Amalgamated Association Convention yesterday voted, by an overwhelming majority, to return to work at the old rates.

PITTSBURGH, Sept. 20.—The executive committee of the Iron Manufacturers' Association and representatives of the Amalgamated Association of Iron Workers met this afternoon, and upon presentation of the oil scale by the latter it was signed by the manufacturers. Fires in the mills will be lighted immediately, and all will be in operation within a few days.

WASHINGTON, Sept. 20.—The great Christian divorce case was finally settled to-day. Judge Hagner granted a divorce to the aged ex-Senator, on the ground that his pretty young wife had deserted him. The charge of adultery was not pushed. This case has occupied public attention, more or less, for the past two years.

PENSACOLA, Sept. 20.—The scourge has again taken a sudden leap forward. For the past 21 hours there have been 11 deaths, and six deaths. This is the first time in six days that there have been more than one death. It is the opinion of our leading physicians that the worst is still in the future.

TUCSON, Arizona, Sept. 20.—A special from Guaymas says that at Concordia, a town near Mazatlan, five people were killed in a church, which was struck by lightning. A number of other persons were seriously injured in the rush to escape.

NEW YORK, Sept. 22.—A telegram this morning to police headquarters conveyed the information that the 9 o'clock Harlem and Grand Central train had telegraphed a Harlem train in the tunnel at Eighty-sixth street; that two injured persons had been sent to the hospital and that a number of people were yet under the train. The police of the nineteenth sub-prefect, at the Grand Central depot, were notified, and all hospitals were instructed to send ambulances to the depot for the injured.

A great majority of the passengers in the Harlem train were school children, teachers on their way to the Normal College, and it was some time before all anxiety concerning them was relieved. They were sent back to their homes. In their terror, most of them sprang from the train as soon as they were able, and were found wandering about in the darkness and mud of the tunnel.

SHREVEPORT, Sept. 22.—Worries have made their appearance in great numbers, and are doing much damage to the cotton crop in this section.

BAY ST. LOUIS, Miss., Sept. 23.—The comet can be seen at 4 a. m. in the East, presenting a fine appearance.

NEW YORK, Sept. 23.—One of the fiercest rain storms for years has raged up to this hour. Telegrams from all directions tell of disastrous floods and washouts, and of damages to railroads and other property, and even loss of human life.

NEW YORK, Sept. 24.—The steamer Laporte, of the Wilson Line, from Hull, arrived to-day, bringing 21 passengers and 31 members of the crew of the steamer Elam, which sailed from New York for Amsterdam, September 20. The Laporte ran into the Elam at 10 o'clock at night on September 21, in thick fog. The Laporte stopped and sent out her own launch, and the Elam, with the boats of the steamer, saved all but the third engineer and one assistant engineer from the lost vessel. The Elam's boiler seemed to have been exploded by the collision.

WASHINGTON, Sept. 25.—Judge Jero Black, who for several days past was reticent about his errand here, now announced openly that he is engaged by leading Mormons to test the constitutionality of the act which authorizes the appointment of the Federal Commission. He thinks that his case will prove to be one of the most important, and perhaps one of the most famous, cases he has been engaged in during his long professional career.

WASHINGTON, Sept. 25.—A summary of the progress at yellow fever for the week ending Saturday, September 23, from reports to the Surgeon General of the Marine Hospital Service, shows:

At Brownsville for the week 39 cases, 14 deaths; 10 to 1870 cases, 103 deaths. At Point Isabel official reports give the following: August 20, 1 case, no deaths; August 21, 8 cases, 1 death; September 16, 8 cases, 1 death; September 22, 4 cases, 1 death.

Official reports from Pensacola, Fla., by mail, have been received by the Surgeon General, as follows: September 13, 19 cases, 3 deaths; September 14, 11 cases, 3 deaths; September 15, 19 cases, 2 deaths; September 16, 1 case, 1 death; September 17, 1 case, no death; September 18, 27 cases, 1 death; September 19, 26 cases, 4 deaths; September 20, 41 cases, 0 deaths; September 21, 50 cases, 2 deaths; total, 231 cases, 22 deaths. Previously reported, 114 cases, 19 deaths; total during the epidemic, 345 cases, 41 deaths.

LANCASTER, Ky., Sept. 25.—The train carrying Seals' circus was wrecked between here and Richmond yesterday. A car jumped the track while going at high speed, and 15 cars behind it were thrown down an embankment and crushed. Two animals of the circus and one boy who was stealing a ride were killed. A cage containing a tiger was burst open and the beast escaped, but it was so frightened that it crept back into the cage as soon as it was placed in position.

WILKESBARRE, Pa., Sept. 25.—At 11 o'clock this morning a cave occurred at Dudson mine, owned by the Plymouth Coal Company, and a squeeze in the mine caused an explosion of fire damp which instantly killed one fire boss and one miner and seriously burned four miners. The main track of the Delaware, Lackawanna and Western Railroad has settled about three feet, the depression extending several hundred yards. All trains at this point have stopped running, while the track is being lifted.

CUMBERLAND, Md., Sept. 25.—A heavy fall of roof coal occurred this morning in the Kingsland mine of the Cumberland Coal Company, at Lonaconing. Only one man, Jas. Mahony, was killed by the fall of coal to-day, four who were buried were dug out alive, though badly injured, and will probably recover.

FOREIGN.

BRESLAU, Sept. 25.—A Catholic clergyman of some rank has been fined 200 marks for libelling Bismarck in an article on the Chancellor's attitude towards Kulturkampf.

CAIRO, Sept. 22.—Arabi Pasha and his accomplices, both military and civil, will be tried by a court-martial. Thirty-six prisoners of war have es-

aped from the Citadel by means of a rope.

LONDON, Sept. 23.—About 6000 miners in North Staffordshire have given notice of demand for an advance of 10 per cent. in wages.

ROTTERHAM, Eng., Sept. 25.—Delegates representing 20,000 miners, at a conference here to-day, decided to demand an advance of 15 per cent. in wages.

COLLINGWOOD, Ont., Sept. 18.—The steamer Asht, of the Great Northern Line, left here on Wednesday last for French river and Saint St. Marie, with about 100 persons on board. On Saturday, reports came from Owen Sound that wreckage had been picked up off Lamont Island, bearing brand, "Steamer Asht." Later in the day, an Indian canoe brought to Parry Sound, D. A. Tinkes and Miss Christina Morrison, of Owen Sound, supposed to be the only survivors. They gave a graphic account of the horrible disaster which overwhelmed them Thursday morning. The weather became rough about midnight Wednesday, and grew worse when a heavy sea struck the vessel, she fell over into the trough of the sea and refused to obey the helm, and in 20 minutes went down under steam, with her engines working. Three boats got off from the vessel, but all were overloaded and swamped. Tinkes swam from one boat to another and finally remained in the one which was righted and contained 18 people. These were washed overboard one by one until only seven remained of the crew. One died in the boat before it washed on the beach, at Point Anbarrie, 35 miles from Parry Sound.

Friday morning Tinkes found an Indian and engaged him to take Miss Morrison and himself to Parry Sound. Both are suffering from exposure, but are in no danger to life.

THE OBSERVATORY OF MOUNT ETNA.—The famous Hospice of St. Bernard, which is 8120 feet above the level of the sea, has hitherto enjoyed the reputation of being the most elevated building in Europe, which is inhabited the year round, but is now to be deprived of that honor. During the past year the city authorities of Catania, in Sicily, have caused to be erected near the summit of Mount Etna an astronomical observatory, which stands 2945 meters above the sea level, or fully 1000 feet higher than the Hospice of St. Bernard. The structure is nine stories high, and is built in a circular form, and covers an area of 200 square meters. It consists of an upper and lower story, and is built in a circular form. In the lower story there rises a massive pillar, upon which is placed the great refracting telescope. This story is divided into a dining-room, kitchen and store-room. In the upper story there are three bedrooms, intended for the accommodation of astronomers and tourists visiting the establishment. The roof consists of a movable dome. From the balcony of the upper story a prospect of vast extent and grandeur is presented. The spectator is able to see over half the island of Sicily, the island of Malta, the Lipari Isles and the province of Calabria, on the mainland of Italy. The observatory is erected upon a small cone, which will, in the case of eruption, project it completely from the lava-streams. In this respect its situation resembles that of the observatory of Vesuvius, which has stood unharmed through the several great eruptions that have poured their fiery streams of lava on either side of the ridge on which it stands.

LIFE'S END.—"It is finished." We are ever taking leave of something that will not come back again. We let go, with a pang, portion after portion of our existence. However dreary we may have felt life to be, yet when that hour comes the winding up of all things, the last grand rush of darkness on our spirits, the hour of that awful sudden wrench from all that we have ever known or loved, the long farewell to sun, moon, stars and light, brother man, I ask you this day, and I ask myself, humble and fearfully, will I then be ready to give up this life, this what will it be? Will it be the bitter existence of pleasure, the mere life of science, a life of uninterrupted sin and self-gratification; or will it be, Father, I have finished the work which thou gavest me to do?—Robertson.

Good health is maintained and nourished by proper attention to the requirements of the body, and the avoidance of excess. It is wasted or destroyed by over-exercising the mind with study, anxiety, evil habits, intemperance, or vicious indulgence. Keep the body and brain well balanced by freely using that friend of temperance and good health, Brown's Iron Bitters; thus will you live to a good old age, free from all disease and suffering.

CAMP MEETINGS.

BEULAH CAMP MEETING.—The annual camp meeting at Beulah Camp Ground will commence on Friday before the first Sunday in October. The camp ground is five miles from Marshfield station on the New Orleans & Mobile railway. Ministers are cordially invited.

There will be a camp meeting on the West Pascagoula circuit, Mississippi Conference, beginning on Thursday night before the fourth Sunday in October. This camp meeting will be held at a place to be designated. All within twenty miles of the camp ground are expected to furnish themselves. The colored people will be observed. No political, nor trade, or trade will be allowed near the camp ground. Ministers are invited and urged to attend. There will be a conference for ministers at Ocean Springs on Thursday morning. We expect the arrival of the NEW ORLEANS CHRISTIAN ADVOCATE.

There will be a camp meeting at the Sugar Creek Camp Ground, on the Sugar Town circuit, Louisiana Conference, October 19, 1882. A bonfire will be on the ground and all who do not wish to feel, can do so and lodging at reasonable rates. Ministers are specially invited.

The Providence Camp Meeting will commence Friday night before the second Sabbath in October. Will be conducted entirely on the sustaining plan. Every one is invited to attend, but some are charged to care of themselves. Ministers will be provided for and are cordially invited to come and assist us.

The Shiloh Camp Meeting will begin on October 6. It is ten miles east of Brandon and six miles southeast of Pelahatchie. Conferences from Pelahatchie will run regularly to the camp ground. All ministers are invited and will be entertained.

The camp meeting for the De Kalb circuit, Methodist district, Mississippi Conference, will begin on Friday night before the second Sunday in October next.

Preachers coming by railroad will be met at Lumberton station with conveyance on Friday morning. All cordially invited to attend.

This Camp Meeting at Moss Hill, on the Holmes Valley circuit, Alabama district, Alabama Conference, will commence on Thursday night, before the first Sunday in October. We cordially invite brethren of the ministry to attend.

The camp meeting at Spring Creek Camp Ground will commence Friday night before the second Sabbath in October next. It will be on the self-sustaining plan, with a bonfire on the first night, and on the ground daily for sale at moderate prices. All ministers are invited and will be entertained.

Sabon Camp Meeting, East Pascagoula circuit, Southern district, Mississippi Conference will begin October 5.

Quarterly Conferences.

ALABAMA CONFERENCE.

MARANA DIST.—FOURTH ROUND.

Cerro Gordo, at Otter Creek	Sept. 20
Green River, at Elk	10 1/2
Holmes Valley, at Moss Hill	10 1/2
Spring Creek, at Spring Creek	10 1/2
Greenwood, at Greenwood	10 1/2
Yellow River, at Yellow River	10 1/2
Headland, at Headland	10 1/2
Chillicothe, at Chillicothe	10 1/2
Marana, at Marana	10 1/2
Yellow River, at Yellow River	10 1/2

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UNDER THE BLUE AND THE GRAY.

BY NATTIE E. HILL.

She in the hammock this afternoon,
The breeze is humming a lullaby,
Through the boughs overhead is peeping through
The cloudless sky.

Life is a pleasure this summer day,
Care on light wings has flown away,
Nothing seems false, and all is true,
Under the blue.

The river glides on to the grim old sea,
With an air of gladness, merry and free,
Tossing "white caps" in a careless way,
As if in play.

Was there a storm in the days gone by,
When the waves were pulling mountain high,
Or a night when the gale like a crowded drum
Swept over the stream?

Ah! faintly remembered the troubled past,
When a mist of clouds was overhead,
And life seemed the gray of a cloudy day,
Under the gray.

We know that the summer will soon be gone,
That autumn breezes will sigh and moan,
There'll be only a memory of this bright day,
Under the gray.

But the same old sky is overhead,
Whether we watch it with fear or dread,
And the love of the Father is ever true,
Under the gray or blue.

—Southern Christian Advocate.

Matrimonial Associations.

A friend writes to me that you "can not authorize permit my name to be used as a guarantee for the respectability of men who will engage in such business." Now I say, once for all: I that I have never knowingly allowed my name as a reference to any of the matrimonial or any other of the numerous recent associations organized in this county.

2. Gentlemen sometimes come to me and ask me to allow them to refer to me as a clever and respectable man in business. Such requests I never refuse when I consider the parties responsible and their business commendable. Now, some of my good friends about Nashville, I learn, refer to me in connection with some of the recent matrimonial enterprises started in this city. The gentlemen, I doubt not, who refer to me as clever and responsible, I do not know who they are, and their associations may be all right. I wish it distinctly understood that I know nothing good or bad about these new enterprises. This is in answer to many correspondents.

—Nashville Advocate.

The numerous friends of Dr. McFerrin will read with regret the above paragraph which we reproduce. It is to be lamented that he suffered himself to become involved in this new and extremely harmful phase of gambling. It is still more lamentable that becoming involved, and his attention being called to the fact, that he should place himself in an attitude, if not commendatory, certainly not condemnatory of this great evil. Men of influence should be careful about lending their names to the promotion of schemes of questionable morality, and should not hesitate to condemn that which is positively wrong. Dr. McFerrin need not be astonished if he finds his name endorsing this scheme on the numerous dead-ends which are flooding the country to entrap the unwary and fleece the foolish victims that are caught by these specious diversions.

Some time since there appeared in the Nashville Advocate a strong and timely editorial, by our book editor, warning the people against these matrimonial associations, and, in terms not to be mistaken, condemned them as evil. The "crize" having reached our city, and many unsuspecting men going into it, among whom were some of the members of my charge, I thought it my duty, in a sermon, to condemn the subject, and, in order to enforce my remarks, I read from the pulpit the above mentioned editorial. Were I now to read Dr. McFerrin's statement I should be as inconsistent as the Nashville Advocate.

It is somewhat remarkable, and should be mentioned in praise, that

perhaps, a majority of the papers of the secular press which makes no pretensions to religion, speak in unqualified terms of condemnation of this "crize." Dr. McFerrin says: "I wish it distinctly understood that I know nothing good or bad about these new enterprises." For that reason he should have remained silent. But he should have known. Will he read what others think, and the reasons they give for so thinking? I quote from the New Orleans Christian Advocate. The article was written by Dr. Galloway, and I am only sorry that space forbids giving the article entire. It is worthy the thoughtful consideration of all people. After assuming that these institutions are evil, he gives the following reasons:

First, because most important, its tendency is to cheapen and degrade the sanctity of the marital relation. This is ordained of God, and held so sacred by some Christians as to exalt it to a sacrament of the church. Benedictions are pronounced upon it, and its purity protected by promises and penalties. This dearest and divinest of all domestic relations is used, to beautifully illustrate the unity between Christ and his church. To thrust it into the stock market—make it a matter of barter and hanker—is to lay impure hands upon the pure word of God. And more, whatever tends to weaken and cheapen that relation is blighting and withering to public virtue and the stability of society. Whenever the greed of gain determines selection and unites conjugal bands—when persons lend themselves to "marriage syndicates" for speculation and speculation—they so far cheapen the relation God has ordained and hallowed. Rome began her decline and fall with the corruption of the marital tie. But so long as home life is kept pure, while domestic and conjugal fidelity remain unimpaired and sacred, our country is safe. On this relation read the eloquent words of Bishop Marvin: "No man's happiness is full-orbed until he looks upon the woman who is the elect of his heart, and calls her his wife. There she stands before him, with the vows of her love fresh upon her, his ideal woman, and all his own; he has chosen her out of all the world; she is his elect, and now she stands in the queenly radiance of her beauty, the tremulous thrill of her love-charged voice in his ear, pure as the pearly dew, cultivated, elegant and beaming with intelligence and faith—his wife." The measure of his happiness is full—it overflows; the very atmosphere about him is radiant with the glow of his consummated joy.

Look at that picture, beautiful yet true, and then think of the prizes and speculations of these associations. How they poison the purity of holy love! Making merchandise of marital affection! In addition to being "the elect of his heart," she is the elect of the syndicate. She not only fills the full measure of his happiness; she fills the coffers of multitudinous speculators. We give a few facts of history by way of illustration. A gentleman was paid five hundred dollars by a syndicate to get up a marriage. He found a man who agreed to hunt a wife on certain stipulations. The wife consented, after a number of days the alliance was consummated, and the groom received two hundred and fifty dollars as his part of the contract for lending himself to the middle; we find almost said scandal. Another instance: A man was engaged to be married, and was largely interested through these speculators, (who agreed upon a liberal division,) in the day of his espousals. He was to win not only her hand, but a prize in the syndicate. The lady, for some cause, and doubtless a good one, broke the engagement. But rather than forfeit the large amount hurriedly by this disappointment, he promptly went through the quick ceremony of joining hands with a person of unworthy name, and immediately signed papers for a divorce. He possibly realized on his risks, but alas! for the honor of the marital tie. These are extreme cases, we admit, but are the product of this crize, and likely to be repeated.

Now does the evil stop here. The wild speculative excitement and frequent discussions over risks subject the sacred relation to vulgar wit and ridicule. This, in the general mind, is destructive of its purity and beauty. Again, it gives an unhealthy publicity to affairs that have been considered too sacred for the vulgar crowd. Only the family and intimate friends heretofore have been entrusted with such heart secrets. Now, names are handed around among the companies, and the fact published to the world that third party speculators had made money by their holy pilgriaging of heart to heart. We heard of one marriage taking place a few minutes after twelve o'clock at night in order that speculators in day companies might get the advantage of one more day. It is also creating and intensifying a thirst for gambling. It is the prospect of gaining much for little that

excites the multitude. "Giving value received" was the old homely, honest maxim of our fathers, but this and all such schemes promise large amounts for a small outlay. To get rich by "short cuts" is a great strain, if not stain, on good morals. It is said to be a fact, in some towns, that gamblers have forsaken their tables and secret places to take risks in marriage associations. The Louisiana lottery for the whites is at a discount, and local agents complain of a very dull business. Tickets are offered in the market, like tickets in a lottery. We have heard of many giving up their regular, legitimate business to engage in this speculation. The small profits in merchandizing promise too prosy a life and slow accumulations when thousands can be won in a marriage syndicate. Why worry over knotty legal propositions and trim the midnight lamp, studying Blackstone and examining decisions, when a few dollars invested in these wild schemes will make a fortune? The demoralizing influences of this crize are seen everywhere. We deplore it, and appeal to Christians to drop it and flee from it. It will imbrute conscience and rob the soul of lofty, stillness, manly virtue. It undermines legitimate business, and corrupts our commercial life.

I quote from the Sunny South portions of an article written by James N. Bethune—certainly an author who is entitled to a respectful hearing:

I have before me a circular from the secretary of this association, addressed "To our agents and members," in which he says: "We wish to call your attention particularly to one clause in our charter, and that is our plan of assessment, by which we create our reserve fund. By our plan of assessment we expect to have in our reserve fund from ten to twelve thousand dollars at the expiration of four months of our existence, which will insure to our beneficiaries prompt and full settlement of all claims." It is well to apply figures sometimes; let us see. Suppose the association gets only ten thousand dollars. This will require twenty-five hundred dollars of assessments per month. Assuming that the different classes are taken in equal proportions, the average assessment per month will be two dollars and twenty cents. To get the twenty-five hundred dollars per month, there must be an average of twelve hundred and fifty members during the whole term; for the twenty cents, you know, "goes toward defraying expenses."

Let us see how things will stand at the expiration of the four months:

There are five officers who, so far as anything is shown, are the only persons having any claim on this fund, for all these items are specially set apart for expenses—this \$4,200 each for four months' work, nearly as good as being a Congressman.

You see that while these 1250 members have paid in four months \$10,000 to create a reserve fund, they have paid \$21,000 to defray expenses. Look at the top of the same column and you will find—"The security fund shall be created by reserving ten per cent. of each assessment." It will, therefore, at the end of four months have deducted \$1,000 from the \$1,000 reserve fund.

The officers being well provided for, let us see how the members will fare. Look at the top of the right hand column for

MARRIAGE CLAIMS.

Within sixty days after receiving satisfactory proof of the marriage of any member, the association will pay to the beneficiary named in his or her certificate of

\$1,000.—One-third of our marriage assessment collected from the entire membership.
\$2,000.—Two-thirds of our marriage assessment collected from the entire membership.
\$1,000.—One marriage assessment collected from the entire membership; provided always that the amount so paid shall not exceed the limits of the certificate.

That is, I suppose, what is meant by the terms, "full amount of benefit" and "claim in full." Under the head of "Security Fund" it is provided, "Whenever an assessment fails to realize the full amount of benefit, the deficiency shall be made good from the security fund," and under assessments "If the amount of one full assessment will not pay claim in full, then the holder thereof shall be entitled to his or her pro rata."

There is no use for these provisions; for if the officers fulfill these dazzling promises as to "marriage claims," failure to "pay a claim in full" is impossible. The certificate holder is under these promises entitled according to the amount of his certificate to one-third, two-thirds, or the whole of "one assessment," no more, no less, whether it be one hundred or two thousand dollars, "provided always that the amount so paid shall not exceed the limits of certificate." The fulfillment of these promises the officers have made impossible

upon certain very probable contingencies, by another promise—that "no more than eight assessments shall be made in one month."

Things go on swimmingly now. Let us come to the end of the fourth month. The association has members enough to make an average of 1250 for the whole time. Assessments have been promptly paid and the association has—

Reserve fund	\$9,000
Security fund	1,000
Total	\$10,000

The fifth month open and there will begin the slaughter of the innocents. There will probably be at least twenty marriages of those above who have postponed or arranged their marriage and jumped in at the first troubling of the waters and took each a certificate. Most of them will hold \$2,000 certificates as it costs only \$1 more than \$1,000, and \$2 more than a \$2,000. Here will be forty members, each entitled to "one marriage assessment collected from the entire membership." But admitting that the different classes are held in equal proportions they will be entitled each to two-thirds of one "marriage assessment collected from the entire membership." I have on the same basis put the average assessment at \$2 for marriage money, this upon 1250 members will be \$2,500, two-thirds of which is \$1,666. Now here are forty members entitled to \$1,666 each, making in the aggregate \$66,666. Let us see what there is to pay it.

Aggregate	\$66,666
Reserve fund	9,000
Security fund	1,000
Total	10,000

After exhausting reserve and security funds and assessments, what's to be done now? Come down to the *pro rata*, which gives to each less than half that is promised. But this is not the worst, even for those who get in first, nor half the worst for those who do not.

The author promises a *resumé* of the subject in next issue of Sunny South.

Now, in view of these facts, which are to my mind unanswerable, I ask Dr. McFerrin if he can not see evil, and if so, will not he give his name against the wrong? It seems that the suffering South is to be the dupe of sharper and swifder. Her exhausted condition should secure her immunity from further deceiving. I am credibly informed that there are sixty thousand of these matrimonial associations in the South, with the city of Nashville, the home of Dr. McFerrin, in the lead. When the crash comes, and come it will, the men, who are now luxuriating in ill-gotten gains, will have departed for parts unknown with their pockets filled from the hard-working but silly young men of the land.

The time has come when all right-thinking men should withdraw from such unholy associations and give their voice against them.

JOHN A. THOMPSON.

The College Question Again.

MR. EDITOR: I write at once to quiet Bro. Mellen's nerves, who seems to think that Bishop Keener and I are about to incite a new rebellion and re-establish slavery. The good brother has already claimed the protection of the stars and stripes and will, no doubt, be calling for troops unless he is reassured. Now let him know that neither the Bishop nor your humble scribe ever thought of this great thing. I can not positively testify for the Bishop; but, for myself, let me assure Bro. Mellen that I have neither pistol, shot gun nor old musket about my premises. Indeed I wish I had one just at this moment to shoot some noisy jays; but if I do shoot, please, Bro. Mellen, do not be excited. I am not rebelling nor "firing the Southern heart." (Nor am I firing my old bloody shirt's wad.) I manufacture my own ammunition, and do not import from the great North.

Bishop Keener and myself feel very badly after being told that Bro. Mellen "has no sympathy whatever with such sentiments" as we express. We feel very badly to be informed, too, that we are "blinded by prejudice" and "winded by passion," and that what we write is "malicious and hardly in accord with the teachings of the Master." We are sorry, too, to know that we are so badly off in this respect that even Bro. Mellen finds fault with a man who was "born after the famous plan of separation and too young to carry a musket in defense of the lost cause." We are both devoutly thankful that Bro. Mellen is no older. Had he been of our age he would have found out so much about us that we should have been unable to speak in his presence. We are thankful that "a new generation" has arisen so vastly superior in "clear-sightedness and Christian charity to the old and unwarlike chieftains who, thank Heaven, says Bro. Mellen, in effect, shall not leave behind their seed upon the earth. We both praise God that Bro. Mellen has so kindly and plainly told us that we

were blind and unchristian. Now let him pray for us; but please, brother, do not ask the Lord to give us the self-estimation for piety or sound judgment which "some of the new generation" possess. Pray rather that "a thorn in the flesh, the messenger of Satan," be left "to buffet us that we be not exalted above measure."

We are glad to be informed that the war is over and that the world moves. We were somewhat dubious of Bro. Jasper's cosmology before Bro. Mellen "spoke out in meeting," now we intend to tell everywhere we go that the old Richmond sage is a humbug. "Let us have peace." I am glad to know that Bro. Mellen has convictions on the slavery question; but neither the Bishop nor I had anything to say thereon. We have not inserted "I believe in the truth that slavery is the sum of all villainies" into our creed, nor have we inserted the contrary. But we do both believe in Southern brains and in having a degree of manliness to use them. We detest sycophancy and toadyism. We believe in Southern education, and, if not in the education of Southern spirituality, we care nothing for all the stuffing with which all the Vanderbilts and Seneca of the North can supply us. But we do not asperse the motives of those men in their dominions. Their action is wise and sagacious, for men looking at things from their standpoint. But I shall not say that we are so wise and sagacious to accept what will bind us and our children. Already the two millions invested by those two men are defying what Southern youth should think and what not. Those men have learned that it is easier to quiet a three yard dog with a juicy bone than with a bloody cudgel. It is very annoying to have a great growling mastiff around; but better that than to allow the thief steal all you have at night.

Had Troy listened to Iaconon, I guess had not gone into exile for Brim rotted unburied. I say that if we are ready to reject all our own antecedents and become completely northernized, then let us just kick our mouths and wait for the next Northern million. These sentiments I maintain with daily toil that hardens my hands rather than keep soft hands by asking favors, in the way of office or gift, of the rich conqueror. I prefer even yet less architectural and material grandeur with more real independence of the bloated millionaire. Money and the institutions are good; but I would rather be the lean wolf in the desert than the sleek dog with my master's name on my brass collar.

J. W. R. has but one half sentence to which I have any reply; but that half sentence is the hook at the end of a long stick: "Do not let any body talk of building new colleges till our old ones are endowed." Now, Bro. "J. W. R.," you live in Alabama that has two Methodist colleges and has had four. Mississippi has none. Suppose I put it in this light: There are two men in a neighborhood. One has two houses on his farm, and the other has none, but has been renting at high rates for many years. At last the first man says he means to build on his own farm. "No," says the second, "I have two houses, and I want to repent and carpet both; I don't talk about building until I get mine fixed. If you have any money loan it to me, and I'll fix up my house and carpet you at a high price."

Some go further and say that Mississippi has no use for anything but high schools. How did they make such a discovery? Experience, in teaching, has taught us that Nature has provided Mississippians with as good brains as any other people, and I know of no crime, either actual or inherited, barring them the right of its cultivation and exercise. Perhaps we have not as much brass or brick and mortar; but, if our brethren will bear with us, we mean to improve in that particular to the same degree of proficiency as they. But the length of this article admonishes me to defer to another paper what further I have to say upon this topic.

Who Does It?

MR. EDITOR: Who are those who get up, support and perpetrate these factories of death and damnation, generally called drinking saloons, where our boys and young men first acquire the thirst for whiskey which, in numberless cases, leads to their early death and eternal ruin? Under the statute of our State no man can keep a retail saloon until he can present a petition to the Board of Supervisors of the county, or Board of Mayor and Aldermen of his municipality, signed by a majority of the legal voters in his precinct, after it has been published for three consecutive weeks with all the subscribers' names. As I am acquainted extensively through all the counties of Southwestern Mississippi I often read these petitions, and I find them in the secular papers, in order to see who among my acquaintances are signers. I am happy in saying a great many worthy names never appear on these petitions. But I regret to say, I often see the names, not only of our most influential citizens, but of prominent members of our Pres-

byterian Churches on these petitions. Not long since I read one of these petitions that had on it the names of nine Methodists—three of their stewards, three Presbyterians, six Episcopallians and one Baptist—nineteen votes in all. In addition to these votes of church members there were numerous voters who were brought up in pious families or are now closely connected with them. These saloonists not only get most of the understrata of society, including the negroes, on their petition, but enough of the better class of citizens, including numerous church members, to overcome all counter-petitions in most places, so that the work of ruin, death, and exclusion from heaven goes on. I would suggest that pastors of churches ought to admonish their members who thus give their aid to the worst enemy of the pious, bodies and souls of men in the land. It manifests a humiliating sense of weakness in many men not to be able to refuse to sign those wicked petitions when he knows it is morally wrong to do so and that this might engine of evil. I have never signed one of those petitions, and I never will; my position is so well understood I am never asked to do so. All that a man needs to keep him on safe ground is to have unwillingness to say "No" when one of these petitions are thrust at him.

—Nashville Advocate.

Good Words.

Alfred, Alfred! The old man's back and the mist collect the sun-fleck and the fall, with a smile of light upon a hand for the look of a man's departing day.

A SILENT TALK. Tell me what the Bible is to a man, and I will generally tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit living in a man, and not giving clear evidence of his presence. And I believe it to be a signal evidence of the Spirit's presence, when the word is really precious to man's soul. When there is no appetite for the truths of the Scripture the soul can not be in a state of health. There is some serious disease. Reader, what is the Bible to you? Is it your guide, your counselor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?—Bishop Kyle.

Bishop Pierce once said, "The question is not whether the heaven will be saved if we do not send the gospel, but whether we can be saved if we fail to send it," and, we value our own souls, I think ought to try to send out the light of truth of God. This will in part plain why I am urging the child to this missionary work. I want them to work for the Master for joy of service and the benefit it brings to them and to others. "If he is my Father glorified, that bear much fruit," etc., not that pluck it from other vines, but bear yourself. Episcopate Methodist.

It is a great deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does; the light will be its own witness. Light-houses don't ring bells and the common to call attention to their shining; they just shine. Moody.

If heaven be the world to which we are journeying, holiness will be the way in which we shall walk from day to day; for if we do not love and cherish the spirit of heaven here, we shall never enter heaven itself hereafter.

Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepeth prayer? When desire grows cold. Augustine.

There is nothing keeps longer than a midling fortune, and nothing melts away sooner than a great one. Poverty treads upon the heels of great and unexpected riches. Brainerd.

Kind looks, kind words, kind acts, and warm handshakes these are secondary means of grace when men are in trouble and are fighting their unseen battles. Dr. John Hall.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong. George MacDonald.

A loving confidence in the God we have offended is the key to his heart, the key which unlocks the treasury of his grace. Rev. T. M. Goulburn, D. D.

Bellows come and go like light troops following the victory of the present; but principles, like troops of the line, are undisturbed and staunch. Richter.

God's laws were never designed to be like cobwebs which catch the little flies, but snare the large ones to break through. Matthew Henry.

Death is not the end, but the beginning of life. We perish here, that we may die no more to the everlasting glories of heaven!

Good manners are made up of petty sacrifices. Emerson.

With good men religion will be the first consideration.

Christian Advocate.

ORIGIN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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THURSDAY, OCTOBER 5, 1882.

The opium habit is said to be on the increase in this country. Some attribute this to the number of Chinese in our cities. Poor John! has many sins to bear—his own and others. We are disposed to charge much of it upon headachy females. Let all flee this habit. It is more incurable than liquor, and more destructive of moral sense.

We once read a capital story of an old Connecticut pastor. His country parish raised his salary from three to four hundred dollars, and for very substantial reasons he declined it. "First," said he, "because you can't afford to give more than three hundred. Second, because my preaching isn't worth more than that. Third, because I have to collect my salary, which heretofore has been the hardest part of my labors among you. If I have to collect an additional hundred it will kill me." There is force in that third objection. The anxiety and weariness of getting the meager salary assessed has done much to sadden the spirit and shorten the life of faithful pastors. Moral: assess what you expect to pay and pay it.

The Sunday-school in Felicity Street Methodist Church had a most agreeable surprise upon its assembling on the morning of the first instant. There was a new and enlarged platform, handsomely carpeted, a neat and tasteful stand, flanked on each side with elegant desks for the secretaries and beautiful chairs for superintendent and secretaries, all presenting a most graceful appearance. Upon inquiry it was found out that this was the work of a society called "The Felicity Workers"—young ladies of Felicity Church—who had they presented this beautiful work to the Felicity Street Sunday-school, whereupon it was unanimously resolved by the school: "That the thanks of the Sunday-school are tendered to the Felicity Workers for the beautiful improvements made to our school-room."

The Iowa Democratic Convention, held some weeks ago, adopted the following as a plank in their platform:

"The Democracy of Iowa is opposed to all punitive enactments, and while we deplore the passage of the Prohibition Amendment to the Constitution we are resolved, by every legal means, to eliminate that obnoxious measure from the Constitution of the State."

Alas! for a party that seeks the championship of liquor dealers. So long as such principles are enunciated we hope that party will never come into power. But partisan politics will adopt anything for popular favor and success. Whisky and Democracy are hand in glove in Iowa. In Mississippi the case is a little different. In the sixth district the Hon. H. S. Van Eaton, the Democratic candidate for Congress, was temporary chairman of the recent State Prohibition Convention. His Republican opponent, Hon. John R. Lynch, is trying to use this to his prejudice. He thinks it a strong argument before Democratic liquor dealers and voters. So the latitude seems to determine party affiliation on this question.

Dr. Potter, in last week's Wesleyan, administers a stinging rebuke to Dr. Young, our new missionary secretary, for negligence of duty in not writing to Dr. Young J. Allen, in China. We just submit that Dr. Potter is a little over-zealous in this matter. Dr. Kelley's note, it occurs to us, ought to have pigeon holed that editorial until calm reflection consigned it to Botany Bay. We are not willing to believe that two such prompt and careful officers as R. A. Young and D. C. Kelley have been guilty of gross neglect. The editorial can do no possible good even admitting all his fears or surmises. Nor are we ready to share Dr. Potter's enthusiasm over Dr. Allen's educational movement, which he calls the grandest missionary enterprise of the age. The doctor really gets dramatic as instance the following:

Three or four weeks in the midst of emergency! Three or four weeks—yes, six weeks, with his hands upon the very pillars of Chinese civilization, and his back bent for the struggle, he waits for a word of approval from the responsible office. We are ready to accord all possible sympathy and support to our China work, but our zeal must be according to knowledge. This educational question is by no means new in missionary methods.

The Administration of Our Liquor Laws.

Liquor legislation has been pronounced a failure, and among a large class the very suggestion excites derision. But why this failure and consequent derision has not always been calmly and carefully considered. To be derided as a fanatic and fool is not pleasant. This has deterred many from an active interest in the cause, and a courageous exposure of the evil. There is a feeling and fear that no reform can be accomplished by legislation. This fear is grounded upon the failure of the laws we now have. Why enact other laws when our present statutes are a dead letter? "Prohibition does not prohibit," and the fanatics do as well understand it. Such sentiments find frequent expression. But why the failure, anywhere? This writer does not pretend to have made a discovery, but, if he mistakes not, will furnish facts and food for reflection. They may not be pleasant and palatable, but can hardly be gainsaid.

According to our observation the law fails in the hands of its administrators. By their action these statutes are brought into contempt, and society allowed to suffer the damnation of liquor without a shadow of protection or the hope of redemption. And this is true without charging these gentlemen with corruption in office, as this article will clearly demonstrate. The courts of the country are uniformly and strangely tender toward whisky offenders. Violators of liquor laws never lose their gentlemanly respectability. Though the violations involve the basest perjury, still they are never classed with other offenders. Theirs is a genteel sort of criminality, which never stains the character, though dragged through every grand jury and term of the court. They are, *shrewd* rather than *criminal*—*smart*, not *corrupt*. And for this false sentimentality the courts are justly chargeable. The grave reprimand or threat of the court to these offenders occasionally is supremely farcical and plebeian. A learned judge once remarked to this writer that the laws could not be efficiently administered without a healthy public sentiment in the community. Our reply was: "The impartial and fearless enforcement of law will create a wholesome public sentiment." It is a lack of courage and conscientiousness for any judicial officer to hide behind such a pious platitude. He has taken an oath to administer the laws, and not to be ever watching and consulting the public thermometer. Justice is even-handed, and is never affected by the stage of the mercury. We hold the administrators of the law responsible for its failure for the following reasons:

1. *Uniformly inflicting the smallest penalty.* The law in Mississippi prescribes that for selling on Sunday, selling without license, permitting drunkenness, gaming, etc., on the premises, on conviction, shall be fined not less than *twenty-five dollars*, or be imprisoned not less than one week nor more than three months, or both, at the discretion of the court. For violations in all these particulars it is usual to fine twenty-five dollars and costs. Judges sometimes assume the mock heroic and warn these liquor offenders if they ever appear again in their courts they shall suffer the extreme penalty of the law. But time and again they appear, and are only asked to hand in twenty-five dollars and the inevitable costs. Now, if the court really wants to abolish this class of criminals he has only to impose a fine of five hundred dollars, with the promise of added imprisonment the next time. Does anybody suppose there would be a second offense if this penalty was once inflicted? Some district attorneys, it has been said, have a regular schedule of fines, which are imposed without regard to the frequency of the offense. We once had occasion to look over the records of one circuit clerk, and found forty-four cases under the above law for the years 1880-82—the same offenders at each term of the court, each twenty-five dollars and costs.

2. *Allowing parties to plead guilty to a smaller offense than that for which they are indicted.* The law against selling to minors provides that the offender shall, on conviction, be fined in a sum not less than one hundred dollars nor more than one thousand dollars. Persons indicted for this offense—the minimum penalty is a fine of one hundred dollars—have been allowed to plead guilty to unlawful retailing, and pay twenty-five dollars and costs. And thus the law has been brought into contempt. The costs, however, are an item and an explanation. To impose the maximum penalty would kill the goose that lays the golden egg. These gentlemen are willing to pay twenty-five dollars and costs twice a year for the privilege of selling every Sunday

and to all minors, and the district attorney has no objection to his appearing at each term of the court, for he gets his perquisite of fifteen dollars for each conviction.

3. *For the frequent dismissal of cases at defendant's cost or entering a not pros.* At one term of a certain court a *not pros* was entered in thirteen cases against one man. He was a standing engagement in the courts. There was no lack of evidence, but as he had already paid a minimum fine and costs in two cases the rest were mercifully discharged. Will that man fear the rigid justice of the court in future? Has he any respect for the law and its enforcement? In my judgment here is lodged the difficulty. The court's large discretion, multiples liquor offenders and offenses. Many a den of death could have been closed but for this playing at justice. What would be thought of a court that would allow a man indicted for murder plead guilty to assault and battery? Then why allow a saloon-keeper, charged with selling to minors, pay the minimum fine for unlawful retailing? The perquisites of an office have a tendency to relax the sternness of justice.

These are plain words, but can not be offensive. There is no intimation of official corruption. The letter of the law is not violated in any of the above cases. As to what becomes of its spirit, the answer is patent and painful.

Racing at Fairs.

A correspondent of the Planter's Journal, published at Vicksburg, asks the editor his opinion of the above subject, and he replies in language that is neither a credit to his journal nor himself. That periodical is the organ of the National Cotton Planter's Association. We have always wished it great success, and at the editor's earnest solicitation have contributed to its columns. As the advocate of our agricultural interests and industries, it has done good, and ought to have enlarged prosperity. But when the Journal assumes to be the expounder and censor of morality and religion, and undertakes to sneer at those who deny that the highest virtue is to be a horse-jockey, and the divinest happiness is to engage in horse-racing, we modestly submit that its influence is evil, and not good. No true father or worthy citizen will care for his son to have such a moral teacher. That we may do the Journal no injustice, we copy the article in full:

Johnny Johnson? In answer to your request for our opinion on Racing at Fairs, we can only say that we like it, and never saw anybody that a cynic or fool that made any objection to it. Gov. Foster's opinion against it, is not entitled to any weight, because he never knew what it is to be happy. Can'ta, writing to the Cincinnati Star, says he is a dyspeptic, and a diseased, bilious fellow with Puritanic ideas, that would make a dunghill of this beautiful, lovely and scorching earth, is not the kind of man to give anybody healthy advice concerning reasonable pleasures. He is a near descendant of that tribe of acculturated people, who founded a religion in New England once the chief doctrine of which was to make a hell of this earth, so that the denizens thereof would be anxious to get away from it and have no regrets at leaving it. Foster's idea of happiness is to die, some bleak, frightful day and go aloft, to sit in a cloud of snow and holler halloo through all eternity. His ancestors sat in law courts during the leader and black days of Puritanism, and enacted severe penalties against those who attended or provided shows of ball and bear baiting, not because of the pleasure it might give to those who witnessed the so-called amusement. Foster, or any other man, woman or child, who objects to horse racing, and endeavors to suppress it, should be obliged to beat a bass drum through all eternity, drink a mixture of sulphuric acid, tobacco and Chinaman's chile lighting whisky three times a day, and take a night-cap of pure gin before he would warm him like a wallowing pig in a manure pile or a mad cat with some maniac pulling at her tail. And all of this through a cycle of time, wherein his eyes would be forced to view an eternal race between a sawhorse and a snail. At the Arkansas State Fair there will be some splendid racing, and as we propose to see it, we extend you a cordial invitation to drop the Foster idea and come to Little Rock and see the fun.

In his effort to be free, the writer of the above is grossly and offensively sacrilegious. If we did not know to the contrary we might suspect it was from the pen of Bob Fingersoll—in sentiment only, not in brilliancy. For when the infidel colonel betakes himself to ridicule, he never rakes such an awkward and pitiable display as the above. He has the genius of speech, and is the master of a rhetorical style, and could never be betrayed into such baldness. We perhaps owe our readers an apology for reproducing the above, even to rebuke it.

Agricultural fairs may do good in developing home enterprise and industries. Where the products of the soil are displayed, and specimens of the best stock, the result must be stimulating to ambition and helpful to general prosperity. But if these occasions are to be prostituted to race-courses, and that "fun" is to be regarded the truest happiness, Christian men must abandon them. To strain an animal under whip and

spur, and at the peril of the rider's life to reach the stand first, and thereby win a sum of money, is not very helpful to good morals, nor promotive of stock-raising or good crops. We may be "a cynic or a fool" in the Journal's estimation, but there are multiplied thousands of such all over the land. Horse racing has not heretofore been classed among the Christian virtues. On the contrary, it is thought rather inimical to the spirit and practice of Christianity. Gen. Buford, we are told, has attempted to preach and condone the race-course, but the secular press and public sentiment of the country, not to mention the Christian churches, condemn the compromise and repudiate the preaching. He and the Planter's Journal stand alone in defending it on high religious principles. Many other pleas have been made, but these are the only spiritual defenders the jockey's found within the range of our reading.

"Cynic" and "fool" are not very mild or euphonious terms, but the Journal so pronounces all who don't get "happy" at the race-course. Take them all out of the Cotton Planter's Association and the President would have little company. We oppose racing, and for good and sufficient reasons: 1. It is cruel to animals. We saw, a few days ago, the wreck of a magnificent horse—the relic of the turf. He was blind, made so by the strain of the track. 2. It is dangerous. How many boys—trained riders—have been hurried into eternity from the race-course! 3. It occasions and encourages gambling. Men pay extravagant sums for a horse, expecting him to be the king of the turf and a large source of revenue. Racing at fairs is accompanied by "pool-selling" and the wildest gambling.

Our Rights.

We believe most people mean by this phrase what they take to be their interest. Irrespective of other people's interest or "rights." In these days of the prohibition movement this expression is much used by those who wish the State to continue them to retail the poisonous drinks by which they get their gains. When people who are weary of tax-paying, who are disgusted with drunkenness and all its disgusting, sorrowful, criminal and destructive outcome, speak of appealing to the law for some protection from these appalling evils, the drink-seller begins to prate of liberty and talk of his "rights." But the thinnest substance, gold-leaf, for example, has two sides to it; so has this question of rights. The negroity, as the wit said to the old darkey, is not all on one side. Other citizens, quite as patriotic, quite as law abiding, have rights too. If the ruinous results of the drink-seller's business were confined to his immediate customers it would be more tolerable, but the fact is these results are not so confined, but ramify society in all its relations and interest. If the drink-sellers would all settle on some island, in some one State, and support all the paupers they make, take care of all the widows and orphans of their victims, build their own jails and penitentiaries, support their criminal lawyers, constables and police, and board their own criminals, and pay all the doctors' and undertakers' bills they run upon society, we could endure this soul and body-destroying business with a little more patience. But no, no; they insist on their "rights," the right to make paupers and criminals; the right to break hearts, to blight hopes, to slay our young men and to saddle upon honest, diligent and sober people the burden and sorrow of all these accumulated wrongs and woes. Surely we, the great body of the sober, hard-working and tax-paying people, have some "rights," and we think it high time this question of "rights" should be more carefully scrutinized. Would not society be shocked by a citizen asking the privilege of retailing smallpox, cholera and yellow fever to customers, many of them ignorant of the malignant virus they were buying. Yet such a shop would not be half as destructive to property, character and life as a whisky shop. The immense sale of whisky, largely promoted by the license system, consumes the corn, and makes the bread and meat of the poor many per cent. dearer than they should be. What millions bleed that Caesar may be great! Voters, think on these things.

Bishop McTear at the Canada Methodist General Conference.

The General Conference of the Methodist Church of Canada met in Hamilton, Ontario, September 6. On the fifteenth Bishop McTear was introduced to the Conference. The following synopsis of his address we reproduce from the Nashville Advocate which first appeared in the Toronto and Hamilton papers.

At the conclusion of his speech highly complimentary resolutions were presented and unanimously adopted. The Bishop certainly made a fine impression upon Canadian Methodism.

The Bishop was then introduced, and was received with great cheering. He said that he had great pleasure in bringing the fraternal greetings of the church that occupied the opposite end of the North American Continent from the one which the Canada Methodist Church occupied. He could not come earlier, as on the day that the General Conference opened he was presiding at an Annual Conference in Kentucky. He alluded playfully to a remark made by Dr. Sprague, the fraternal delegate from Canada to their General Conference last May, respecting the territory occupied by the Methodist Church of Canada.

His delegate had informed the Southerners that Canada Methodism reached from the St. Lawrence river to the North Pole. Indeed, said the Bishop, he told us that you owned that interesting institution (laughter). We are not disposed to dispute the claim, but, by way of offset, we claim that our boundaries are from the Ohio river to the Equator. (Laughter.) So that you, said the speaker, extending to the Pole, and ourselves extending to the Equator, and a strong Methodist body between, the continent is well taken care of. He found the Conference talking about occupying the great Northwest, and at his place they talked of occupying the great Southwest. Methodism was by instinct of a missionary character. If there is any region of country unoccupied it was our duty to step in and establish a church, and in thus extending Methodism they were extending the purest expression of Christianity in the world. The two bodies held doctrines in common, such as the depravity of man, the inspiration of the Scriptures, the true divinity of Christ, the atonement, sanctification and regeneration. They have also the identical the same in Canada, and the discussions he had heard showed that they intended to perpetuate it. They in the South preach the same doctrines as their brethren in Canada, and he had beheld with pleasure that there was much similarity between the two bodies.

Their discussion on the supernatural preachers' fund had deeply interested him. He found no other church in the world which had such a systematic method of helping their ministers when worn out. Methodists have ceased to be called upon for a reason for their existence. This is a great point gained. (Laughter.) They had not to defend Methodism, but to extend it.

The objectors and evilers and enemies of the system of gospel truth and the method of gospel propagation, formulated by John Wesley, are in the same dilemma now that the objectors and evilers and enemies of another John were 180 years ago. When the Master asked: "The baptism of John, whence was it, of Heaven or of men?" it will not do to say, after a century's operation, that Methodism is of the earth, earthy; that its forces are merely human, and that its power and achievements are due to human contrivance. All godly men would deride such a solution. To the extent that it is received it discounts and discredits Christianity itself. Hear, hear! The other horn of the dilemma is equally uncomfortable, for if the objectors to Wesleyan Methodism ascribe to it a heavenly origin the reply is ready: Why, then, have you persecuted it? Why don't you join in with it? (Hear, hear.)

They in the South left a peculiar pleasure in remembering the fact that they occupied that portion of the American Continent where John and Charles Wesley labored, and where good Bishop Asbury had his home, if he really had a home at all, where he also died.

His mission would not be completed unless he told them of his own church. Methodism took well at its first planting in the South. In the early days it was a Southern preacher who planted the gospel according to Methodism in New England. God blessed them in the Southern States, and by mutual agreement the churches of the North and South were divided in 1845. Then the Southern Church had 330,000 white and 125,000 colored members. They labored for fifteen years, until 1861, when the census showed a membership of 537,000 whites and 208,000 colored people. That is to say, for the first fifteen years of their separate existence as a church there was an increase of sixty per cent. in the whites and sixty-six per cent. in the colored membership. He passed over the five years of which the memories were painful. In those years they held five Annual Conferences, and no General Conference was held until 1866, at New Orleans. They had passed through disaster, but the confessional power proved itself equal to the fiery test imposed on it, and the church was a unit still. When the roll was called in 1866 it was found that the membership had sadly decreased. There were 420,000 whites and but 55,000 colored members.

Paul once said that all Asia had gone away from him. Southern Methodism might have said all Africa. But our negro members found refuge in other folds after leaving those by whose instrumentality they had been converted. Some went to the Methodist Episcopal Church, North, and some to the African Methodist Episcopal Church, and others to the Zion Methodist Church, largely in organizing their work in the South. As for the remission of the country, and as the negroes had petitioned for it, they were set up into a Colored Methodist Episcopal Church. Two Bishops of their own color and election were ordained for them, and all their church property was turned over to them. They have had a good degree of prosperity. In 1881 the census showed

that the white membership of the Methodist Episcopal Church, South, had increased to 844,000, thus showing a gratifying addition of over one hundred per cent. (Hear, hear.)

In addition to labor among the white and black races they had missions among the Indians, and had a Conference composed of Indians which numbered over 5,000. These Indians have given no trouble, and have adopted the ways of civilization to a considerable degree. They would get as little credit from politicians for their work among the Indians as the Canada Methodist Church in the Northwest. (Hear, hear.)

They were endeavoring to do a work in foreign missionary lands, and to further Christian education, both in the colleges and universities, and also among the masses. All this they counted as secondary, but necessary to the church's work, without which it would have its operations but lamely carried on. The press had, after the original Wesleyan plan, been called in to help spread Scriptural holiness over these lands. They were using the press both in making religious books and in weekly, monthly and quarterly periodicals; and found their account in doing so as subsidiary to preaching the gospel.

In conclusion, the venerable Bishop thanked the General Conference for their kindness, and hoped that a delegation would be sent from this Conference to the next General Conference in the South. He resumed his seat in the midst of great applause.

I Will Work It Out, Sir.

The following incident in the career of our honored friend we had related in the Raleigh Christian Advocate. The saying of the manly boy was at once a pledge and a prophecy—he fulfilled his contract and therein gave assurance of his great success in life. He not only worked out that twenty dollars, but has worked out a useful ministry, and we hope will live to work out many hard problems that now confront the church and nation.

When Trinity Church, of Atlanta, Ga., was being built the congregation found it difficult to get money enough to meet their demands. Urgent appeals were made to all classes, and donations of all kinds were made, among them one subscription of \$25 by a manly looking little boy. "How are you going to pay this, sonny?" said one of the older men, too prudent to accept of doubtful subscriptions. "I will work it out, sir," said the boy, and he did, carrying brick and mortar on the old Trinity Church building which used to stand on the City Hall square. That boy has since risen to eminence, his eloquence as a preacher has filled the land; in the editorial field he has wielded a golden pen, he has not recently declined a seat in the College of Bishops in order that he might devote his talents to the youth of the land. That boy was none other than Athens G. Haygood, D. D., president of Emory College. Right early did he begin to work for the church. He did his work well then, and has done good work ever since.

Doctrinal Integrity of Methodism.

Dr. Daniel Curry writes an able article to the New York Independent, in which he discusses this subject. Though there have been divisions many in Methodism on the subject of church government and discipline, in doctrine there has always been substantial agreement. In every branch of Methodism on our old Arminian theology is embraced without exception or modification. The following are Dr. Curry's concluding words:

Having a pretty wide acquaintance with the status of Methodist theological thought, whether as written out in books and essays or as held and taught by living men, we are prepared to declare that we find no considerable abatement of conformity to and approval of the original Methodist orthodoxy. On the doctrine of sin as to both its moral and judicial aspects, the facts of original sin, the doctrine of atonement as to the work effected by the sacrifice of Christ, "to reconcile the Father to us," the presence and power of the Holy Ghost as the efficient cause in all truly spiritual exercises and experiences, and the future life and eternal judgment, in respect to all these things there will be found but few dissentients among Methodist theologians.

Wesley in Cornwall.

The Rev. Wendell Prime, one of the editors of the New York Observer, has been abroad. From Cornwall he wrote us follows:

"We passed through the villages of Leland, White Cross, and others, whose names I have forgotten; but I do not think that one of them is without a Wesleyan Chapel, built of stone, with a school adjoining. Every parish has an established church, with its beautiful tower, but every little village has its Wesleyan Chapel. To-morrow week, a few miles from here, there will be an anniversary at one of John Wesley's preaching places, which will be attended by from ten to fifteen thousand. Near Guernard's Head is the home where John Wesley slept when he made his annual visit to this region. It is occupied by the descendants of the family who were his hosts. His seaside place of penance was on the beach, near Ponance, within a few rods of the house in which I am staying. More than half of all the persons you meet in Cornwall are Wesleyans. His preaching was a power, which, so far from diminishing when his voice ceased to echo among these hills, has

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Oct. 2, 1882.
Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	7-day.	Net.
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Good middling	12 1/2	12 1/2
Good middling	13 1/2	13 1/2
Extra middling	14 1/2	14 1/2
Extra middling	15 1/2	15 1/2
Extra middling	16 1/2	16 1/2
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Extra middling	98 1/2	98 1/2
Extra middling	99 1/2	99 1/2
Extra middling	100 1/2	100 1/2

SUGAR, P. B.

Fully fair	10 1/2
Prime	11 1/2
Choice	12 1/2
Yellow clarified	13 1/2
White clarified	14 1/2
Crushed	15 1/2

MOLASSES, in this, P. B. gallon.

Common	40
Prime	45
Choice	50

CIGAR, Louisiana, P. B.

Common	40
Prime	45
Choice	50

GROCERIES.

Butter, P. B.

Western	19
New York	20

Coffee, P. B.

Robust	10 1/2
Robust	11 1/2
Robust	12 1/2

Cheese, P. B.

Western factory	11 1/2
English factory	12 1/2

Candles, P. B.

Best tallow	10 1/2
Best tallow	11 1/2
Best tallow	12 1/2

Cocoa, P. B.

Choice	10 1/2
Choice	11 1/2
Choice	12 1/2

Flour, P. B.

Super	10 1/2
Super	11 1/2
Super	12 1/2

Fish, P. B.

Shrimp	10 1/2
Shrimp	11 1/2
Shrimp	12 1/2

Oils, P. B.

Castor	10 1/2
Castor	11 1/2
Castor	12 1/2

Soap, P. B.

Castor	10 1/2
Castor	11 1/2
Castor	12 1/2

Soda, P. B.

Castor	10 1/2
Castor	11 1/2
Castor	12 1/2

March, P. B.

Castor	10 1/2
Castor	11 1/2
Castor	12 1/2

Salt, P. B.

Castor	10 1/2
Castor	11 1/2
Castor	12 1/2

CHAIN AND FEED.

Form in sacks, P. B.	10 1/2
Form in sacks, P. B.	11 1/2
Form in sacks, P. B.	12 1/2

Oats, P. B.

Form in sacks, P. B.	10 1/2
Form in sacks, P. B.	11 1/2
Form in sacks, P. B.	12 1/2

HAY, P. B.

Form in sacks, P. B.	10 1/2
Form in sacks, P. B.	11 1/2
Form in sacks, P. B.	12 1/2

COW FEED, P. B.

Form in sacks, P. B.	10 1/2
Form in sacks, P. B.	11 1/2
Form in sacks, P. B.	12 1/2

PROVISIONS.

Beef, P. B.	10 1/2
Beef, P. B.	11 1/2
Beef, P. B.	12 1/2

Lard, P. B.

Beef, P. B.	10 1/2
Beef, P. B.	11 1/2
Beef, P. B.	12 1/2

ESSENTIALS.

Potatoes, P. B.	10 1/2
Potatoes, P. B.	11 1/2
Potatoes, P. B.	12 1/2

Apples, P. B.

Potatoes, P. B.	10 1/2
Potatoes, P. B.	11 1/2
Potatoes, P. B.	12 1/2

CABBAGES, P. B.

Potatoes, P. B.	10 1/2
Potatoes, P. B.	11 1/2
Potatoes, P. B.	12 1/2

SALT MEAT, P. B.

Potatoes, P. B.	10 1/2
Potatoes, P. B.	11 1/2
Potatoes, P. B.	12 1/2

LARD, P. B.

Potatoes, P. B.	10 1/2
Potatoes, P. B.	11 1/2
Potatoes, P. B.	12 1/2

NEWS OF THE WEEK.

DOMESTIC.

DETROIT, Sept. 26.—The strike among iron workers at Wyandotte is at an end. It has lasted over since the Pittsburgh strikers went out last spring. The men return to work at the old scale of wages.

SPRINGFIELD, Ill., Sept. 27.—A shock of earthquake was distinctly felt here about 9 o'clock this morning. It was felt very strongly at Centerville, where it woke nearly all the sleepers.

SOUTH LEBANON, O., Sept. 27.—Five persons entered an old boat at 5 o'clock yesterday afternoon to cross Miami river, and during a playful struggle for possession of the oars the boat capsized and four of the party were drowned.

MACON, Ga., Sept. 27.—The Wesleyan Female College, at this place, generously endowed by Geo. J. Seney, of New York, has been compelled to postpone its opening until November 1, on account of work upon it being delayed by the late storm.

GALVESTON, Sept. 27.—W. H. McGee and Miss C. E. Hardisty were married last night. The announcement will create considerable stir among the marriage insurance companies throughout the country. More than 200 policies are reported to have been taken out upon this marriage, representing in the aggregate benefits to the amount of \$80,000.

NEW YORK, Sept. 28.—Another death—making three in all—resulting from the collision of trains in the Hudson River Tunnel recently, was reported this afternoon at the coroner's office, that of Elizabeth Ann Crammell, a school teacher, 35 years old.

MEMPHIS, Sept. 28.—The Board of Engineers to-day received new bids for some of the work previously advertised, and have recommended to the Chief Engineer at Washington that contracts for levee work be awarded. The total amount provided for is \$1,350,000 cubic yards; total cost, \$1,443,824.

The average cost of repairing the levees under the above recommendations are: For the Mississippi side of the river, 25-35 cents per cubic yard, and 25-35 cents per cubic yard for the Louisiana side of the river.

VIENNA, Miss., Sept. 30.—The steamer R. E. Lee left Vicksburg yesterday at 5:30 p. m., with over 400 bales of cotton and a large number of passengers, and while opposite Point Pleasant, at 3:30 o'clock this morning, she was discovered to be on fire and was immediately headed for the Louisiana shore, where she landed at Ycautan plantation, 35 miles below this city, and in a few moments was completely enveloped in flames. Report says 21 persons were lost. She is now a total wreck, there being but a few burning stanchions left above the water when our informant left the scene.

The fire is supposed to have originated in the stateroom. So rapid did the flames spread that it was impossible for the passengers or officers to save anything but what they had on at the time. The greatest praise is due the officers for the great presence of mind displayed at the critical moment.

The R. E. Lee, the second boat of that name, was built by the Howards, of Jeffersonville, Ind., in 1875, and was on her 222d trip in the Vicksburg trade, or her first trip since her last owner, the late John W. Cannon, died. She was valued at \$75,000, and insured at \$50,000.

PENSACOLA, Oct. 1.—The Board of Health bulletin reports forty-five new cases and four deaths to-day. Total to date 829 cases and eighty-two deaths. This is not encouraging, and we grow heartsick at the gloomy prospect. Among those stricken down are Rev. Mr. Owen, Baptist Minister, and Mr. J. M. Owen, a clerk of M. E. Bear.

BAYOU SARA, La., Oct. 1.—The inmates of the New Orleans insane asylum arrived safely at Jackson last night at 12 o'clock. They were got on the extra at 3:30 p. m. Saturday. The dangerous men were put in a box car and the obnoxious women in a passenger coach. The rest were on flatcars, but the guards kept them from jumping off. At Robins' station, five miles from Jackson, 23 cotton wagons were waiting. All the demented enjoyed the ride, calling it a picnic. They were very quiet, and to-day were dressed and cleaned up. They are delighted with the change.

BROWNSVILLE, Tex., Oct. 1.—There are no new cases of fever here at Fort Brown, Point Isabel or Matamoros. There was one death here; none in the other places mentioned. The fever in Monterey is very bad. Three hundred deaths are reported by a prominent physician here, said to have occurred there since September 15.

FOREIGN.

CALICO, Sept. 25.—The Khedive yesterday evening drove for an hour through the illuminated streets, and was well received. The Khedive will bestow upon the Grand Cordons of the Order of Osman.

CALCUTTA, India, Sept. 26.—Three members of the Salvation army, who recently arrived here have been arrested under a present act which was imminent. Only one of the contingents which arrived here a short time ago is now at liberty.

PANAMA, Sept. 26.—The earth has ceased to quake, and the people's nerves are becoming steadier. As far as heard from only five deaths have resulted from the shaking—four through casualty and one of a woman from fright. People who abandoned the city for the fields are returning to their homes, and have begun repairing the damage.

CAPE TOWN, Sept. 27.—Small-pox is raging here worse than ever. There have been 200 cases thus far, mostly native, of which 50 proved fatal.

LONDON, Sept. 28.—A Vienna newspaper published a story in effect that the Emperor and Empress of Russia were severely crowned during their recent visit to Moscow. If the Emperor survives till the public coronation the secret ceremony will be considered void. In the event of his death it will be made public, so as to avoid any difficulty in proclaiming the Czar-witch Alexander as the lawful successor of the crowned monarch.

CAIRO, Sept. 29.—The explosions at the railway station yesterday continued with a ferocity for over twelve hours. By the energetic efforts of the military, although they were hampered by the lack of pumping gear, the fire was prevented from spreading and finally gotten under. The passenger station was saved, but all the freight sheds, containing 10 days' provisions for the army and about 200 trucks of ammunition, were destroyed. It is stated on good authority that five men were killed and 20 wounded. The railway officials express a belief that the fire was of incendiary origin. They noticed

that the trucks on two separate lines of tracks blazed up simultaneously. Subsequent to the first explosion two Arab boys were seen in the act of firing trucks. A third escaped.

The fire began among the ammunition captured from the Egyptians. Some accounts attribute it to an accidental blow on a percussion shell, while the military, at the request of the railway authorities, were removing the ammunition which had been stored in the trucks in the railway sheds for some days. It appears clear, however, that the Arabs endeavored to spread, if they did not cause the fire. The traffic of the railway will suffer serious interruption. Troops patrolled the streets last night. The loss in stores and ammunition is estimated at £100,000.

LONDON, Oct. 1.—A hurricane prevailed in Ireland to-day. At Cork more damage was done on land than had been caused by any previous storm for 20 years past. The American ship Harvey, from Liverpool for New York, lying in the harbor, was driven ashore, and several yachts were sunk in the harbor.

At Newry a large number of houses were greatly damaged and the town was flooded. At Limerick 20 feet of the spire of a Catholic church was blown down during service, causing a panic among the congregation, which was, however, quickly allayed. The country jail was damaged.

What Shall We Do With Our Daughters?

Teach them self-reliance.
Teach them to make bread.
Teach them to make shirts.
Teach them to wear false hair.
Teach them not to powder and paint.
Teach them how to wash and iron clothes.
Teach them how to do marketing for the family.
Teach them how to make their own dresses.
Teach them how to cook a good meal of victuals.
Teach them to wear calico dresses—and do it like a queen.
Teach them to say no, and mean it or yes, and stick to it.
Teach them how to darn stockings and sew on buttons.
Teach them to regard the morals, not the money of the demimour.
Give them a good substantial, common school education.
Teach them every day, hard practical common sense.
Teach them all the mysteries of the kitchen, dining room, and the parlor.
Teach them to have nothing to do with dissolute and intemperate young men.
Teach them that God made them in his own image, and that no amount of tight lacing will improve the model.

Make the first day of the week a bright, cheerful, and happy day at home, and it will shed its radiance on the other six days of work and play. Do not limit its sacred freedom by domestic "blue laws," which would make it to the little ones anything but "day of all the week the best." But with music and prayer, with the Bible and enough of other good reading, with cheerful conversation and gentle games, with the glory of the altar and the spirit of the sanctuary, with thankfulness and love to God and man, any Christian household can make it a perpetual blessing to themselves and the community in which its lights are kept burning.—Cumberland Presbyterian.

In Philadelphia, a woman's school of design has sent out, during the last twenty years, hundreds of girls qualified to earn a comfortable income by this kind of work. One woman, for example, receives employment from a manufacturer of gas-fixtures and chandeliers at a salary of three thousand dollars a year; another received ten dollars per week for painting china, japanned and gilded sets. The difference in salary is due to the difference in the capacity or artistic ability of the designers.—Zion's Herald.

"I MEAN TO BE A MAN."—A gentleman once met a boy, seven years of age, on his way to school, and said to him, "Well, my little boy, what do you intend to be when you grow up?" He had asked this question a great many times before, and some boys told him they meant to be farmers, some merchants, some ministers.

But what do you think was the answer of this little boy? Better than all of them: "I mean to be a man," he said.

"It matters very little whether he be a farmer, a merchant, or a minister; if he be a true man, he must be a good man."

—There are 585 Chinese children in the San Francisco public schools.

Good health is maintained and nourished by proper attention to the requirements of the body, and the avoidance of excesses. It is wasted or destroyed by over-taxing the mind with study, anxiety, evil habits, intemperance, or vicious inducements. Keep the body and brain well balanced by freely using that friend of temperance and good health, Brown's Iron Bitters; thus will you live to a good old age, free from all disease and suffering.

CAMP MEETINGS.

There will be a camp meeting on the West Pascagoula circuit, Mississippi Conference, beginning on Thursday night before the fourth Sunday in October. This camp meeting will be held strictly on the self-sustaining plan. All within fifteen miles of the camp ground in the homes of the West Pascagoula circuit are expected to furnish themselves. The strictest order will be observed. No picture tents, nor trade, or trade will be allowed on or near the camp ground. Ministers are invited and urged to attend. There will be a conference for ministers at Ocean Springs on Thursday morning. We expect the editor of the NEW ORLEANS CHRISTIAN ADVOCATE with us.

There will be a camp meeting at the Sugar Creek Camp Ground, on the Sugar Creek circuit, Louisiana Conference, October 19, 1882. A boarding tent will be on the ground and all who do not wish to tent and board and lodging, at reasonable rates. Ministers are specially invited.

The Providence Camp Meeting will commence Friday night before the second Sabbath in October. It will be conducted strictly on the self-sustaining plan. Every one is invited to attend, but come provided to take care of themselves. Ministers will be provided for and are cordially invited to come and assist us.

The camp meeting for the De Kalb circuit, Meridian district, Mississippi Conference, will begin on Friday night before the second Sunday in October.

Preachers coming by railroad will be met at Lauderdale station with conveyance on Friday morning. All cordially invited to attend.

DEAR BRETHREN.—Please come to our help in the way of subscriptions and remittances.

PUBLISHING COMMITTEE.

The Shiloh Camp Meeting will begin on October 6. It is ten miles east of Brandon and six miles southeast of Bogalusa. Conveyance from Bogalusa will run regularly to the camp ground. All ministers are invited and will be entertained.

The camp meeting at Spring Creek Camp Ground will commence Friday night before the second Sabbath in October, next, it will be on the self-sustaining plan, with a boarding tent for the accommodation of the public. There will also be fresh beef and mutton on the ground daily for sale at moderate prices. All ministers are invited and will be entertained.

Salem Camp Meeting, East Pascagoula circuit, Seashore district, Mississippi Conference will begin October 5.

Quarterly Conferences.

[illegible]

Christian Advocate.

ORAN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. C. W. CARTER, D. D., REV. J. T. SAWYER.

THURSDAY, OCTOBER 12, 1882.

"Mellituous regulation resolutions" is what one brother calls the usual Conference resolves.

Our Bro. Galloway is as sound on the temperance question as we are on baptism and communion—Baptist Record.

Alas! for us and the cause of temperance! If that be so. We are with Bro. Galloway in his brave battle for prohibition, but his heresy on baptism and communion is not in our Bible.

In a late issue of the New York Advocate the versatile editor devotes a full column to the question: "Is it right to keep dogs?" He discusses it quite learnedly. We hardly thought there was so much literature on the subject. He concludes as follows: "Finally, whether it is right to keep dogs depends upon what dog it is, who keeps it, why it is kept, where it is kept and how it is kept."

The spirit of missions should be kept alive and active in our colleges. Emory College, Ga., has an honorable record on this subject. Her sons in China are rapidly increasing, and her name will soon be worn by brave men in all our foreign fields. Emory is the mother of missionaries, and a blessing to our whole church. That alma mater must have a healthy, vigorous, spiritual life to give birth to many honored sons for our work abroad. What are our female colleges doing in this matter? Considering their number, and the *alumni* going forth annually, the Woman's Missionary Society ought to find some well equipped recruits.

The Holston Methodist does not think highly of the examining board, known, in our new Discipline, as the "Committee on Conference Relations." We rather sympathize with our conferees in this thought. The old law, though occasionally abused, in the main worked admirably. Neither the supernumerary nor supernumerated relations will rarely be sought by brethren when able to work. Indeed, the pain they feel in retiring from active service is almost death itself. This committee will hardly force men into retirement where the Conference and cabinet have failed. This much we have said not to cavil at the law, but to counsel great prudence in its administration. We can see where difficulties may arise and disturb Conference harmony.

The Standard, of Chicago, recently published some comments upon the hanging of Jack Turner, the supposed leader of the negro mob in Choctaw county, Ala., and in support of his views quoted from the New Orleans Christian Advocate. We must be excused from claiming or acknowledging the authorship of the coveted paragraph. We never wrote a line on the subject, and have no knowledge of the sad affair, except the accounts published in the secular papers. The Standard calls the hanging "a political murder." Maybe so! But we have no such information. Perhaps if we lived a little further away—say, in Chicago—we would know perfectly. Disgrace, with some people, not only lends enchantment, but realizing light and absolute knowledge.

Dr. Newman Smyth, whose election to an Andover professorship caused so much discussion, if not consternation, in orthodox congregationalism, has been elected pastor of the late Dr. Leonard Bacon's Church in New Haven and installed by the council. Upon which result one papers says it is "one upon which Congregationalism is to be heartily congratulated as a total defeat for the friends of eternal punishment according to the Calvinistic dogma." This further indicates the theological drift of the North. Thus far in the South we have been singularly free from doctrinal contentions. But few among us seek to win their spurs by new theories and tangential wanderings. When such do appear they are speedily disposed of. That is a healthy religious sentiment, and must be conserved. If we tolerate laxity of doctrine in our pulpits, soon the very foundations of our churches would begin to tremble. In our Methodism there has been but little trouble, and all because pulpit teaching has been guarded with a watchful, jealous eye. Such vigilance is a necessity. When a brother outgrows Methodist theology the door is wide open for his exit.

The Death of Children.

A glance at our obituary column will reveal the sad fact that death has recently been busy in the homes of our people. Sadly circles every day are being broken, and loving hearts are made to bleed and break. Especially have we noted a fatality among children. This has drawn out our sympathies for the bereaved, and led us to study the grounds of a true Christian hope and comfort. Death is always unwelcome, and its face never becomes familiar. Its poison is as bitter to-day and its ravages as hard to bear as though its pain and blight had never been felt. But, however unwelcome, the day of sad visitation will come. Rich and poor, old and young, great and obscure, must yield to a common foe, and blend in common dust. But in the death of childhood there is much to soften the blow and comfort the heart. Taking our little ones is not an unmixed evil. It may be a mercy, though for awhile, veiled behind a cloud of deepest gloom. There is a ministry in childhood, and sometimes that ministry is most potent and inspiring in their beautiful, peaceful death.

Parents have thus been led to a closer walk with God. Heaven has for them strangely sweet and sacred attraction they never before realized. The first step heavenward has often been from the grave of infant innocence and beauty. A traveler in Palestine relates an incident with a forcible lesson. Halting in a valley, beneath the shadow of a great rock, for rest, he noticed a shepherd leading his flock up the dizzy heights of the neighboring cliffs. A mother and little lamb had strayed from the fold. The kind shepherd used every means to induce them to follow, but all in vain. The great eagles were circling the heavens above, and sweeping nearer and nearer their coveted prey. The good shepherd at last caught the lamb in his arms and started off to the head of his flock. That was all-sufficient; the anxious mother eagerly followed. Taking her lamb succeeded when the presence of danger failed. So Christ, the good Shepherd, by enfolded to his bosom one of the jewels of our homes, succeeds, in winning strange hearts to his love and service.

Again, there remains no fear of their salvation. We know with a certainty that doubt and fear can never disturb, that they have gone safely home. When our children grow to manhood and womanhood anxiety often gives us sharper pain, and when called to die we fear they may have missed the crown and glory outside the gates. But when called upon to give up our children—when the flower is plucked before it is blown—we have no anxious fear or distressing doubts. While the heart sits in the shadow and loneliness of bereaved love—the bright, merry face, ringing voice and little footfall no longer seen and heard—the thought is divinely comforting that they have a happier home in our Father's house. Rob motherhood of this comfort, and every star in the firmament forsakes its shining throne, leaving a midnight that knows no hope of morning. In one of the tribes in Africa the mother, after the death of a child, puts the little corpse into a bag and carries it everywhere upon her shoulder. In healthful blindness she knows no faith in a resurrection and future recognition, hence her mother's heart refuses to be separated from the perishing bones of her dead child. But our Christian faith illumines the tomb and assures us of another life, where reunited friendships know not the pain of parting. We read, some time ago, Mr. Ingersoll's address in Washington at the grave of a child. The language was most beautiful—after the rhetorician's fluent art—but there was no confidence in a future life. There was the suggestion of a bare possibility, but no strong assurance that could stay the tide of sorrow and calm the storm of an insupportable despair. Alas! for such a cheerless, chilly negation! The thought that the family bond is indelible, even by death and the grave, is a hope dearer than life, and without which life is a burden and a mockery. Wordsworth has immortalized it in those well-known stanzas entitled "We Are Seven," a dialogue with a little girl as to the number of her family:

Sister and brother, little maid,
How many may you be?
"How many?" said the little maid,
And wondering looked at me.
"And where are they, I pray you tell?"
She answered, "Seven are we,
And two of us went Conway dead,
And two are gone to sea."
"Two are in the church-yard lie,
My sister and my brother—
And in the church-yard cottage I
Dwell, near them, with my mother."
"But they are dead, three are dead!"
"Their spirits are in heaven!"
"Was throwing words away, for still
The little maid would have her will,
And said: 'We are seven.'"

A Faithful Servant.

The New York Methodist publishes a sermon from the Rev. John

D. Gray, of the North Georgia Conference, Methodist Episcopal Church, South, preached at Greenville, Ga., April 30, 1882, at the funeral of a colored man, who had been in the service of one family, as slave and freedman, for more than sixty years. We gladly give space to the following extract. Possibly many in the North will read his earnest, tender words with surprise, but such occasions and sentiments in the South are not exceptional. There is strong attachment between our people and many of their ex-slaves. In trouble they are their friends, warm and true. That the passions and prejudices of reconstruction ever embittered or estranged that friendship is a matter of great regret. There is a disposition among us to give them all possible aid in every religious and educational enterprise. Poverty alone has withheld our hands in the past. If political parties would cease platforming on the negro and let his vote be controlled by judgment, and not prejudice, a new era would dawn on our land. Bro. Gray voices Southern Christianity in this tribute, and we hope his words will have careful readers in our higher latitudes:

The humble, faithful life of him, in memory of whom we are met to-day, illustrates well our theme. He was faithful to his earthly master. Born a slave, his privileges were few, his opportunities small, his duties, though simple, sometimes arduous. He knew no school but the corn-field and the cotton-patch. Such lessons as these taught, he learned well, and became a good farmer. His master, with whom he played in boyhood, and by whose side he labored in youth and manhood, often sought his advice in such matters, and respected his judgment. When a victim of consumption he knew his days were numbered, he committed his plans to the dusky companion of his boyhood, relying upon his promise to carry them out, and take care of the family soon to be bereaved. This promise was sacredly kept through prosperity and adversity, in war and in peace, in bondage and in freedom. In his dying hour this faithful servant rejoiced that soon he should rejoin his master and tell him he had kept his promise. He slept in the soil of the old home he had never forsaken. With unusual satisfaction I stand here to-day as a representative of the family he served so long and so well, to lay this tribute upon his humble grave. He was faithful in his family. To his own wife he was true, and by his children he did as well as his opportunities allowed. He was faithful in his relations to his fellow-men. In his dealings he was upright, honest. It was his purpose to do justly and love mercy. He was faithful to his new trust of freedom. Although he had known only kind, Christian masters, he was proud of his freedom. For this I honor him. To have despised the boon would have proven him unworthy of it. It was God's gift, and I rejoice in it for him and for all. He sought to prove himself worthy by increased industry, prudent management and enlarged usefulness. With freedom came the responsible trust of the ballot. He tried to prove himself a faithful citizen. He valued his right to vote, and always exercised it, and, although he did not vote as I voted, I rejoice to believe he voted as he thought he ought. Though illiterate and poor, by the power of Christian faith he was lifted above bribery. To all his humble fellow-citizens he furnished an example in these things worthy of imitation.

He was faithful to God. In early life he was converted, and for many years he was a faithful member of the Methodist Church. "Well done, good and faithful servant; thou hast been faithful over a few things." Rich will be thy reward.

A Visit to Moss Point.

After finishing our office work last week we ran over to Moss Point to spend a few days, also expecting to attend the Salem Camp Meeting, about twenty miles in the interior. But for good and sufficient reasons we were denied the pleasure of reaching Salem. Just before the time appointed to leave for the feast of tabernacles we were taken quite violently with fever, and had to surrender for a day or two. This we much regret, but will try again some day. With Moss Point we were greatly pleased, both in the stir of its business and the refined, generous hospitality of the people. The last sound that dies away on the ear at night is the whirl of machinery in the eleven large saw-mills of the place, and the first to greet the waking hours of morning is the loud, shrill whistle called by the English the "American devil." The lumber business of the town is immense, second only to Pensacola on the entire Gulf coast. The total cut of all the mills is about 350,000 per day.

Schooners and steam vessels are constantly plying the waters, returning from and departing for domestic and foreign ports heavily laden with the richest treasures of our almost exhaustless forests. Moss Point also has a large glass factory, foundry, steam-tannery, shoe factory and several ship yards. It is a busy place, none unemployed, and, with the exception of a few saloon-keepers, none triflingly employed. A town without loafers is a rarity, and ought to be exalted. It is an industrial Mecca, to which some people ought to make a pilgrimage with their lazy

boys. Industry is the need of our land, an industry that wakes with the clock and moves with promptness and elasticity. About a steam mill a man has to be awake and active to keep out of danger. What a benediction such an institution would be in many towns and families! It would either wake or kill.

The new church, now nearly complete and ready for dedication, is a home enterprise, and a model of taste and beauty. Bro. Coulson, a member of the church, is the architect, and the congregation have built it with-out help from abroad. It has cost about four thousand dollars, and will be dedicated free of debt. The audience-room is sixty-one feet by thirty, with a ceiling of twenty-five feet to the maximum point of the semi-ellipse. The pulpit platform, chancel railing and seats are arranged in the form of an octagon. The pulpit is a model, and the seats are so comfortable that the preacher must be very interesting or else he will have a slumbering congregation. What great mistakes are made in church pews! Narrow, straight-backed and uncomfortable, they seem made for punishment rather than worship. The spire is one hundred and four feet high, and quite graceful. Altogether we regard it one of the neatest churches in the Conference. The indefatigable pastor, Rev. J. M. Weems, has the warm support of a generous and harmonious congregation. We had the pleasure of preaching one night in the old church to an appreciative congregation. The singing was most excellent. The leading male voice we have not heard excelled often. In this respect, and in all others, we hope the new temple will even exceed the glory of the former. With thanks for kind attentions, kind words for the Advocate, and to the charming escort the invalid had to the depot, on Friday afternoon we started homeward.

"Intercommunion" Again.

We have received from S. A. Dees, dated Moss Point, October 1, a letter objecting to our recent editorial on this subject. The brother quotes us as saying, "Dr. Graves has given up close communion," and then proceeds to administer a mild rebuke for our ignorance or misstatement. Well, in the first place, we never intimated that Dr. Graves had given up his old hobby. We did say he had given up his old arguments in support of the doctrine. That we repeat. The brother says if we would read the doctor's book we would see he "uses all of these same old arguments and adds others, making close communion still closer." Dr. Graves says, in the very first paragraph of his book, that the old arguments are *useful and unsophisticated*. After that statement he would be a strange logician to re-employ them. He does make communion "still closer"—throws away his old shoes, and gets a pair so tight they are pinching Baptist toes all over the Southwest. Maybe they fit Bro. Dees; if so, we hope he is happy, but will not ask us to try them on. Possibly it is the foot more than the shoe, after all, that distinguishes Christians.

If the brother thinks we have misinterpreted or misquoted his old champion of "Iron wheel" fame, he had better read some of his own denominational papers. We have no disposition to treat any person, parson, creed or church with the slightest unfairness, and have no regrets at what has been written. As a religious journalist we shall endeavor to interpret current theological thought to our readers, and discuss its relations and tendencies.

From Shipwreck.

A most flagrant public violation of the Sabbath having lately occurred in our midst, my thoughts since have been much upon the necessity of the better observance of the sacred day. If there be, as in the case referred to, a seeming good to be accomplished or an apparent necessity for the violation, it is quite sure to happen that good men, not clearly perceiving their duty and not remembering for the time, as vividly as they might, God's commands on the subject, are betrayed into the desecration of the day that the Lord blessed and hallowed. The Christian's conscience, warped by contact with so much that is unfriendly to pure religion, does not guide rightly; and the Christian man, not seeking the light of the Spirit, and to be guided by the plain statements of the Bible, follows his warped, accommodating conscience, and goes with the multitude to do evil, all the while calling it good. The child of God must in all things be led of the Spirit, and no church member can safely follow his conscience unless that conscience be controlled by the word of God. The command of God is: "Remember the Sabbath day to keep it holy." Surely no man will contend that

the fourth commandment can be kept by doing on the Sabbath any ordinary work, going on journeys by land or sea, rail or boat, or by engaging in any occupation or pastime purely secular and worldly.

Adam Clarke, who is certainly good authority for Methodists, says: "No work should be done on the Sabbath that can be done on the preceding days, or can be deferred to the succeeding ones. Works of absolute necessity and mercy are alone excepted. He who works by his servants or cattle is equally guilty as if he worked himself. Hiring out horses, etc., for pleasure or business, paying worldly visits or taking jaunts on the Lord's day are breaches of this law." By no reasoning worthy of the name can a man, in the face of God's plain statements as to the Sabbath, justify his buggy riding on that day for pleasure; his taking of train or boat in order to facilitate his transaction of Monday's business, be that business public or private; his engaging in anything whatever that is altogether secular, unless it be a case of necessity or mercy. Rev. Dr. J. B. A. Ahrens, in a recent sermon, published in the Times-Democrat, is reported as saying: "On this day we shall not do any work. Our usual avocations must cease on Saturday night. True, we must wash our faces and make our beds, but much is being done, even by such as call themselves Christians, which could have been done on Saturday or postponed to Monday." The evangelical ministers of our land should be a unit in the uncompromising condemnation of Sabbath desecration. Dr. Macleod declares: "It is not too much to say that without the Sunday church of Christ could not, as a visible society, exist on the earth." Let, then, the church of Christ in this country be on her guard against the insidious approaches of the Sabbath of continental Europe, aiming, as it does, to take the place of the American Sabbath, that blessed day of sacred rest and holy worship that our fathers knew. Let all our pulpits publicly reprove Sabbath breakers, remembering that it is written: "Them that sin rebuke before all, and others also may fear."—Timothy v. 20. Canon Ryle speaks to the point in the following unmistakable language: "There are two kinds of Sabbath desecration which require to be noticed. One is that more private kind of which thousands are continually guilty, and which can only be checked by awakening men's consciences. The other is that more public kind which can only be remedied by the pressure of public opinion and the strong arm of the law." We have published Canon Ryle's article in full on the third page. If my desire to hear from the Lord on this great question they can consult the following passages of Scripture: Exodus xx, 8-11; Nehemiah xiii, 15-22; Psalms cxviii, 24; Isaiah lvi, 2; Isaiah lxviii, 13-14; Isaiah lxvi, 23; Habakkuk ii, 20; Matthew xii, 1-13; Mark ii, 23-28; Luke xii, 10-17; Luke xxiv, 13-31; John ii, 13-17; Acts xx, 7; 1 Corinthians x, 16; and Hebrews ix, 9, concerning the Sabbath on earth with that in heaven. "There remaineth, therefore, a rest to the people of God."

God grant that the Christian men in all the churches unity, by their prayers, example, efforts and votes shall the day when our beloved Louisiana shall indeed have a holy Sabbath throughout her borders.

SEPTEMBER 1882.

Our Mission Work—A Suggestion.

The object of the missionary enterprise is the conversion of the world to Christ. Its commission is: "Go ye into all the world and preach the gospel to every creature." What are we, as a church, doing for the accomplishment of this end? "No one will have the boldness to assert that we are supporting the missionary cause according to the measure of our ability or obligations." Some of our people are opposed to foreign missions. They tell us charity begins at home, but they take care to do precious little for the home work. Others object to giving on the ground that missions are not a success. In this they show a lamentable ignorance of facts. More people have been converted to God in the various mission fields of the world in the past fifty years than were added to the church the first fifty years after Pentecost. The spirit of missions is the Spirit of Christ. Opposition to missions is opposition to Christianity. A non-missionary church can not prosper. A church opposed to the extension of the Redeemer's kingdom will die. Take, for example, the Primitive Baptist Church. This church was not merely indifferent to the missionary enterprise, but positively opposed to it, and what is the consequence? Partly on account of the unreasonable and unscripturalness of some of its tenets, and partly because of its opposition to missions, it has almost

ceased to exist. Take the case of another denomination, which, while claiming to be the only church of Jesus Christ in this State, is the least of all the churches. Partly on account of its lack of missionary enterprise, and partly because of the arrogant assumptions of its so-called priesthood, it has become so weak as scarcely to have vitality enough to show that it still lives, reminding one of the flickering embers of an expiring fire.

The professor of religion that opposes the missionary movement is a traitor to the cause of Christ.

Many object to missions not from principle, not on account of their non-success, but from pure stinginess. They hate to part with their money. In this Conference (North Mississippi) our missionary contributions average eleven cents per member. Where is our love to God? Where is our love for perishing millions? Is this the practical working of the sentiment contained in the sublime stanza:

"Were the whole realm of nature mine,
That were a present far too small;
Love's no amazing, no divine,
Demands my soul, my life, my all."

What can be done to increase the enthusiasm of our people in regard to this great subject? We would suggest the adoption of the plan of our English Wesleyan brethren, viz., missionary meetings in every church in the Conference. We have able men in all our districts who would attend these meetings and plead for the noble cause of Christian missions. Then we must enlist the sympathies of the young, organize juvenile missionary societies, disseminate missionary information, and give liberally of our substance for the extension of the Messiah's kingdom. The missionary movement is bound to succeed. This is according to the Divine promise: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Isaiah xlii, 1. It will cause the shower to come down in its season; there shall be showers of blessings. "The wilderness and the desert place shall be glad, and the solitary shall blossom as the rose."—Isaiah lxviii, 1. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

"Qualifications of Church Membership."

Mr. E. H. H. I am prompted to write this communication after reading an article in the last issue of the Advocate, by Bro. George M. Liverman. I have no disposition to enter into a controversy on the subject he discusses, but I do long to see this matter so settled that in regard to it there will be unity of action among the preachers of our church. Bro. Liverman says he is surprised that there are so many unconverted members in the church, and I am disposed to ask him if his surprise is not the result of a careless survey of our book of Discipline. He asks: "Has an unconverted man any spiritual condition?" Why, of course he has. If he is impenitent he is spiritually dead, but if he is penitent he is spiritually not far from the kingdom of God. He asks again: "Has a sinner a genuine faith?" Certainly he may have, for the devil has such a faith. Why not a sinner? Bro. Liverman must not count found a genuine faith, which is nothing more than an acceptance of the doctrines of the Bible, with a saving faith, which brings the salvation of the gospel.

Our church differs from other church organizations, not only in its doctrines, but in its condition of membership. It claims to be nothing more than a bunch of the visible church, and as such it demands of those who seek its fellowship and privileges only those qualifications which can be seen and approved by those who have pastoral care of the church. It recognizes the distinction between the invisible kingdom of Christ and a visible church organization. The former is composed of those only who have exercised a saving faith in Christ, the latter of those who are a company of men having the form and seeking the power of godliness, united in order to pray together, and to watch over one another in love, that they may help each other to work out their salvation. Hence "there is but one condition previously required of those who desire admission into the Methodist Church, viz., a desire to flee from the wrath to come, and to be saved from their sins." Our form for the reception of members into the church recognizes the foregoing distinction, and demands only the condition just named. It not only asserts that all stand in need of the means of grace which the church alone supplies, but it also invites all to become fellow-citizens with the saints and of the household of God.

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It is a good sign when a man is
that God sees him. H. North.
Silence is a hard question to beat.
— E. E. E.

WEST—Nellie West
 ter of Dr. T. S. and Flor
 on October 9, 1882, aged two

Christian Advocate.

ORAN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
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CHAS. B. GALLOWAY, D. D., Editor.

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REV. C. W. CARTER, D. D., REV. J. T. SAWYER.

THURSDAY, OCTOBER 19, 1882.

"A revival in every circuit" is the rallying cry of English Methodism this year, voiced by their zealous new president, the Rev. Charles Garrett. His presidency promises to be one of great evangelical power.

We are glad to see that Dr. Leftwich's little volume, "The Child in the Midst," has met such favorable mention and warm welcome. It is eminently practical—infinately removed from wordy, idle speculation. Practical Sunday-school workers will find it helpful in many ways. Dr. Leftwich has done the church good service in this timely volume.

At a very interesting church conference at the Carondelet Street Church last Wednesday evening our business manager, Bro. Carver, was present, and presented the claims of the Advocate with good effect. Thirteen new subscribers were secured at once. Bro. Hill propounded many searching questions, which will lead to the purchase of Disciplines, hymn-books and a full Methodist outfit.

We must bespeak the patience of our correspondents, especially in the obituary column. All available space is given to that department, but it will take us weeks to exhaust the copy on hand. All this could be avoided if these tributes were condensed. We have no desire or disposition to abridge this department. Our saints who die well ought to have memorial mention, but much is written that is irrelevant and unedifying. Let facts be given, and vain repetition avoided.

We announce to-day the untimely death of our heroic pastor at Pensacola—a victim of the yellow fever scourge. After the letter came to hand, published on the fifth page, we received a beautiful tribute to Bro. DuBose from Rev. R. S. Holcombe of Tuskegee. They had kept up an active correspondence during the last few months, from which we learn of our departed brother's readiness to cease his labors and go up higher. He said: "I am without fear in the midst of this plague. My trust is in God." Just one week from the day he stood at the open grave of his brave co-laborer, Rev. Mr. Owens, the Baptist pastor, and read the funeral service, friends carried him forth to his honored burial.

The Baptist Record says: "If Paul and the other apostles had not preached the gospel, and turned out to lecturing on the church and its ordinances, there would probably have been no church at Troas, and not many anywhere else."

That is good sense, and as good now as in the days of "Paul and the other apostles." This constant lecturing on the church and its ordinances is not very helpful to conversion. What matters it about the apostolic succession, the mode of baptism or the closeness of communion if the soul is unregenerate? Paul gloried in the fact that he did not lecture on church ordinances and come to baptize, but to preach the glorious gospel. We shall expect now our brother of the Record setting the example to his church to hear less of water and more of Christ—not hindrances, but the great salvation.

Our friend of the Wesleyan Christian Advocate writes earnestly in reply to our short reference to his request of the missionary secretary. He makes a point of our failure to publish Dr. Allen's appeal, which is a point, for if he had read the Appeal he would have found the appeal made in *eloquent, vivid, forcible* words. He reads in it a little of our "journalistic fairness," "taste," etc., says we "will be ashamed" of ourself some day, and promises that we "will do better next time." Thanks for lecture and prophecy. One paragraph we reprint.

If it shall hereafter transpire in this world or the next that we happened to know something which he did not, or if it should be seen that our editorial was timely and of some little use, he will be ashamed of that sentence.

So his editorial had a secret history. Well, we shall wait for it to "transpire." Hope it will be "in this world."

We do not antagonize Dr. Allen's work, nor are we afflicted with "lukewarmness." Our zeal for the China mission is not a thing of today. It was as earnest under the former superintendency as now, but not more so. A change of administration neither kindled nor cooled our enthusiasm.

Lip Loyalty.

The press dispatches from Egypt give account of many rebels—adherents of Arabi Bey—making haste to assure the Khedive of their unswerving devotion to his authority. The Khedive, it is said, is annoyed rather than flattered by their "lip loyalty." With the overthrow of the revolutionists they are quick to proclaim the fact that their affections were always with the constituted authorities. They never favored Arabi Bey, and now rejoice over his downfall. To lay violent hands upon the government, or countenance any daring scheme that sought its destruction, never occurred to their patriotic hearts. Had the fate of battle been otherwise—had Arabi's star shone in the ascendant and England's armies been overthrown—no doubt their noisy loyalty would have been sworn to the rebel chieftain. In this regard they type a large and ever-increasing generation. Men like to be on the stronger side—with the party in power. To follow the multitude, even to do evil, is a constant temptation. With many whatever is popular is right. Whither it leads they care not, so the majority favor it.

This "lip loyalty" is illustrated in our party politics. Parties profess to be founded and differentiated on principles. Those principles are crystallized in platforms, and adopted by regularly constituted conventions. As written and expounded, intelligent citizens embrace or reject them. This becomes, if accepted, their political faith; they subscribe to its creed, and make public profession of the same. But the history of party politics teaches that multiplied thousands are like the rebel subjects of the Khedive. There is only a lip loyalty. If political interest or ambition leads in another direction, old faiths and principles do not stand long in the way. This indicates the shallowness of political thought and the hollowness of party profession. Party affiliations are too often determined by policy rather than principle; the greed of gain, and not high-born love of country. The political acrobats of the land are a numerous generation, and a humiliation to our boasted patriotism and intelligence. The need of our time and politics is men of clear convictions and stability of purpose. Whose loyalty is not of the lips, but of the manly heart. Men whose faith is too sacred for purchase, and whose influence is never for sale in the lobby like sheep in the shambles. Turn-coats are always noisy, but their "lip loyalty" never deceives.

This generation is also represented in the church. Not every loud professor is a real disciple. There is a loyalty of the lips which is not of the heart. Our Lord quickly discerned and thus describes them: "This people draweth nigh unto me with their lips, but their heart is far from me." That picture is true to life, and as true to-day as when uttered by the Saviour. Christ demands of us a heart-faith, profession and service. It is with the heart man believeth unto righteousness. A mere lip service is a mockery and offense. Unless our loyalty to Christ is more than verbal profession, when the strain of trial comes we will make shipwreck of the faith. Alas! for the feeble discipleship of our generation. The work of the ministry is largely expended in trying to save such to the church. To-day they glow with zeal, but to-morrow they are cold as an iceberg. They need constant attention, or else they soon cease to follow the Master even at a distance. The doom of the mere lip loyalist has already been written: "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."

We find this "lip loyalty" in the several Christian denominations. Social and family attachment do much in determining church relationship. There is too little of calm investigation and profound conviction on this subject. Church members become a prey to proselytizers, because there is a mere denominational lip loyalty. If they remove to a place where the church of their early choice is weak—lacking social prestige and popularity—they are ready to enter the door of another if in so doing they can "get into society." We believe in the loyalty of principle, and have little regard for those disciples who esteem it a small matter to change their denominational name and associations. There are members who are a constant menace to the church; if we don't do certain things they will leave. Many a true pastor has suffered, both in flesh and spirit, listening to imaginary grievances and sinful threats. If there was more good neighborhood between denominations this class could easily be exterminated. But shame on the proselyting spirit! These complaints are encouraged, and made a ground of

appeal to come and join their church.

This "lip loyalty" sometimes is seen in the pulpit. Ministers are supposed to critically and profoundly study and compare creeds and churches. They are called upon to teach and expound that which they most surely believe. A Methodist is required to preach the theology of his church, a theology he has studied and embraced with all his heart. But the forsaking of pulpits in one church for another is rather too easy in these latter days. Loyalty to creed certainly can not be very profound if a poor appointment or a little personal feud can allow a man to change his church and ministry. We know a minister who has been twice a Methodist and twice an Episcopalian. He is a signal type of "lip loyalty."

Noble Words.

The Nashville Advocate, of last week, details a pleasant missionary episode at McKendree Church, October 6. The occasion was the monthly meeting of the Auxiliary Missionary Society of McKendree Church, and its phenomenal feature was the presence of Mrs. Mingleford and Miss Anna Muse, missionaries en route to China. Among others who spoke encouraging words to the brave young missionary ladies, Mrs. W. G. E. Cunningham addressed them as follows:

"You will have trials in your work, but you would not escape trials if remaining at home. The years I spent in China with my husband were happy years, and if we were not too old we would be glad to go back again and spend our lives in the mission work. We have two children, a son and daughter, and nothing would give me more joy than to have them called of God and consecrated to this work."

These are noble words, and nobly spoken. We need in our Methodist motherhood that sort of missionary faith and zeal that rejoices for God to call a son or daughter to the foreign work. Many have a heart to pray and the liberal hand to give who would be unwilling to yield up a lovely daughter for the field. Mrs. Cunningham has been in China. She knows its trials and triumphs, all the lights and shadows of missionary toil, and yet she would gladly consecrate her children to the glorious cause. Mothers of Methodism! read again those words, and see if the same mind be in you. They recall a passage in the history of Mr. Wesley, and the thrilling language of his distinguished mother. He was urged by Gen. Oglethorpe to come as a missionary to the Georgia colony. On account of his mother's widowhood and dependence he hesitated. Felt that his filial duties prevented, but at length agreed to refer the matter to his mother, and if she consented he would interpret it as confirming the will of Providence. The question was laid before her, and instead of opposition, which seemed natural, if not justifiable under the circumstances, she heartily consented, and added these heaven-inspired words: "Had I twenty sons I should rejoice were they all so employed, though I should never see them more." This was the language of abiding trust in God and holy zeal for the spiritual conquest of the world. To her faith life could not be more nobly employed, nor, if need be, sacrificed, than in preaching Christ to heathen blindness. But, alas! how many have resisted the demands of God upon their children. They could yield up their sons for posts of worldly honor. They could gladly see them leave to go far over the trackless sea in quest of wealth or pleasure. But to go out as heralds of salvation, to give up a daughter to be the companion of some chosen messenger of God, is more than faith can endure. How blind and faithless we are! We ought to feel honored that God lays his anointing hand upon our child. If a mother can feel pride in the high civil station and glory of her sons, how much rather they who have raised and given to the Lord the grand spiritual heroes of the world—the Careys and Judsons and Wesleys and Whitfields and Abburys! How much greater honor to have been the mother of Luther than of Caesar, of John Wesley than of his distinguished relative, Arthur Wesley, the Duke of Wellington! Our missionary women may well think on these things.

A Beautiful Incident.

The daily papers of this city gave full and interesting accounts of the convention held some days ago, that re-nominated Hon. E. John Ellis for Congress. The occasion was to the nominee a grand ovation, and his speech of acceptance was most eloquent. But one incident occurred which ranked in its simple, pathetic beauty all the enthusiasm of the convention for their distinguished leader or the eloquent periods of his stirring address. When Mr. Ellis appeared upon the platform his venerable

father leaned upon his arm and sat by his side. In response to loud calls from the audience the aged gentleman arose and thanked the convention for honoring his son, for in honoring him they honored his father. To us the appearance of the father and his few words of thanks was the feature of the occasion. A lesson or two it suggests which may awaken profitable reflections in our readers.

A father's pride and pleasure in having reared a son worthy of honor. We have not lived in vain if we have impressed right principles upon our children, watched over their growing years, guarded with prayerful hearts their every step and pathway, and seen them rise to usefulness, if not greatness. When they receive tokens of confidence, and become the honored leaders of thought and principles, we are also honored. Though enfeebled by years, and inactive from increasing infirmities, the old heart swells with pride in the career of his son. He sees the fruitage of his parental watchcare and toil. It is a great honor to be the father or mother of a noble son or daughter. The heroic mother of the Graceli found supreme happiness in the growing years of her historic son. Monica, the mother of St. Augustine, desired nothing beside or beyond the increasing usefulness and honor of her distinguished son, to whom he was greatly indebted for his rare gifts and rarer attainments. And so many a mother who has borne and trained a prophet of the Lord has felt honored above women—accipied a station higher than the crown of England's queen or the mother of prince or president. If high position is denied us we may achieve greatness in the glory of our children. In the quiet of her home a mother may be guiding the thoughts and touching the springs of a character that is to control the destinies of a nation and a generation. "The mill-streams that turn the clappers of the world arise in solitary places"—in the homes of the good and true. But, alas! how many failures are made! How many sons grow up to be a pain and sorrow to parents, rather than a pride and pleasure! Their old age is burdened with a boy's downfall. Instead of his honor and exaltation. There is nothing tenderer and sweeter than to see an aged parent rejoicing in the success of his son. It is his success—his honor and crown.

On the other hand, this indicates the beauty of filial reverence and affection. In all our successes we ought to honor the parents whose care and discipline made success possible. When a man is educated beyond his parents, and his culture has lifted him to a higher station, socially and politically, it should never deflect his sacred affection and reverence for them. We heard once of a heartless young man, the son of plain but worthy parents, thoroughly educated by their hard labor, deliberately stating to his mother that he moved in a higher circle, and could no longer keep company with such common people. He deserved not the name of man, and had not the virtues out of which to make a respectable being. To feel that we have met the expectations of our parents—have given them pleasure and gratified their ambition—ought to be to us a source of holy gladness. On the day of President Garfield's inauguration—after the delivery of his splendid address, whose every syllable was eagerly echoed over the nation—he turned from the admiring multitude and gave the first kiss to his aged mother. There was grandeur in that simple act, and was another evidence of his eminent fitness for the chief magistracy. Though a President, he was still a dutiful son.

The Hopeful South.

There is the stir and elasticity of a new life in our Southern land. The old song of poverty and desolation on which we have rung the changes for nearly two decades of years has given way to the strains of a joyful, inspiring hope. The clouds are lifting, and the sweet, bright light of a new life is dawning upon us. Capital has turned its argus eye Southward, seeking profitable investment. Railways are being constructed with marvellous rapidity, manufactories erected, improved agricultural implements introduced, the finer breeds of stock raised, and all interests conserved that indicate a period of prosperity. A few old croakers yet abide, but their voice is feeble and their days are numbered. As helpful to highest happiness and the truest prosperity we offer some reflections on our brothers and fair country women.

Agricultural people have peculiar advantages and blessings. They enjoy a quiet and public morality impossible to large masses crowded into great cities. They have no pauper class, and constant demands for their support. There is independence, though possibly no great wealth. In

this respect the South has enjoyed a perpetual benediction, and that fact suggests a few words of warning. While stirred with the hope of multiplying manufactories among us, we ought to cling to the idea that agriculture is our chief concern. Our land is rich and exhaustless. Our climate is mild and genial. God intended us for a prosperous and happy agricultural people. This is the true basis of domestic and national greatness, and must ever be our principle employment. Two things, therefore, are important: First, we must dignify and exalt honest manual labor. That old detested spirit of the past that graduated respectability and social standing by exemption from physical toil, happily, is passing away. Still we have too many young men of muscle hanging idly around towns and cities waiting for an opportunity "to get into business." We suspect a man who is seeking "business," but when he asks for work our heart and hand go out to him at once. Let us honor young men who have nerve and hardihood to turn the furrow and wield the axe and drive the plow.

In the second place, we must improve our system of agriculture. The old passion for more land must give away to the desire for developing and beautifying our homes. The productiveness of our soil is almost beyond computation. The celebrated De Tocqueville said: "If the resources of the United States were fully developed they would afford sustenance to 3,000,000,000 of inhabitants, or four times the present population of the globe." France, with less territory than the State of Texas, raised in 1865 more wheat than the whole United States. And the same is true of the products of oats, barley and rye. Why this excess in favor of France? She has no colder sun or more productive soil, why, then, these great results? Simply the more thorough and scientific cultivation of the soil, and that domestic economy and industry which has scarcely a name in the South. The advance of scientific agriculture will not long allow our lands to remain uncultivated. There is already improvement. The last census shows us as to the State of Mississippi, while the increased acreage in cotton was sixteen per cent, the increased production was forty-eight per cent. A brighter day is dawning. Its golden light is now shimmering through the eastern gates. If every patriot stands at his post, and we only rouse our dormant strength and wisely direct it, our sun of prosperity will soon attain its noonday glory.

Georgia Correspondence.

The State election is over and the returns are nearly all in. The majority of Mr. Stephens is about the same which Gov. Colquitt received two years ago. The vote is the lightest in many years. There was very little interest in the gubernatorial race among the people, but great excitement in some localities over contests for the Legislature. The prohibition issue attracted by far the most attention. I have nothing to do with party politics. It would take a wise man now to tell the difference between the party platforms. I notice that our Democratic candidates for Congress are in favor of the abolition of internal revenue or against it, of free trade or protection or tariff revision, just to the extent to which these doctrines seem to be popular in their particular districts. And what is true of Georgia is true of the whole Union. There is but one real issue now in party politics—a desire for place and spoils. I have, therefore, nothing to do with it. I am foolish enough to believe that the real power which holds our government together is a moral one. My political platform has but one plank—the declaration of Israel's great King: "Happy is that people whose God is the Lord." I have joined my religion and my politics together, on this extended, that I will cast my vote upon a moral basis, or not at all. For this reason I am a prohibitionist. The time was not more than ten years ago when prohibition would not be called a question in the government, but I bless God that that time is passed. It is coming rapidly to the front in every section of our country. In comparison with it the tariff is a pigny in the financial aspect alone. No combinations of the worst elements in our society will be able to put it down. The days of the whisky demagogue in this land are numbered. I send you words of cheer from the Empire State. No man in my recollection has run for the Legislature on this issue until this year. But in the election just passed it was the only issue in more than a dozen counties, and in only three was there defeat. From the contest in one of these counties some lessons worthy the attention of all Christian men. The first, and for which we thank God, is the real alarm of the whisky power.

They turned loose not their liquor simply, but also their money. They also solicited and received from wholesale houses and manufacturers outside of the State liberal contributions of money and provisions. In this way, and by untiring vigilance, they debauched, bought and controlled the negro and lower class of the white vote. But they did more. They selected as their standard-bearer an officer in one of the leading churches of the city, who was also the superintendent of the Sunday-school. Without the help of this Judas they could never have achieved success. But it is a dear triumph to him, with Christian character and church membership gone. It is, indeed, a fearful struggle upon which we have entered. We shall have to meet an organized power, which is fighting for life, and which to it means simply gain. It will not be despoiled of its millions easily. But this, to my mind, is not the real source of alarm; it is the want of moral courage on the part of the church. We are, however, rapidly overcoming this difficulty, and every day getting upon higher ground. The churches are speaking out as never before. The District Conference which met a few weeks ago here, in my own charge, passed unanimously a resolution declaring any man who "either directly or indirectly by his vote, sanctioned the manufacture or sale of intoxicating liquors, unworthy a place in the Methodist Episcopal Church, South." The people are becoming thoroughly aroused. Last year we had a petition before the Legislature asking for prohibition, or if not that, a local option bill for the State. We shall ask again at the next session, and if prayer is not heard, the campaign two years from now will be waged on this issue alone. Within six years, at furthest, this great State will take Iowa and Kansas by the hand upon the platform of a constitutional amendment. May God speed the day! One-third of her citizens are already free from the domination of the curse.

The revival fires continue to burn on through the election excitement and the busy season. Two weeks ago I was in the best meeting which I have attended this year. It was at Fairburn, one of our beautiful little railroad towns. The entire community was reached; more than fifty additions to the church out of the leading citizens of the place.

You seem to think Dr. Potter hasty in his editorial on the missionary secretary. Whatever else he may be he is not hasty. There were doubtless strong reasons, which were carefully considered before the article was written. From certain things that have come to my ears he has not yet told all that he knows. I think that criticism within proper bounds is not only wholesome, but that we have suffered for want of it. It is the genius of Methodism to look after every man to see that he both believes himself and does his work well. We Georgians are not mad when we "speak out in meeting," and say what we think; but our hearts are warm and large, and the secretary will have a warm welcome at Lagrange next month. Atlanta's farewell to Bro. Anderson and his wife, and Miss Anna Muse, who are now en route to China, was an occasion long to be remembered in the Gate City. Honors seem to crowd upon Dr. Haygood, of whom all Georgia is proud. This time it is the management of the Slater fund of one million of dollars for the education of the colored people. His decision has not yet been made known. He is the man if his duties will not conflict with the demands of the presidency of his college. Emily has had an unprecedented opening of more than two hundred and fifty students.

Troth is opening up well. The farmers are all happy, and temporal interests of the church were never so bright as now.

W. W. WADSWORTH.
NORTH BRANCH, ALABAMA.

Shiloh Camp Meeting.

This meeting was an occasion of marked spiritual power. The attendance was very large, on Sunday the number reaching twelve hundred or more. The grounds have been much improved, some new tents built, a new and large tabernacle erected, and other improvements, adding to the convenience and comfort of the large crowds that gathered to this gospel feast. It is situated about six miles from Pelahatchie and ten miles from Hindsboro, on a beautiful elevation which divides the waters of Strong and Pearl rivers. Many of the best springs are near, affording abundant water for tea times the multitude that may ever attend. Rev. J. M. Gann, D. D., was present, and, though in feeble health, preached with great meekness and power. The meeting was conducted by Bro. J. L. Evans, the pastor, a man of work and worth. Other brethren

Can deliver goods along the lines direct from factory, and in's at loads on railroads.

LEAVES FOR BIRDING.—In this city of rye straw, and the absence of saw-dust, and other material for feeding cattle, we have been forced in our forest leaves to keep the horse and cow in cleanly condition, and on the whole are much pleased with them. The gathering was from the road side, not along the walls, where brush and leaves had accumulated for years. A few

ADVERTISEMENTS.

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Can deliver goods along the river, direct from
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New Orleans, April 26, 1882.

Christianian Advocate.

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THE BIRD WITH A BROKEN WING.

I walked in the woodland and meadow,
Where sweet the thrushes sing,
And I found on a low, mossy bank,
A bird with a broken wing.
I heard its plaintive cry,
It sang to me, sweetly,
But the bird with the broken pinion
Never soared so high again.
I found a youth like broken
By life's saddest fate,
And I found a youth like broken
By life's saddest fate.
I found a youth like broken
By life's saddest fate,
And I found a youth like broken
By life's saddest fate.
I found a youth like broken
By life's saddest fate,
And I found a youth like broken
By life's saddest fate.

Faith Cures.

The special efforts at Orchard Beach for curing all kinds of disease by prayer and anointing, and the questionable, not to say fanatical, conduct of some faith-curers, are well calculated to prejudice the minds of sober Christians against the proceeding. It was well, however, if the prejudice stopped at the proper place, and condemnation were spoken only against those who abused the promises of the gospel. It may be possible that opposition to the specialists, and zeal to overthrow their work, may lead writers to publish unguarded statements that are at variance with the commonly-accepted teachings of the Bible, thus doing violence to the faith and feelings of some who want to live soberly, righteously, godly, and have everything done decently and in order. Such an impression will doubtless be made by an article copied in this ADVOCATE of September 21 from the New York Methodist and endorsed by the editor. Had we seen the piece in the Methodist we would have deprecated a deliverance so manifestly at variance with the teachings of our common Methodism and with the practice of our fathers. But as it is copied into our own organ, with unqualified endorsement, it seems almost a matter of conscience that some one call attention to it.

We, by no means, favor the establishment of faith cure hospitals, nor encourage men to be presumptuous or fanatical; yet we can not accept such a deliverance as this: "It is an odious form of egotism which prompts us to believe for longer life when we are in fatal sickness;" or this: "Such a faith is impossible to our humble Christian rating himself at his just value and anxious above all things to have the Divine will done on the earth."

Have fatal sicknesses never been cured by the prayer of faith? Is the case of Hezekiah, whose fatal sickness was healed in answer to prayer and fifteen years added to his life, to go for nothing? Is the passage from James v. 15, that "the prayer of faith shall save the sick," to have only a spiritual meaning? Are we to think that the incidents in the life of Wesley, of Fletcher, of Branwell, yea, of even godly men in our day, where, to all human appearances, the sick were saved by prayer, to be attributed to delusion, and are the persons who prayed for the arrest of fatal sickness to be deemed of "egotistical presumption?"

The author admits that "prayer and faith are blessed means of relief to the sick;" but says "the difference concerns the emphasis that lies in the word cure." It points to a miraculous restoration to health. This position, manifestly, is that prayer and faith can relieve ordinary, but not cure fatal, sickness; that "to exercise faith for a sickness unto death" one must assume to possess knowledge of God's will and God's knowledge of what is best for us and others. Now, if this last expression be true, it is very plain that it is equally an assumption of God's knowledge of what is best for us and others to pray even for the recovery of those sick not unto death. God has sent the sickness. He intends it for good, and the Christian who tries by prayer to change God's plan and

restore the individual to health could be accused of presumptuous interference with Providence. If the faith that would strive to cure a fatal sickness by prayer is presumptuous, is it not equally presumptuous to seek to relieve by prayer a sickness almost unto death? Both, according to our author, would interfere with God's plan. The one prays: "Oh, God, we beseech thee, for Jesus' sake, let not this man die. He is needed for his family, for the church." The other prays: "Oh, God, thou hast afflicted this man. He is not able to provide for his family, nor serve the church. Let it be thy holy will quickly to restore him that the cause of humanity and the cause of Christ may receive no detriment." If the former is presumption, is not the latter manifestly so? If the latter is admissible, is not the former necessarily so?

"The miraculous restoration to health" is what the writer objects to. Are we to think that he believes there is no other efficacy in prayer for the sick save the natural comfort that comes from the consciousness of the sympathy of the petitioner or from the soothing effects of worship? Really, the following quotation would seem to indicate such a belief, viz: "It is according to known reactions of mind upon body that a great variety of functional disorders should be relieved by mental and moral influences." And so would this: "If, however, any would teach us that there are remedial values in religious trust and obedience—that repose in the Divine goodness—is of bodily value in the day of sickness—then all the physicians will concur in the verdict of all 'Christian teachers' in all ages that in that sense faith has a relieving power and, in a very modified sense, a curative value." If this be his theory, then the minister who prays for a sick man is rendering no other service than one who would tell a pleasant story, or make soft melody, or cheer the drooping spirit by referring to the benign agencies of Providence. In other words, there would be no direct interposition of Deity whatever, but simply the natural exhilarating or relieving effect upon the patient's mind by directing it to helpful, elevating thoughts. One subject would do as well as another to talk about. The only advantage that talks about God and prayer would have is that, possibly, the patient, being of a religious turn, might notice these things more. This proscription of the agency of prayer and the ministry of angels, that, when a youth, we went to attend upon a neighbor who was sick unto death, and found that his minister—a minister of Christ—had left directions for the attendant to continue reading to the patient, "The Hail of Redcliffe," a late, interesting novel. It reminds us also that a superintendent of an insane asylum—a very scientific man—in urging us to come again and preach to his patients, said: "I find that preaching does them good—not that there is any special benefit, but it diverts their minds and entertains them just like a dance, would, or a band of music."

We are sure that the veteran editor of the New York Methodist would say that this view of his article does him great injustice; he would appeal, to prove his belief in the Divine interposition, to this passage: "That prayer and faith are blessed means of relief to the sick no sound believer ever doubted." It is the *miraculous* agency that he combats. Now, we ask, if God in answer to prayer restores a sick man from even an ordinary indisposition, is there not the same element of miracle as in the case of fatal sickness, even taking his own definition of a fatal sickness, viz: one "that would end in death if faith did not work a miracle?" In this sense the miracle would consist in curing the disease simply by Divine interposition, without any adequate human remedy, or by imparting special efficacy to the human remedy. If God intervenes in answer to prayer to relieve the moderate case, is it not just as much a miraculous interposition as it would be to cure a fatal illness? Would it require a greater expenditure of miraculous power to save in the one instance than in the other? If the prayer of faith could be efficacious in the one case, could it not be in the other? Evidently the author's assertion that "the only difference concerns the emphasis which lies in the word cure" is most illogical; it is equal to saying that the prayer of faith may relieve a little sickness, but not cure a great one.

We repeat that we are very far from desiring to encourage "egotistical presumption" in ourselves or in others; but it seems to us true, and we confess the thought has given us sadness, that if we are not encouraged by the Bible to pray, subject to the will of God, for the recovery of a person from what might be termed fatal sickness, less forsooth we might be found arraying our wills against the will of God, then we are equally forbidden to pray for any temporal blessing, as it would equally argue a dissatisfaction with God's appointment to us in that particular. Then would all the precious promises of Scripture be utterly valueless, save as regards spiritual blessings alone. Ye shall ask what ye will and it shall be done unto you. Whatsoever ye shall ask the Father, in my

name, he will give it unto you. These, and scores of others like them, are to have no reference to provision for daily wants, for safe journeyings, for success in temporal matters, for relief from sickness, for prolongation of useful lives—nothing, nothing, except pronounced spiritual blessings.

We agree with the author that we can not ask with absolute assurance of faith for any but spiritual blessings; but, unlike him, we do believe that God has often rewarded the prayer of faith even by changing the order of nature or reversing his own avowed purpose. There is but one godly man upon his knees, that is Omnipotence himself, and Omnipotence delights in imparting himself to the man who prevails upon him in prayer. God said to Moses, "Let me alone that I may consume this people." Yet Moses pleaded God's own mercies and promises to Abraham, Isaac and Jacob, and, in answer to his prayer, the Lord repented him of the evil that he thought to do his people. What a wholesale cure of fatal sicknesses was there! To impress upon us that the "electoral fervent prayer of the righteous man availeth much," God tells us that Elijah was a man of like passions with us, yet he shut up the heavens by prayer, they opened again, that the earth might bring forth her fruit. Then, in this very same connection where faith is encouraged, God says, "The prayer of faith shall save the sick, and if he have sins they shall be forgiven him."

When Melancthon lay upon what he believed to be his dying bed the great impetuous soul of Luther prayed for his recovery in the following words, that seem almost audacious as we read them: "O Lord, our God, we beg thee, I implore, we entreat all our burdens upon thee; we will cry till thou hearest, pleading all the promises that can be found in the holy book. Thou must hear us to preserve in us for all occasions to come, our entire faith in thy word." And God heard his prayer and Melancthon was spared to help him in the great reformation.

We are thankful for instructions to make us pray, "Keep back thy servant from presumptuous sins;" to impress us with the necessity of "protesting every single petition with, 'Not our will, but thine, O Lord, be done;' but still, we beg of you, do not limit the prayer of our faith. We prefer it just as God has given it: 'If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.'

Education—Depravity.

MR. EDITOR: Bro. Mellen ought not to complain. He says he was not surprised nor disappointed. Then, if he got what he expected, he ought not now to assume the role of martyr and invoke the cruelties of Bibles, in the persons of the Emory and Vanderbilt professors. It is not the grace of forgiveness, I fear, that would turn me over to those terrible avengers. I would rather face Bro. Mellen than half a dozen of those who, he says, can handle me if they will. Now, my dear brother, I do not ask any body else to pound you or any body else in this scuffle. If I get used up I do not expect to have the grace to call for some one else to do my fighting, nor shall I feel that I am any body's martyr. If my sentiments are not popular I can say they are mine, and that they came by inheritance, are inalienable and dearer than popularity; if not always complimentary to the rich and great, never scornful of the honest or the poor. And here let me say to Bro. Mellen, Dr. Johnson, and all others, that I have no spite or hatred against either Vanderbilt or Emory. But if I venture to suggest that we might do better than flatter Northern men for their millions by urging our own people to give their tens, their hundreds and their thousands, wherein do I sin? By not falling down and worshipping the golden image of the great king of our modern Babylon? Then I shall have to remain that sinner. For now nearly ten years we have had in blindest type, in the most conspicuous places, the most fulsome and phyllophagous prose, the most wretched doggerel, the accounts of founder's day dinners, New Year day dinners, and such like, gone to recorded oblivion in our great central and elsewhere; and, during all this, many of our people have said *sub rosa*, "Now that this is over we shall look for something about the education of God and devotion to him next time." But the value of this entertainment is so precious in the eyes of some that it seems no body is allowed to utter a single word of preference for something more reliable. No one wants to abolish Vanderbilt or Emory, or do away with their festivities. But we do say that the accounts thereof, now for the fiftieth time repeated, are growing rather monotonous. I would like "Old Dan Tucker" for a change. I thank Dr. Johnson for one thing. He has the fairness to mention one Southern man who has done something for education—Gov. Brown, of Georgia. Why not let somebody also mention Talmage, of New Orleans, Miller, of Lynchburg, and others? But we have the happy faculty of putting all liberal men in our own midst in the

background. We, by our action and words, discourage home generosity. When a man in Mississippi, a few years ago, offered, on certain conditions, to give fifty thousand dollars his offer was laid on the top shelf until he, being mortal, died. To day the church is looking around after the fifty thousand dollar man; but where? In Boston or New York. We would rather laud the Northern man. Some attention bestowed in the nourishing of the spirit of liberality and munificence at home will, I think, pay as well in money and far better in self-respect than the course we have been pursuing. I here say, in answer to Dr. Johnson's question, that I am not looking for a Northern donation, and, if offered, I should consult my wife at least twice about it. I would, however, under any contingency, as to the acceptance or non-acceptance of the million, feel that I had done more for my own people by persuading them to give one hundred thousand than in securing the million. I think Dr. Sullins, of Holston, is now achieving a grand success than any Northern gift hunter. Yet nobody throws up his hat for Sullins. Why? Because he traverses mountains and gathers here a hundred and there a thousand among our own people. Had he got thirty thousand in New York all the time of Southern Methodism would have reached for a decade. Thirty thousand from New York; thirty thousand from New York? And the posters would have echoed, "Dr. Sullins is a trump!"

The word more and I propose to leave these side issues for the merits of the question. Dr. Johnson calls the enterprise "T. A. S. A. S. Mississippi College." In one sense I appreciate the expression. But let every body fully understand that I ask no ownership or position further than to be known as its advocate first, last and forever. Had I my choice, and not under constraint of a conscience, that tells me that I am not my own, I should, years ago, have sought the retirement of a farmer's life. I am a teacher now more by the choice of the church than of myself. This Dr. Johnson himself knows. If the college can be built I am willing to be set so far in the background of its management that I shall not be officially known even on a Conference committee relating to its interests. But still, if it be erected and Providence allow my eyes to look upon it, I shall feel better if Dr. Johnson and all the rest of the faculty will allow me to say it is mine—mine in associations with struggles, tears and trials undergone to achieve it; mine in the simplicity of its unadorned love and nourishing care over my own home and kindred; mine in the sacred zeal and inextinguishable devotion to an independence of sentiment and freedom from adulation of all that kind of munificence which claims the highest seat in the affections of those whose first service is to God alone. I shall now cease the wrangle for which, if I produced it, I am sorry; but I have something further of interest to myself at least to say.

Matrimonial Associations—Dr. J. B. McFerrin Still Non-Committal.

MR. EDITOR: The reply of Dr. McFerrin to my article is characteristic and just what I expected. Failing to meet the issue he seeks to divert the attention by a few things and his usual wit. I know I am small and the doctor has condescended to notice me at all; but, having done so, I still lament that he failed to condemn this new and hurtful phase of gambling. While it may be a question whether or not some of my old friends need guardians I certainly do not aspire to that honorable office, for the twig having been bent the tree is inclined.

Dr. McFerrin intimates that he has not become involved in these associations. An old book, that enjoys the distinction of being a standard, says that "involvement" means to entangle, to implicate. My old friend was sufficiently entangled and implicated as to receive numerous letters calling his attention to his reported position and also sufficiently for him to use the columns of our great central to explain himself. If this does not constitute "involvement" then what does? No one supposed that he had organized a company or was the president of one. It was not necessary that he do so to become involved. There are more regrets and more sorrow on the doctor's explanation than he knows of, and though he may think it presumption in me, I did him a kindness to call his attention to it.

This matter is far too serious to be passed over by an attempt to render ridiculous the one who opposes it. In portions of our country these associations are operated under the regular gambling net and no longer disguise their true inwardness. Yet Dr. McFerrin says, "They may be all right." "Casinos" does help, but the doctor will not take hold of the plank he throws out to prevent him from sinking. No one has a greater reverence for Dr. McFerrin than I have. I would gladly sit at his feet and learn and, in many things, follow his direction without question. During my ministerial life his name has been associated in my mind with all that is noble, pure and chivalrous in

Methodism. A long, unspotted, consecrated life to the church deserves and receives the commendation and admiration of his brethren. During his long public life, which has been opened to the most rigid scrutiny, this is the only instance that I have known him to occupy a doubtful position on the subject of morals. But I know what I am saying when I say that his non-committal course on this subject is hurtful to him and the church. No disposition for notoriety, no captious spirit caused me to write what I did. I did it because of my affection for Dr. McFerrin and my love for the church. If I ever had a tendency to accept the dogma of infallibility too many of my idols have been demolished for me to entertain such a notion longer.

This "eaze," to the extent of its influence, is supplanting the very foundation of society. Not only money is involved, but character and the most sacred institution of the land. The dikes of these schemes, after having paid hundreds, have been compelled to forfeit their policies by the frequency of the assessments and the exorbitant demand made upon the policy holders. Already we see the beginning of the storm that shall sweep them away. Four months is the average life, and many of them, having reached this period, have disbanded. How anyone can say, when these things are notorious, "They may be all right" is a mystery to me.

I ask Dr. McFerrin, in all kindness, to give his voice and mine against them.

St. Louis Conference.

MR. EDITOR: The thirty-fifth annual session of the St. Louis Conference was held in Farmington, Mo., October 11-19, 1882. Bishop Granbery presiding to the entire satisfaction of the Conference. His presence was a great blessing to us all. Dr. McFerrin was present two days, representing the Publishing House, getting subscribers for the Nashville Advocate, Review, and all the papers published by our Publishing House. Dr. D. C. Kelley did good work for the Mission Board. I will, and doubt not that all our brethren will, long remember his visit. We could have no better man to represent the cause of missions. He won all hearts. He tells me that he expects to visit the Mississippi Conference. Treat him well and give him a good collection. We were delighted with Bro. O. G. Mingle-dorf, our young missionary to China. Georgia is ahead of all other States in furnishing missionaries for China. I am thankful that our Conference closed in great harmony.

The following is a list of the

ST. LOUIS DISTRICT.—J. J. Wilcox, P. E.; St. John, J. W. Lewis; Cemetery, W. V. Taylor; First Church, L. H. Hicks; St. Paul, E. M. Bonds; Clinton, E. A. Jones; W. R. Mayes; Page Avenue, J. E. Godfrey; Marvin Chapel, to be supplied by J. D. Vandyke; Bellefontaine, T. M. Finney; Bridgeton, to be supplied; Mt. Zion and Clayton, W. S. Tyler; Eden, to be supplied; Platte River, J. A. Carter; DeSoto Circuit, S. W. Emory; Arcadia, J. C. Berryman; Potosi Circuit, J. T. Allen; Bellevue Circuit, C. E. W. Smith; Caladonia, J. H. Headrick; Kirkwood, to be supplied; Bellevue Collegiate Institute, R. F. Chew; editor of St. Louis Christian Advocate, Dr. McAndally.

CHARLESTON DISTRICT.—J. S. Prizer, P. E.; Charleston, C. O. Jones; Skeeton and Fortland, W. H. Fall; Benton Circuit, J. L. Balfour; Lataville Circuit, J. R. Edleman; Oak Ridge Circuit, W. J. Gibbons; Fredericktown, W. M. Johnston; Farmington Circuit, J. C. Williams; Lexington, J. W. Johnson; Marquand, H. S. Watts; York Chapel Circuit, John Cartwright; Charleston Circuit, J. A. Russell; New Madrid Circuit, to be supplied; Graysboro, to be supplied; Belmont, to be supplied; Jackson, to be supplied; Cape Girardeau, to be supplied; J. C. Alexander, superintendent; Goussier Circuit, D. J. Martin.

SARASOTA DISTRICT.—J. E. Apple, P. E.; Sarasota, to be supplied; Roda Circuit, S. Richmond; Houston, S. C. Butler; Locking Circuit, A. B. Baker; Cuba and Safford, J. H. Deane; Steadville Circuit, T. D. Bacon; St. Clair Circuit, G. H. Adams; Fenton Circuit, to be supplied; J. B. Clayton, superintendent; Meramec Circuit, J. W. Robinson; Labadie Circuit, S. A. Mason; Washington, to be supplied; Manchester, J. A. Watts; Sigo and New Scotia, to be supplied; Roda and St. James, A. T. Tidwell.

POCAHONTAS DISTRICT.—H. Hanks, P. E.; Poplar Bluff, J. K. Matthews; Pikesburg Circuit, R. A. McChesney; Richmond Circuit, B. P. Reider; Hopkinton Circuit, C. E. Doyne; Current River Circuit, E. McChesney; Alton, to be supplied; West Plains Circuit, B. E. H. Warren; Silem Springs, to be supplied; Independence Circuit, R. W. Wadon; Piedmont Circuit, A. R. Leebetter; Grand Prairie, W. C. Coombs; Clinton Circuit, to be supplied; Centerville Circuit, J. A. Jenkins; Dexter Circuit, A. J. Green; Williamsburg Circuit, D. W. Nelson; W. S. Pruitt and B. J. Travis transferred to Los Angeles Conference.

ST. LOUIS MO. OCT. 1, 1882.

I love to think that we are here for a little while with precious opportunities of saving souls, which may hereafter add to our harvest of joy and glory. I never find lack of work to be done in the Lord's vineyard.—Adelaide Newton.

Good Words.

It is heavy with him wave by wave
And yet the life leaves onward
We think the coral, deep by deep,
But see a path that shows
We're beaten back, nearly by force
But never, strength we borrow
And when the vapors come to
Life shall be as tomorrow.

—Gerald Mass.

It is finished. We are ever taking leave of something that will not come back again. We let go with a pang, portion after portion of our existence. However dreary we may have felt life to be here, yet when all things, the last grand rush of darkness on our spirits, the hour of that awful sudden wrench from all that we have ever known or loved, the long farewell to sun, moon, stars and light—brother mine, I ask you this day, and I ask myself, humbly and fearfully, what will then be finished? When it is finished, what will it be? Will it be the utterly existence or pleasure, the mere life or science, a life of uninterrupted sin and self-gratification, or will it be Father, I have finished the work which thou gavest me to do.—Robertson.

A mind rightly attuned will find its amusements and its attractions in higher things than the follies of the theater or the dance. There are enjoyments in intellectual pursuits and in spiritual exercises of which the votaries of the fashionable amusements of the day have no comprehension. Their delights are of the earth earthly; their well spring is in the animal of their nature, and, therefore, lowering, if not actually degrading and dehumanizing in their tendencies.—Pittsburg Christian Advocate.

To-day, to-morrow, every day, to thousands, the end of the world is close at hand. And why should we fear it? We walk here as it were in the crystal of life; in times from the great cathedral above us, we can hear the organ and the chanting of the choir; we see the light stream through the open door, when some friend goes up before us, and shall we fear to mount the narrow stair, case of the grave that leads us out of this uncertain twilight into the eternal mansions of the life eternal?—Longfellow.

He who climbs above the cares of this world and turns his face to his God has found the sunny side of life. The world's side of the hill is chilling and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—Spurgeon.

It often happens that men are very pious without being very good. Their religion expends itself in devotional feelings and services, while the evil passions of their nature remain unsubdued.—Charles Hodge.

As in nature, as in art, so in grace, is it rough treatment that gives souls, as well as stones, their luster. The more a diamond is cut, the brighter it sparkles; and, inwardly, seems hard dealing, there God has no end in view but to perfect his people.—Dr. Guthrie.

The great art of conversation consists in not wounding or humiliating any one, of speaking only of things we know, and in conversing with others only on subjects which may interest them.

We need not ask, "Will the trumpet, loving, holy man be saved?" for he is saved; he has heaven; it is in him now. He has a part of his inheritance now, and he is soon to possess the whole. P. W. Robertson.

Some think that self-examination, consists in dwelling on the question, "Am I a Christian?" That question ought to be decided once for all. To keep it open is to trifle with God's promises.

The most terrible thing in the world is sin. A man is never hurt till his soul is hurt, and the only thing that can hurt his soul is sin. W. P. Munier, D. D.

More hearts find away in sin to anguish, for the want of kindness, from those who should be their comforters, than for any other earthly affliction. Dr. Young.

Only perfection will satisfy God, as the end; but every true desire and every true effort is acceptable to him.

He who does not look up will look down; so a spirit that does not soar is destined to grovel.

Self preservation is the first law of nature, but self denial is the first law of grace.

Never see any entering into temptation or indulging in sin without praying for him.

Always have something doing, ready to do, for a Christian should never have any idle time.

Fellowship with God produces strength and increases hatred to sin.

Virtue is not left to stand alone, he who practices it will have neighbors.

Never turn a blessing round to see whether it has a dark side to it.

Error is always dangerous; it can not be harmless.

Never attempt duty but in God's strength.

to send the Holy Ghost at Pentecost to seal Peter's claim he was on his throne, and that it was time for him to set up the kingdom? Christ never was a king until Pentecost.

M. What book is that you have under your arm?

C. It is the New Testament. You Methodists are such folks to dodge, I brought it along to see you right and keep you right.

M. Please turn to Matt. ii: 2, and read, will you?

C. Yes, sir: "Saying, Where is he that is born King of the Jews?"

M. How do you say? Those "wise men" say Jesus was not a king, and you say he was not a king, and yet there must be a mistake somewhere.

C. He certainly could not have been a king before his kingdom was established, and it was not established until Pentecost!

M. You and those wise men for that. Please hand me your Testament. Now let us see: When Jesus was an infant, Pilate asked him, "Art thou a king?" Jesus answered, "Thou sayest that I am a king. To this end I came into the world, that I should bear witness unto the truth." John xviii: 37. Here Jesus acknowledged that he was king born to that end, and Pilate believed it, for he "wrote a title and put it on the cross."

Jesus of Nazareth, the King of the Jews." John xix: 19. And Pilate could not be induced to change this title.

C. I thought I had read in the Bible that Christ was made a king at Pentecost!

M. Mr. Brent's "Gospel Plan of Salvation" reads that way, but Christ's plan does not.

C. Then, if Christ was a king, with throne did he occupy, and over whom did he rule?

M. I will tell Isaiah and the apostles answer: "(Of) the increase of his government and peace there shall be no end, upon the throne of David; to him upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever." Isa. ix: 6, 7. And the Father said, "I will give unto him the throne of his father David, and he shall reign over the house of Jacob forever." Luke i: 32, 33. We see from these passages, 1st, that the throne of David was the only throne promised and the only one given to Jesus; 2d, that of the increase of his government and peace there shall be no end upon the throne of David; and 3d, that he should reign over the house of Jacob or Israel.

C. If Christ ever sat upon the throne of that new kingdom which you say was set up at Pentecost?

C. Please! You have missed the whole thing. Give more verse from Acts and I will accept that.

M. Very well. "Therefore being a prophet and knowing that God has sworn with an oath to him, I prophesy that of the fruit of his lips, ye shall sit on his throne." Acts i: 3. Now, if Christ ever sat upon the throne of David, as you stated that Christ should sit on the throne of David, now, if the Jewish Church was just about to be done away and a new church just going to be organized, this word of prophecy been true, and John the Baptist to have made announcement of it, would it not?

C. Well, we may suppose so, but who were the apostles to remember that they had to fulfil prophecy?

M. Yes. In Washington to Garfield our Presidents have had subordinate officers; and from David to Christ, all who sat upon the throne of God's Kingdom had their subordinate officers. The apostles were Christ's subordinate officers. They held authority to rule in the church, except as it was given them by Christ. We will consider the position of the apostles in the church under the following: back, viz:

WHO WERE THE APOSTLES APPOINTED TO
DO AT PENTECOST?

C. Now, Brother Methodist, to very carefully examine yourself to the Bible on this point, for it is very important that we should know whether there were to rule in the new church or not, I feel it my duty to inform you.

M. Can't be willing to advance an idea that can not be fully sustained by the Bible.

C. Tell me, then, why the apostles were appointed to judge or rule.

M. The twelve tribes of Israel.

V. Astonishing! Don't you know that the new church was organized at Pentecost? Has no connection whatever with the twelve tribes? How could the apostles rule in the new church that man was doing away at Pentecost?

C. I will let Jesus answer. As I appear unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii: 29, 30. Is that satisfactory?

I will study that passage soon, too the apostles might have ruled over the new church, I think.

C. I have a few points of notice upon the following passage: 1st, It is the words of Jesus just after he had instituted his supper; 2d, Jesus placed his table in the twelve tables for the passage reads, "That ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes;" 3d, the twelve tribes spring from the house of Jacob; and 4th, I have shown you that Christ reigned over the house of David. Luke i: 32, 33. Judging the twelve tribes, means ruling the twelve tribes.

M. You say the new church has no connection with the twelve tribes, I should like to know who asked the table which was set up at Pentecost?

C. You think, then, that Christ and his apostles did not establish a new church, but continued the Jewish Church under the name of the twelve tribes.

M. That is my belief. And you accept it?

C. I will not, unless you give some proof from the Acts of the Apostles.

M. Very well. When Paul spoke in his defense before Festus and Agrippa, he said: "Unto which I remember my twelve tribes instantly turning God day and night hope to come." For which hope I sake, King Agrippa, I am accused of the following points: 1st, That I claimed the Jews' hope in the hope of the twelve tribes; (2d) he entered this language twenty-six years after Pentecost; (3d) if there was a new church established at Pentecost, it seems that Paul did not belong to it, or he would have had the hope of the new church, and did of the twelve tribes. Do you wish my further proof?

C. No, sir; as far as that question, I want all the great I can get. But you gave me anything from the apostles.

C. Certainly. "James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting;" (James i: 1.) From this you see that James dedicated his epistle to the twelve tribes, and not to

[illegible]

“Why not, sir,” said the colonel; “but it’s because you didn’t know where to look for them.” “Perhaps it was,” admitted the missionary, after a moment or two of apparent reflection; “but may not that be the reason you never saw a native convert, as you alleged the other evening at this place?”—Shanghai Temperance Union.

—The American Board of Foreign Missions convened in Portland, Maine, last week, for a meeting of unusual interest. At the Presidential election, which was led by Rev. L. S. Rahall, of Massachusetts, there came one of those untimely and unexpected demonstrations which two or three times have happened in the history of the board. Secretary Allen, in a few words, tremulous with feeling, said a bad bird was upon the Prudential committee; the missions’ demands for a coming year were \$100,000 more than the committee saw prospect of receiving, and they voted to discontinue, immediately, without preconcert, persons whose regular contributions were \$1000 or more, arose, one after another, sometimes two at a time, and pledged themselves to double their annual subscriptions. In ten minutes nearly \$29,000 were thus pledged, and then, under the lead of Mr. Webb, those in the audience who felt disposed to double their gifts were invited to arise.

—The American Board of Foreign Missions was called upon by one of her correspondents to “tell some way in which our women’s work is efficient.” “It is in her answer,” said the writer, “that I find more than a sufficient reason as to why they could not do so well as we? I take no plea for the superiority of our year of the work we do.” I merely mention that the work we are doing could be left undone were we not here to do it. It is a work for women and girls, and not to be done by theists, or by the Southern Advocates.

—AMERICAN MISSIONS.—The Rev. J. D. Patton, who has gone to Chihuahua, Mexico, to establish a mission there, has returned to the States. “Until a writer came here in April, under the auspices of the American Board, there was not a single Protestant missionary in all this State, no one even to direct religious services in English for the American residents. The Presbyterian Board courteously agrees to give this particular field to the care of our Congregational Churches. That city has had its men in Mexico nearly ten years, yet it reports over 200 thousand church members, more than one-third of the number enrolled in all its sister fields put together.”

—Rev. Dr. Josselyn, of Weymouth, states that about 15,000 children are receiving education in mission-schools in Syria. Palestine, for whom upwards of 100,000 children are being educated, and last year for all the Semites. He expressed the present state of affection for the center, with what it was when he first landed in Syria twenty-seven years ago, as seen in the fact that during that period the total number of children in all mission-schools in the country has risen from 304.

—A dispatch has been received from Alexandria, Egypt, by the United Presbyterian Board of Foreign Missions, announcing that it is now safe to send the mission to return to Egypt, and that the Egyptian Government has accordingly been sent to go to England, to return at once, in view of this very successful mission call for enlarged contributions to restore it to its condition before the war.

—The native Christians of Cawnpore are exhibiting an aggressive phase of Christian activity that is a hopeful indication for the future. They have established a Sunday-school for nominal Christian children of whom there are a great many in Cawnpore; they have added this piece of evangelic work to their other work and manage it themselves. The Sunday-school work in our India Conferences has had a very remarkable development and affords one of the most hopeful signs of prosperity and power and growth in the Christian Church in India, and they will watch this Cawnpore school and imitate these brethren.

—One of the most noticeable things about the churches in missionary lands is their liberality. From Southern India Mr. Randall reports, to the Missionary Herald, that most of the 2,500 church members connected with the Andhra Mission “are from the lowest strata, and are day laborers, earning not more than ten cents a day. The vastest of them give something, and they are giving more and more liberally.” Mr. Randall says: “I have had spurs of native Christians in this region who earn six dollars a year, who yet contribute only what they have, possibly at times only a handful of rice from their daily store.”

—A conference of Christian women, recently held in Brighton, England. A part of the time was devoted to the consideration of foreign missions. Mrs. Harrison Taylor, of India, Mrs. de Broom, of the Belleville mission, Paris, Mr. Phipps, from Jamaica, and Mr. Whalley, of Cairo, represented their work in their various fields.

—There is significance in the fact, that the Woman’s Foreign Missionary Society, Chalmers’ Conference, of the Methodist Episcopal Church, collected over \$3,000 this year, an increase of over \$1,000; there was also an increase in the general missionary collections at that Conference of about \$1,300.

—It is estimated that the number of converts at present connected with the various foreign missions exceeds 12,000,000. The Bible has been translated into 236 languages, and is being translated in 100 languages during the next five years has reached an aggregate of 118,000,000 copies.

—Sixteen years ago there were forty Christians among the Hindus in India; now they number 23,000. There are among them 80 native preachers, 150 school teachers, and 10 Bible readers, the Theological Seminary, established by Mr. Clough, has 175 students.—This mission is the marvel of the age.

—Many of the Indians of British India are becoming Christians. One missionary has lately baptized 1,308 of them. Some of them had been traveling for two weeks, and others, that is, more than twenty, rations in order to reach the place where they could be baptized.

—The Free Church of Scotland has recently sent out two missionaries to South Africa, and has supplied medical missionary for the New Hebrides. The church has also supplied two young men for the South Sea Islands Mission.

Our Young People.

The New Orleans Christian Advocate.

LITTLE TRIALS.

BY A. G. M.

Some little trials in my way
Along this heavenly road
Are worse to carry and to feel
Than is a mountain load.

I fall I tried this morning way
The truth I never knew
That "little foes" spoiled the stars
When both together grew.

O, God! assist me in the great,
Assist me in the small,
Lead by the hand of the great
I should be content to fall.

And then these "light afflictions" here
Shall never work my woe,
But shall a "weight of glory" be
In heaven to which I go.

**the Felicity Workers of Felicity Street
Sunday-School.**

My Dear Young Sisters. In the Advocate of October 31 I read the editorial about this pleasant surprise you had at that dear old church on the morning of the first day of October. My eyes were full of tears before I hadashed the note, and, oh! how I would like to drop in and see the beautiful improvements you have made. I could have been content though I had only "a looker-on in Venice" were only I was at home and among friends.

It was at the first Sunday-school ever held in that room. John W. Crockett was the superintendent, and many will remember what a kind, loving, unpretentious he was. It did not need to look at his genial face on Sunday mornings, and on that first Sunday when new church how happy he was, how happy we all were! How happy are Bro. McTear, then our beloved pastor, was! How long it is, and while reading that little note it seemed but yesterday, and I was a girl in sitting in my seat, and there was A. Palfam, our dear teacher, and Alice Crockett, Antoinette Middleton, Amanda Hawkins, Lizzie Blagier, and two others whose names are forgotten. I had a class of little boys in the "little church around the corner," but when we moved into our new church Bro. Crockett wished to make a Bible class of young ladies, and referred going into it, and many retired pleasant and profitable hours spent together in that class. Teachers and scholars were mutually interested and happy. And many have the been that I have gone back there, imagination and set in my old seat, think I could find it now even though I have made so many changes.

O, dear old associations! O, dear old friends, where are you now? In the days that have intervened I would have once, but I was a stranger, and it would be vain. I would scarcely, I says, recognize one face I had ever seen before. But we are all workers, travelers going to a better country, and by and by will meet in the gates of a beautiful city.

"And we'll know each other there."
Yes, we'll know each other there.

How so glad that you are "workers" in the dear Lord's vineyard, and I hope I pray that your work may be fit for blessed Master's use whatever it is to do. We had some "workers" in a church then; but I was the only young lady that belonged to the society all the rest were married ladies. Mrs. George Brown was the president, and was one who "labored much in the field." Mrs. Ellis was the first secretary, the second; Mrs. Armstrong, the third. Our society furnished the light and the carpets for the church, and would make this letter too long to mention the members' names and other interesting items. So I will only say, and may God bless you, my dear young sisters, and all connected with Felicity Street Sunday-school.

MRS. L. CHARY, SADDLER,
101 Oak Wagon, Louisiana.

Proper Reading.

Well, boys and girls, what shall we read? Yes, that is the question, what shall we read? When we were boys we read books, which at one time there was not much difficulty in answering the question. At that day there were books or papers published specially for children or for the young. The books we particularly remember were the Bible, illustrated with coarse cut-outs, representing Cain killing Abel, the ark, Daniel in the lions' den, and so on. The illustrations were in the form of woodcuts, and the text was in a large, bold, and other such like beautiful types. Then a kind of magazine with pictures in it, and some of which were also illustrated, as well as remember the old Farmer and the Boy Stealing Fruit, the Boy at the Beehive, the Ass with the Lion's Skin, and many others. How I did pore over these fables and their stories! They became first to read books, and the boys and girls who had a chance of reading matter. It made a wonderful impression. Indeed, it was this impression that for years we thought and said we could remember distinctly when Tim, Washington died, when, in fact, we were not in the same year.

But, after all, these early privations of some advantages. The Want of books and papers drew us to read books, and the boys and girls, and becoming satisfied with, and even found this kind of reading.

But we come back to the question, what shall boys and girls read now? I know that boys like books of adventure, of daring courage, fair-breathed

of hunting and fishing excursions, encounters with wild beasts, riding upon an old bear with her entourage, and finally saved by a large bear. And then there are the pathos of the shooting of eagles, the destruction of nests, and robbing them of their eggs, or starving of the birds. The chasing of squirrels, the chasing of woodchucks in their holes, a thousand other exciting scenes incidents. These the boys like; the girls want their dolls, with dresses, cradles, carriages, and like; their fairy stories, with their castles, gardens, flowers, a plenty of children. The older want their story books, with a deal of plotting and scheming in them, and many a strange incident. Well, these things that small girls and not exactly alike quite different in many ways. In story books, therefore, for suchers, we must not forget the things have in common, nor the wide differences there are between them.

I say to our young friends, by all means let your principal reading be what will store your mind with useful and make you intelligent, and fill in your recreation in the way which may be called, "use." You will need all knowledge you can acquire, and as grow older you will only wish you a thousand times more than you do, don't we know all about this? While filling your heads with useful wedges don't forget your hearts, for true heads without hearts? Pour gas. Read your Bible more and more. Try to God to guide you in your reading, your thinking, and your living, and thus become wise and a Puritan Visitor.

The Little Women of Japan.

My Mary Mortley Montague, who, at one hundred and fifty years of age, traveled much, and in many countries, said after all, she had seen only one woman, so, I suppose, the women are much the same the world over.

I know that many I see here are not unlike the little maidens of the United States in their love, of good-natured, teasing, playfulness, drollery, telling and hearing, kindness to their little brother and sister, and the their style of dress and language are different, certainly. Here are a few of their peculiarities. The name, "Mat-sun," "Ta-ki," "Tan-ki," "Mun-ki," and "Ma-ye."

You speak for one wisely, "I live," "O Iwa San," etc., "O" being an ornate prefix used in speaking to another. "San" is, used as Mr., Mrs., and Miss.

See some whose appearance plainly suggests a thorough acquaintance with every and English, and I see many who, though very far from the style in the same style as their mother's, grandmother's, and no Indian orible ever-ages, because some preserve little manner discoveries that dress is made after last-year's fashion, for fashions do not change here.

The dress is a long narrow garment, reaching from the neck to the feet, and much longer. If very above, it is gathered at the waist by a wide, richly embroidered band, and a lace at the back; the long, hanging yokes, with bright fringes, make large knots, but are pronounced inconvenient. Over this short garment is worn, and a tiny apron is added, a black hair is neatly dressed, and usually some ornament; it may be disk-shell, or beads, flowers, a ball of red crepe paper. On the feet are small shoes made of the same or which they have a piece of the foot, so are sufficient in for doors, out of it they walk about, quite independent upon their wooden clogs, mounted at a distance above nail, water or the mud; small as well as large, are a fair complexion, and are very, face in the use of white powder on face and neck, and red paint made of lead and vermilion on the lips.

The little women are certainly a most interesting portion of this empire's population, and much more would be known about them, but enough for the present. Hoped the Women's Friend.

SKATING FOR LIFE. Two settlers of the West saved that lives by the aid of their skates. In consequence the tuck-skin had been captured by the Indians who intended to torture him to death. Among his baggage there happened to be a pair of skates, and his life was saved to explain the circumstances his captives for the sake of a wife led where the smooth ice stretched away as far as the eye could see, and on the skates. Exciting the laughter of the Indians by tumbling about in clumsy manner, he gradually increased his distance from the shore, until finally he started away and finally escaped. The other settler was skating one fine moonlight night, and, while contemplating the beauty of the landscape in the clear ice and the vast black mass of forest surrounding the lake, and skating away in the background, he suddenly discovered that a huge end back was lined with a pack of wolves. He at once started for home the top of his head. They pursued, upon were close on him, and when he seemed about to escape he turned a sudden turn and the wolves went with a howl, and never returned. The man attempted to find the pack of the wolves, he succeeded in reaching his hut in safety.

RUSSIAN WEDDINGS. Among the most marriage is especially curious in Russia. The brides clad themselves in white fitting its solemnity. The young couple first appeared to the minister's house to complete their betrothal and commit their souls, and then walked to the church. The service, which occupied half an hour, began by the priest, in a tone of voice, singing hymns, which was nearly a solo, the bridegroom walked forward, seated the bride, depositing there a coin; on his return the bride did so; At length the minister, who called all the time been visible in the church, came out and read other portions, on which the happy pair, with a together, repeated again to the priest, and after suitable questions and answers, the ring was again legally made. The ring is not given to the bride, but in the betrothal, at which appears the symbol from the other, and bears it; a guarantee this against divorce, or a method for its just extinction, should it unhappily occur. A Christian Advocate.

The Case of Russia. The church in Russia regularly and is very fond music. He maintains two fine church orchestras at Potoshoff.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCES OF THE METHODIST

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THURSDAY, OCTOBER 26, 1882.

Send forward your subscriptions to the ADVOCATE. We are in a state of amicable receptivity.

Rev. J. L. Wright has been appointed to the charge of Louisiana Avenue Church in this city. Bro. Wright began his ministry last Sabbath. This is a happy arrangement.

Rev. J. H. Evans, of the Cato circuit, Mississippi Conference, writes: "We have had a year of revivals. There have been 45 conversions, 31 accessions, 32 children baptized and 15 adults."

We know a congregation that pays the pastor his salary in full every year, and sends him to Conference in a new suit of clothes, a present from them. Thoughtful people and happy pastor—or ought to be.

On our third page will be found liberal extracts from "Theological Grab-Ax," a pamphlet by Rev. J. H. Nichols. Those interested in the subject of infant church membership will find much to convince the objecting, and confirm the doubting. This matter is important. Every Methodist should give it careful study.

The efforts being made to effect union of Canada Methodism has promise of success. The smaller bodies manifest a commendable disposition to make concessions. The Methodist Episcopal Church are even willing to surrender their episcopacy. What will be the result of these negotiations we can not say, but hope all will be done for the glory of God.

The "Life and Times of Bishop McKendree" by Bishop Paine is now a standard work among us. No volume has been produced in our later years that so clearly traces the constitutional history and development of Episcopal Methodism. In this issue which chronicles the death of its distinguished author, is the proper time and place to urge all Methodist readers to purchase and study the book.

Rev. J. W. Rush, of the Alabama Conference, and a corresponding editor of this ADVOCATE, has been elected editor of the Alabama Christian Advocate to succeed the late Dr. J. W. Christian. This is a good selection. Bro. Rush is a genuine Methodist, an able preacher, and a vigorous versatile writer. He will worthily fill the position. We welcome him most cordially to the brotherhood of religious journalism.

Rev. R. P. Mitchell, of Aberdeen, Miss., sent us the following postal for which we return thanks:

"The end, with the venerable and beloved Bishop Paine has come at last, he died in great peace at twenty minutes past four o'clock, this morning. He has been quite feeble for some months but there were no symptoms which denoted immediate dissolution until Monday night, from that time he grew gradually worse until the end. His last days were exceedingly full of rich religious experiences and he crossed over the river joyously, triumphantly. Our hearts are sad, but we thank God for his grand life and death. Will write more."

Young theologians and old have much counsel in these latter days on the subject of preaching. As a contribution to this class of literature, and, possibly, of some practical suggestiveness, the following, from Dr. Lefebvre, of London, to a theological student, deserves reproduction:

Begin low,
Go on slow
Time higher,
And take care,
When most improved
Be self-possessed,
At the end was warm
And sit down in a storm.

The ethics of journalism seem not to be at a premium with some of our brethren. According to our unwritten but well-known code, when articles from another are copied due credit should be given. We have seen our pen paragraphs on this and the fifth page passed around freely, often credited to another paper, but most generally without mention. An extract from one of our editorials traveled about, and came back credited to the New York Christian Advocate. That is certainly complimentary to us, but our consideration for Dr. Buckley, of the "Great Official," makes us regret it. Brethren, if there be any bowels of mercy think on these things.

Death of Bishop Paine.

On the early morning of the nineteenth instant, at his home in Aberdeen, Miss., Bishop Robert Paine, senior Bishop of the Methodist Episcopal Church, South, passed peacefully away to his reward in heaven. Though feeble with the weight of years, and a constant sufferer from disease, we hardly thought the end so near. Our last intelligence, while not reassuring, gave no intimation of immediate death. But the summons has come, and a veteran from the field has surrendered sword and shield for his star-gemmed crown.

Bishop Paine was born in Person county, N. C., November 12, 1799. When quite a youth his father removed to Giles county, Tenn., where he lived until admitted into the Tennessee Conference, in 1818, at nineteen years of age. Gifted, faithful and zealous, he at once rose to high position. His ministry was eagerly sought after, and his abundant labors most wonderfully blessed of God. He served missions, circuits, stations and districts with equal acceptability—a true itinerant of tireless toil and consecrated spirit. His last pastoral work was four years on the Nashville district. In the fall of 1829 he was elected president of La Grange College, in Franklin county, Ala., in which position he remained until elevated to the episcopacy, in 1846, by the first General Conference of the Methodist Episcopal Church, South. At his death he had been sixty-five years an itinerant Methodist preacher, and for thirty-six years a Bishop. What a record! and those years crowded with as earnest a ministry and as honored service as ever glorified the annals of American Methodism!

He began his Christian life and ministry with a thorough conversion and an unmistakable divine call. The new life was not a mere theological dogma or religious speculation, but a blessed fact consciously attested by a witnessing spirit. This experience grew brighter with years, even to the perfect day of his glorious ascension. He nurtured it with constant watching and prayer, and, therefore, never lost sight of the Christian in the minister. This gave power and zeal to his consecrated ministry. The light that shone forth from his pulpit was not the cold moonbeams of a mere intellectuality, but the warm, glowing rays of the glorious sun, that giveth life to the dead and opens the golden gates of morning to a day that never ends. He spoke not in an unknown tongue, nor of a matter with which he had no intimate, joyful acquaintance; but of a life as real and tangible as this great physical universe. He preached Christ crucified not as a theory, but a grand spiritual verity.

Bishop Paine was a man of one work—an earnest preacher of righteousness. This was his study and toil. To it he consecrated every interest and energy, keeping back no part of the price, making life a perpetual martyrdom to duty. Not for a day, after offering himself to the gospel ministry, in the nineteenth year of his age to his triumphant death at eighty-three, had he turned aside from his apostolic calling. He filled up the rich measure of a faithful ministry. He loved the church, and labored for it with a zeal that knew no flagging. Entering its fold long before the period of sectional agitation and separation, his name and character are the common heritage of American Methodism on both sides the line. While receding from no principle, his Methodism was broader than sectional or national lines. In his last communication to the General Conference he uttered these words: "After devoting a lifetime to the study of its doctrines my conviction as to their scripturalness has strengthened, and my estimation of the importance of maintaining the essential features of its polity has increased. I do most devoutly thank God that in early life I became a Methodist itinerant preacher, and have continued such. But, above all, I rejoice in the religious experience which Methodism presents as the privilege of its members, 'the joy unspeakable and full of glory.'"

His preaching was unequalled. Subject to attacks of vertigo, more or less severe, it often affected his pulpit ministrations. But when in perfect health, and the splendid machinery of his great intellect moved with ease, his sermons were phenomena of convincing and overmastering eloquence. Out in the country places and on camp meeting occasions he is said to have swayed vast thousands at the will of his magic power. He had the orator's wondrous gift, and could play upon the springs of action with a master's hand. At one time subduing all by the tenderness of a divine pathos, and then arousing multitudes by the mighty torrent of appeal and warning, pouring forth lightning words in tones of thunder. In vigor of intellect, power of

thought, richness of imagination, luminous statement and variety of illustration, he ranked, in our Southern pulpit, among the most distinguished—a star of the first magnitude.

Bishop Paine was an ecclesiastical statesman. His legislative and administrative abilities were of the highest order. He had prescience, courage and philosophical calmness, the essential qualities of loftiest statesmanship. No man was more profoundly versed in the constitution and polity of the church, for he was a part of its history. The intimate friend and biographer of Bishop McKendree, and his assistant in the preparation of many of his official papers—prominently identified with the church during the period of its constitutional crisis—he saw its polity crystallize into its present form, and knew well every strong and weak point of our great system. He was first a member of the General Conference in 1824, and every one thereafter until 1844, when the provisional separation was effected. He was chairman of the committee of nine that drafted the "Plan of Separation," which authorized the ecclesiastical independence of the Southern Conferences—the most memorable paper in the history of Methodism on this side the sea. That document evidenced the skill and grasp of a master, and with it the name of Robert Paine will be forever linked, like that of Thomas Jefferson to the Declaration of Independence.

Bishop Paine was a born jurist. The impress of his genius will ever be seen and felt on the jurisprudence of Episcopal Methodism. The grand equipoise of his faculties, with a clear discrimination, calm investigation and profound sense of justice and equity, eminently fitted him for a judicial and administrative officer in the church. For years he was the chief justice of Southern Methodism. His decisions and constitutional interpretations were models of clear statement and ripeness of wisdom.

As a Bishop he was a careful overseer of the church, conscientious, conservative, parental and prayerful. In all the delicate and difficult duties of his high office he had the confidence and reverence of the whole church. Whether in the chair, the cabinet, pulpit or home circle, he met the sacred demands of his episcopate. His addresses to young men in the ministry were singularly efficacious and instructive.

Bishop Paine was a cultured, courtly gentleman. Without affectation or affect, without stiffness or stiltedness, he had all the ease and elegance of the truest refinement. He was neither a foolish jester nor a moody anchorite, but an agreeable companion, a delightful guest, and elegant gentleman. In this respect—in his social life—he was an example worthy of all emulation.

Bishop Paine had a beautiful, blessed old age. He never lost the poise and power of his faculties. He was the pains and infirmities of the body, not of the mind. While disease preyed upon his frame, prohibiting preaching and travel, his wise counsels were always eagerly sought after. He was never thought of as inactive and superannuated. The "Notes of Life" he has been writing for some months past, evidenced the vigor and culture so characteristic of his pen in earlier years. He never became garrulous or censorious, but spoke with distinctness and clarity. He never felt neglect or lack of appreciation, nor did he dwell upon the former times so better than these. He was no pessimist. Bishop Paine's heart was always fresh and young. He had a singular fondness for young men, courted their society, and drew them to his confidence and affection. This kept his warm friendships always in repair. To the last his zeal for the church—the purity and power of her ministers, the enlargement of her borders and the multiplication of her spiritual members—was as glowing and inspiring as when in the splendor of his peerless manhood he bravely led the hosts of our Southern Israel. His address to the last General Conference, asking to be retired from active service, illustrated a sweet submission to the hand of Providence. It shed upon that vast assembly of honored men and devout women the aroma of a chastened, sanctified spirit. While recalling the past, he felt the urgency of the present and the hopes of the future. They remind us of the brave Sylvan patriot who fell at the battle of Preston Pans. Though mortally wounded, fearing that his fall might discourage his comrades, he raised himself on his elbow and said, "I am looking, my children, to see you do your duty." So, unable longer to go out and shout to the battle, our honored chief pastor stood upon the high places of our Zion and encouraged the struggling hosts. But he is gone. "My father! my father! the chariot of Israel and the horseman thereof!"

Ministerial Apprenticeships.

We were not a little interested recently in reading an article, from a distinguished New England divine, on this subject. Observation had revealed to him a fact with a suggestion. To secure the largest pastoral efficiency he favored a short ministerial apprenticeship in addition to seminary training. He thought it far better, both for the church and the young theologian, that he should labor for awhile in connection with an experienced pastor. Thus he would acquire a knowledge untaught in the schools, and be more thoroughly furnished for the delicate and responsible position of pastoral superintendence. In the entire discussion no reference is made to the history of our Methodist itineracy. He seems to think it an original suggestion, and the happy solution of a difficult problem. Thus in the midst of light he is in darkness. But for ignorance of the fact that we have such a class in our ministry as "junior preachers," his labored argument would have been unnecessary. In the earlier days of American Methodism it was the rule for young men, whatever their educational advantages, to spend one or two years on a charge with an older pastor. For a licentiate on trial in the Conference—to be appointed immediately to the full superintendency of a work—was the rare exception. Many of the leading men in our church to-day—Bishops and other clergy—commenced their itinerant life as junior preachers. But our practice now has changed. Junior preachers are almost an unknown quantity in our Conference appointments. Circuits have been so multiplied and reduced in size as to afford support for only one pastor, and one without a family is often preferred. Whether we have acted wisely in this matter may be gravely doubted. A year at least in association with a judicious and experienced pastor is a practical, technological school of incalculable advantage to any young minister, whatever his scholastic attainments or however flushed with the honors of college or university.

The administration of a pastorate is the most delicate and responsible of positions. Its duties are so varied, and so many, and contradictory the characters to be met, nurtured and appeased, that it requires no little tact and talent, in addition to grace and courage, to become an approved and successful workman. To thrust out a young man yet in his teens to the superintendency of a circuit or station, only assisted by the quarterly visits and counsels of the presiding elder, is not best either for church or preacher. Questions of administration arise, requiring experience and wisdom, for which he feels himself unequal. This is depressing, almost to despair to the young pastor: "We had an experience during our first year's ministry—as vivid to-day in memory as when it occurred—that illustrates the point and confirms our opinion. Similar experiences and blunders have been the lot of others. And then what a strain this pastoral inexperience puts upon the patience and prosperity of the church. We heard a brother despairingly say on one occasion: 'My circuit is the place where all the boy preachers are sent to be broke in. We haven't had anybody but boys for years.' Now, if the circuit was enlarged, so the people could enjoy the conservatism and strength of experience, with the enthusiasm and elasticity of youth, the cause would prosper, all classes be satisfied, and the young apostle and excellent training. We are against churchettes and circuitettes, and favor big pastorates with junior preachers."

Safety in Public Travel.

The North American Review for October contains a very readable article on "Safety in Railway Travel." About the time we read it the dispatches brought intelligence of the Lee disaster on the Mississippi river. This we thought a significant and instructive coincidence. The North American article makes a most favorable exhibit for the railways. Of the 375,000,000 persons annually carried over the railroads in the United States about 1,800 meet with injuries more or less severe, while 400 are killed. And of these numbers, 800 of those injured and 200 of the killed, only are charged to the responsibility of the railroads. For every railroad passenger, therefore, who is killed in the United States over 800,000 are carried safely, while for every passenger killed nearly 2,000,000 are transported safely. According to well-authenticated statistics, in proportion to the whole number carried, accidents on the old stage-coach, as compared to the railroad, are as sixty to one. In France it has been demonstrated that a man is safer in a railroad train than in his own house, while in England hanging is thirty times more likely to

happen to a man than death by railroad. Some suggestions are made which will tend to decrease the possibility of disasters in future. "What are the statistics of river travel we have not at hand. Nor are we advised as to the comparative danger or safety of the two modes of transportation."

This point, however, we wish to suggest. When accidents occur on railways negligence is at once charged on somebody, but in steamboat disasters the newspapers are impatient to land the heroism of the officers and all concerned. Steamboats seem to have more newspaper friends than railroads. According to one paper we have seen, the Lee disaster did not display the heroic conduct so much lauded in the first published accounts. The officers, it is said, rushed ashore, except the pilot and engineer, without giving all possible aid and warning to some passengers. We make no charge, but too many lives were lost not to have a thorough investigation of the matter. This the officers themselves should demand. In all these accidents on public highways, both by land and water, neither condemnation nor praise should be too generously indulged until the facts are disclosed by a careful and official examination. The currying of human lives is a great responsibility—a responsibility the public should sacredly guard. We notice many of the railroad authorities prohibit liquor drinking among their employees. That is right, and to be commended. A glass of whisky might wreck a train. What the steamboat regulations are in this regard we have not seen.

Our Southern roads are improving, and very few accidents occur. For months past we have passed, weekly over the Great Jackson road, traveling thousands of miles, and have never experienced a half hour's detention.

Mixed Marriages.

The Western Watchman, a Romanist journal, published in St. Louis, has been writing excitedly and severely on this subject. The marriage of a Papist young man and a Presbyterian lady furnished the occasion and aroused its wrath. Some things said in a recent article might be carefully considered by Protestants. According to this authority a Romanist is guilty of mortal sin who marries a Protestant without a special dispensation. Read the following:

A Catholic that takes part in any heretical rite is guilty of a mortal sin, and no sacrament of the living can be administered to a man in notorious mortal sin. To receive the sacrament of matrimony in mortal sin is a sacrilege, and no priest can consent to be a party to a sacrilege. As well give the Eucharist to an avowed apostate.

These mixed marriages are, therefore, forbidden, and only in extreme cases can dispensations be legally granted. With this fact so clearly, not to say offensively, stated our parents should be careful of their children's associations, and the young people should seriously deliberate in forming alliances. According to the above, and other extracts we give below, a Protestant who subscribes to the exacted conditions under which surrenders either his religion or his self-respect. As to these promises, mark and inwardly digest the following:

In all cases of mixed marriage, the non-Catholic party must not only promise that the Catholic party shall not be introduced into the practice of the Catholic religion, but an assurance must be given that the Catholic shall be brought up Catholic. These two promises the priest may exact under oath. Where the Protestant Catholic Church, no Bishop will grant a dispensation. If Protestants do not like these conditions, let them seek elsewhere for partners. If Catholics do not like these conditions, let them not seek to fill the church's ranks by a profanation of one of its sacraments. A Catholic who consents to a Protestant marriage, has either gone too far or not far enough. He has gone too far if he wants to save his soul, and not far enough if he wants to be consistent. To be honest he should join the Protestant church. He can not expect to be regarded afterwards as a Catholic, anyone can if he has received the Lord's Supper in the heretical communion. He is excommunicated from the society of the faithful.

What Protestant can submit to such conditions and retain a shadow of principle? The promise itself is indelicate, if not indecent, and the Protestant who makes it under oath betrays every doctrine distinctive of his church. Can a man, with a conscience and positive convictions, make oath that he will never teach his children what he truly believes? On the contrary, that he will quietly see them poisoned with what he considers gross error? No human can do who has the faintest conception of the sacred responsibilities of marriage.

Another matter may be here properly stated. In these cases of mixed marriages, when the ceremony has been performed by a Protestant minister, we have known of the sacred rite being re-celebrated by a Romanist priest. Such a performance was

necessary to efface the stain of mortal sin. We know of one instance when this farce was enacted with persons who had been long years married. They joined hands, and pledged heart to heart in holy matrimony with their five children ranged on either side. What a scene, not to say scandal! It was an acknowledgment that they had lived in sin, and that their children were born out of wedlock. These are plain words, but true they not true?

We say a hearty amen to the Watchman! "Let them seek elsewhere for partners." Parents may be flattered by the chivalrous attentions of young Romanists, but, alas, for the hour when an attachment is formed and an alliance proposed. Hearts and homes have been saddened by this Roman intolerance. Another extract may be read with profit:

It is a little singular that in almost every case where the church sees the faith of her children sacrificed on the altar of Hyman, the repentance is a man. Our Catholic young ladies, in their everlasting credit to be said, seldom allow their heart to run away with their religion; and when they do, confound the darlings, they generally demand a coronet as the price of their apostasy. But Rome has some precious calves mixed up among the sheep of her fold. They fall in love hopelessly, head-over-heads, blindly. A man should love a woman before he marries her; he should love her more after he marries her. But, to repeat what we said last week, "accursed be the man who so loves a woman that he would give his soul and the souls of his unborn children for her sake."

The idea of a sanctified celibate talking about falling "in love hopelessly, head-over-heads, blindly," and using such loving terms as "confound the darlings!" We had not supposed that these unmarried fathers—under vow of perpetual celibacy—knew anything about this tender passion.

Upon the whole subject we add two observations:

1. Beware of Roman schools, especially for girls. They "confound the darlings," and also confuse them to their soul's hurt.

2. Discourage all alliances with Romanists. Protestants must either surrender principle or domestic peace.

Preparation for Church.

Bishop Huntington has written many wise and good things, but nothing more practical and pointed than the following. The pleasure and spiritual fruitfulness of a service depend quite as much on the character of the preacher. Unless we are in a proper frame to hear and appropriate the truth, the clearest exposition and most thrilling eloquence will fail in our instruction and edification. One is often thrilled with a sermon that another thought dull and heavy. The difference is not so much in the judgment and intellectual discernment of the hearers as in their spiritual moods. Some heart preparation, therefore, is necessary for a profitable waiting upon the Lord. And after we enter the church a short invocation with bowed head is helpful. This is a good old Wesleyan practice that might well be revived. But read what the Bishop says, and see if you have not so offended and destroyed the pleasure of many a church service.

One needs to go to church not only withdrawn a little already from ordinary cares, business and amusements, and thence an attitude of expectation and reception; but in a frame of tranquility. Many a good influence from prayer and service has been barred out by a Sunday morning domestic jar, a heated discussion at the breakfast table, a fit of temper over some trivial matter of arrangement, conveyance, servants, unmentioning of children, wearing apparel. It is an excellent plan to have all these defensible points quietly settled, so far as they can be, overnight, the younger children's dresses chosen, laid out and put in order, so that the day of peace may begin in peace. At one period of my life I was in a very agreeable family, where, by what seemed a singular fatality, some irritating topic broke out every Sunday morning at breakfast as regularly as the first fish was brought to the table. The whole family generally got into a dispute, and everybody went to church "crossed." Especially avoid the introduction of vexed and vexing questions. Let them go. It is the Lord's morning as well as the Lord's day, and, generally, as the morning is so the day will be. How can we enter his courts with thanksgiving and sing in a frame and flurry of anger, or confused with hurry, or the soul's sky murky with the clouds of retreating storm?

Mr. Beecher's Withdrawal.

Some days ago, after an elaborate address, stating most fully his views on theology, Mr. Beecher formally withdrew from the New York and Brooklyn Congregational Association. His withdrawal seems to have been much regretted by the association, which passed a most complimentary resolution to the great preacher, and declared their agreement with his teachings. Below we give extracts from Mr. Beecher's statement, which shows less divergence from orthodoxy than is gener-

Can deliver goods along the river, direct from fac

MISCELLANEOUS.

the 1990s, the number of people in the world who are under 15 years of age is expected to increase by 1.5 billion, from 1.1 billion in 1990 to 2.6 billion in 2010. The number of people aged 65 and over is expected to increase by 1.1 billion, from 0.3 billion in 1990 to 1.4 billion in 2010. The number of people aged 15-64 is expected to increase by 1.1 billion, from 1.7 billion in 1990 to 2.8 billion in 2010. The number of people aged 65 and over is expected to increase by 1.1 billion, from 0.3 billion in 1990 to 1.4 billion in 2010. The number of people aged 15-64 is expected to increase by 1.1 billion, from 1.7 billion in 1990 to 2.8 billion in 2010.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, Oct. 23, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. D.	Today	Sat.
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Medium	12 1/2	12 1/2
Good middling	13 1/2	13 1/2
Middling	14 1/2	14 1/2
Prime	15 1/2	15 1/2
Receipts since our last	22,110 bales	
Stocks previously	121,110 bales	

SUGAR, P. D.

Sugar, P. D.	Today	Sat.
Prime	10 1/2	10 1/2
Choice	11 1/2	11 1/2
Yellow	12 1/2	12 1/2
White	13 1/2	13 1/2
Crushed	14 1/2	14 1/2

RICE, Louisiana, P. D.

Rice, Louisiana, P. D.	Today	Sat.
Common	10 1/2	10 1/2
Prime	11 1/2	11 1/2
Choice	12 1/2	12 1/2

GROCERIES.

Butter, P. D.	Today	Sat.
Western	10 1/2	10 1/2
New York	11 1/2	11 1/2

Coffee, P. D.	Today	Sat.
Robusta	10 1/2	10 1/2
Arabica	11 1/2	11 1/2

Cheese, P. D.	Today	Sat.
Swiss	10 1/2	10 1/2
English	11 1/2	11 1/2

Canned, P. D.	Today	Sat.
Best in kind	10 1/2	10 1/2

Corn Meal, P. D.	Today	Sat.
Choice	10 1/2	10 1/2

Flour, P. D.	Today	Sat.
Superior	10 1/2	10 1/2

Wheat, P. D.	Today	Sat.
Choice	10 1/2	10 1/2

Barley, P. D.	Today	Sat.
Choice	10 1/2	10 1/2

Oats, P. D.	Today	Sat.
Choice	10 1/2	10 1/2

Hay, P. D.	Today	Sat.
Choice	10 1/2	10 1/2

Straw, P. D.	Today	Sat.
Choice	10 1/2	10 1/2

Grain and Feed.	Today	Sat.
Choice	10 1/2	10 1/2

Provisions.	Today	Sat.
Choice	10 1/2	10 1/2

Meats.	Today	Sat.
Choice	10 1/2	10 1/2

Butter.	Today	Sat.
Choice	10 1/2	10 1/2

Cheese.	Today	Sat.
Choice	10 1/2	10 1/2

Canned.	Today	Sat.
Choice	10 1/2	10 1/2

Flour.	Today	Sat.
Choice	10 1/2	10 1/2

Wheat.	Today	Sat.
Choice	10 1/2	10 1/2

Barley.	Today	Sat.
Choice	10 1/2	10 1/2

Oats.	Today	Sat.
Choice	10 1/2	10 1/2

Hay.	Today	Sat.
Choice	10 1/2	10 1/2

Straw.	Today	Sat.
Choice	10 1/2	10 1/2

Grain and Feed.	Today	Sat.
Choice	10 1/2	10 1/2

Provisions.	Today	Sat.
Choice	10 1/2	10 1/2

Meats.	Today	Sat.
Choice	10 1/2	10 1/2

Butter.	Today	Sat.
Choice	10 1/2	10 1/2

Cheese.	Today	Sat.
Choice	10 1/2	10 1/2

Canned.	Today	Sat.
Choice	10 1/2	10 1/2

Flour.	Today	Sat.
Choice	10 1/2	10 1/2

Wheat.	Today	Sat.
Choice	10 1/2	10 1/2

Barley.	Today	Sat.
Choice	10 1/2	10 1/2

Oats.	Today	Sat.
Choice	10 1/2	10 1/2

Hay.	Today	Sat.
Choice	10 1/2	10 1/2

Straw.	Today	Sat.
Choice	10 1/2	10 1/2

Grain and Feed.	Today	Sat.
Choice	10 1/2	10 1/2

Provisions.	Today	Sat.
Choice	10 1/2	10 1/2

Meats.	Today	Sat.
Choice	10 1/2	10 1/2

Butter.	Today	Sat.
Choice	10 1/2	10 1/2

Cheese.	Today	Sat.
Choice	10 1/2	10 1/2

Canned.	Today	Sat.
Choice	10 1/2	10 1/2

Flour.	Today	Sat.
Choice	10 1/2	10 1/2

Wheat.	Today	Sat.
Choice	10 1/2	10 1/2

Barley.	Today	Sat.
Choice	10 1/2	10 1/2

Oats.	Today	Sat.
Choice	10 1/2	10 1/2

Hay.	Today	Sat.
Choice	10 1/2	10 1/2

Straw.	Today	Sat.
Choice	10 1/2	10 1/2

Grain and Feed.	Today	Sat.
Choice	10 1/2	10 1/2

Provisions.	Today	Sat.
Choice	10 1/2	10 1/2

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Oct. 17.—It seems that the request for permission on the part of the Chinese government for a certain number of Chinese boys to enter the Naval Academy at Annapolis, has not been formally presented to this government, but it is understood that when it is presented it will be granted.

BIRMINGHAM, Oct. 17.—Asiatic cholera rages in some of the southern States of Mexico. Strict quarantine has been established at the port of Bagdad against all vessels arriving there from infected places.

PETERSBURG, Va., Oct. 18.—The Grand Division of the Sons of Temperance of Virginia met in annual session here last night. There was a very large attendance of delegates from Richmond, Norfolk, Portsmouth, Lynchburg, City Point, Petersburg and other towns of the State. The reports of grand officers show the condition of the Order throughout the State to be promising. The Division adjourned until to-morrow morning.

MILWAUKEE, Oct. 18.—The first annual convention of National Liquor Dealers and Manufacturers Protective Association of the United States, met this forenoon, Leopold Ballenberg, of Peoria, Ill., presiding. The committee on finance, organization and resolutions, found only three States in the Union not represented.

JACKSON, Miss., Oct. 19.—Gen. Thos. J. Wharton, of this place, has been appointed by Gov. Lowry Circuit Judge for the Ninth Judicial District of Mississippi, vice Judge S. S. Cahoon, resigned.

NICHOLAND, Oct. 19.—The trial of Parkas for the murder of his wife and her three children, which was held on July 13, to burn her body, was concluded in the Criminal Court of this county this morning. The jury returned a verdict of guilty as charged. The verdict is universally approved here. An effort will be made to obtain a new trial. The court-house was crowded till midnight last night to listen to the speeches. The speech of District Attorney W. F. Fitzgerald was well received and well delivered here since the days of S. S. Prentiss.

BIRMINGHAM, Ala., Oct. 19.—The Birmingham Rolling Mill, which shut down on July 1, will resume operations to-morrow, a conference having been held to-day, and the men agree to resume on last year's schedule.

INDIANAPOLIS, Ind., Oct. 19.—At the morning session of the American Public Health Association to-day, the following officers were elected for the ensuing year: President, Dr. E. M. Hunt, of Trenton, N. J.; first vice-president, Dr. A. L. Gibson, U. S. N.; second vice-president, Dr. James E. Raynor, of Wheeling, W. Va.; treasurer, Dr. J. B. Lindley, of Nashville, Tenn.

Many instructive papers were read and discussed, and on the whole this has been a most interesting meeting. The association adjourned at 10 o'clock p. m., to meet next year at Detroit, Mich.

BROWNVILLE, Oct. 20.—All vestige and thought of sickness has gone. All places inside the cordon are healthy. There is no sickness nearer than Camargo and Mler, which are yet in a very bad condition. Weather cool and dry.

ANDERSON, Miss., Oct. 20.—Our town is in mourning for the death of Rev. Robert Paine, senior Bishop of the Methodist Episcopal Church South, who died in the full possession of his faculties at 130 o'clock yesterday morning. He died in peaceful serenity, surrounded by his family and friends. He will be buried in our beautiful cemetery, Old Fellows' Rest, to-morrow morning at 10 o'clock, Bishop McTearle officiating.

WASHINGTON, Oct. 20.—W. H. Spear, of Washington, one of the indostrials, has rendered a bill for services at General's funeral. It amounts to \$1800 50. He charges \$100 for the use of his house to the funeral, \$100 for carriage, and \$250 a pair for white kid gloves. The other charges are in like proportion. As there is only \$35,000 appropriated to pay all these claims, it looks as if the claimants would not get more than 25 cents on the dollar.

Little Danenhower continued his narrative of the loss of the Jeannette before the board of inquiry, this afternoon, but gave no details of consequence which have not already been published. He was questioned closely and repeatedly as to the seaworthiness of the vessel for Arctic service. The Jeannette and her crew replied that she was a staunch, strong and perfectly seaworthy ship.

KOSCIUSKO, Miss., Oct. 20.—A telegram from Durant says a middle-aged man by the name of Boyd, who was tramping through the country making silver monographs, fell asleep on the railroad near Kosciusko Junction, and awoke just before the north-bound freight train, No. 16, reached him, when he made an effort to get off the track, but did not entirely clear himself, and the pilot struck him above the eye. He was taken to Durant, where he died of his injuries about dark this evening. The weather is clear and cool enough for frost to-night. It rained Wednesday and Thursday. Cotton is coming in rapidly.

at Vicksburg, the time to be determined by the board of commission.

The convention then adjourned sine die.

PORTLAND, Oct. 21.—The trial of the case of Chas. A. Strout against seven students of Bowdoin College for damages on account of injuries inflicted while hazing a freshman, was concluded here to-day. The jury returned a verdict of \$2700 damages against the seven students.

SAN FRANCISCO, Oct. 22.—The steamer Arctic arrived yesterday with Yokohama advices to October 8th, which state that cholera prevails in China. Official returns show that since the 1st of May more than 47,000 cases have been recorded, of which nearly 28,000 ended fatally.

FOREIGN.

LONDON, Oct. 20.—The steamer Lonia, which has just returned from an attempt to reach the Yenisey river in Siberia, reports that the steamer Varna, of the Dutch Arctic expedition, and another steamer of the Danish Arctic expedition, are beset in ice off Kara sea, about 80 miles from the mainland. Their situation is dangerous, as they are likely to have to pass the winter in the moving pack.

The Horse Guards who have just returned from Egypt, marched through the city to-day and were everywhere welcomed with great enthusiasm.

PANAMA, Oct. 21.—Last month the district of San Blas, in this state, was visited on the 7th inst. by a series of tidal movements, which did damage to life and property. From accounts given by an Indian, it appears that the tide ran out great distances, and on its return swept away villages built on the beaches of the different islands of the Archipelago and on the mainland; the overflow and inflow occurred four times in one day, the greatest damage being done by the third wave. The villages of Rio, Coco, Isla, Padonia and Nappara, on the islands of the same name, were swept away, and more than forty persons drowned.

HAVANA, Oct. 22.—There were eight deaths from yellow fever in this city during the week ending yesterday.

LOUISVILLE CONFERENCE.

APPOINTMENTS.

LOUISVILLE DISTRICT.—H. C. North, P. E. Broadway, B. M. Mosler; Chestnut-street, H. C. Morrison; Walnut-street, J. C. Morris; Jefferson-street, J. B. Colwell; Shelby-street, D. Spurr; Portland and St. C. J. H. Morris; Bethel, St. L. Lee; Ashbury, J. E. Pike; West Broadway, R. W. Browder; Fourth-avenue, to be supplied; Jeffersonville, Fesket; Louisville circuit, B. F. Biggs; Mt. Holly, to be supplied; Middletown, Gross Alexander; Jefferson, John S. McGee; Secretary of Church Extension Board, David Morton; Agent of Widows and Orphans Home, J. M. Lawson.

OWENSBORO DISTRICT.—J. N. Seabree, P. E. Owensboro, S. H. Brewer; Cynthiana, H. Thurman; Owensboro circuit, H. E. Orr; Calhoun, G. W. Dennis; Livermore, R. D. Bennett.

WHITESBORO DISTRICT.—Harford, R. C. Alexander; Whitesboro, L. E. Campbell; Lewisport, J. W. Walton; Rockport, J. S. McDaniel; Cloverport, Geo. S. Hayes; Patesville, W. K. Dempsey; Book and Tract Agent, S. C. Allen.

ELIZABETHTOWN DISTRICT.—James A. Lewis, P. E. Elizabethtown, G. W. Lyon; Hodgenville, W. W. Lambuth; Harrodsburg, J. R. Dempsey; West Point, J. M. Dempsey; Brandenburg, J. M. Phillips; Wolf Creek Mission, Albert Given; Big Spring, J. F. Condit; Leitchfield, J. T. Rucking; Bear Creek Mission, T. A. Lasky; Falls of Rough, to be supplied; Long Grove, J. E. King; Bacon Creek, W. A. Archie; Mackville, D. W. Cashman; Constantine, W. R. Godby.

PRINCETON DISTRICT.—E. M. Croft, P. E. Princeton, W. C. Hayes; Marion, R. S. Thomas; Shady Grove, J. T. Y. Jones; Carysville, J. C. Smith; Smithland, J. D. Frazier; Smithland circuit, S. T. Shelly; Eddyville, E. E. Pate; Kuttawa, W. T. Reid; Cadiz, J. M. Crow; Wallonia, J. L. Edgington; Lafayette, J. W. Bingham; Cadiz circuit, J. L. Reid; Empire, T. C. Davall; Hampton Mission, to be supplied; Treadwater Mission, to be supplied.

RUSSELLVILLE DISTRICT.—G. B. Browder, P. E. Russellville, R. P. Hayes; Adairville, T. G. Harrison; Elkton, J. C. Petrol; Fair View, J. W. Thompson; Hopkinsville, Ed. W. Bottomly; Albany circuit, J. P. Goodson; Auburn, J. D. Gilliam; Louisville, J. P. Hogard; Trenton, V. P. Thomas; Todd, E. H. Morrison; Crofton Mission, R. B. McCown; Agent for Lagan Female College, Wm. Alexander.

BOWLING GREEN DISTRICT.—H. M. Ford, P. E. Bowling Green, A. H. Redford; Bowling Green circuit, T. C. Forgive; Smith's Grove, J. F. Redford; Franklin, T. J. Randolph; Franklin circuit, T. C. Baggett; Glasgow, J. J. Hyman; Scottsville, Shas. Newton; New Hope, G. Boyd; Richmond, M. M. Miller; Morgantown, to be supplied; Brownsville Mission, G. P. McKee; Caverna, P. T. Harrison; Allen Springs, E. T. Rowles.

COLUMBIA DISTRICT.—D. N. Campbell, P. E. Columbia, W. F. Alexander; Breckville circuit, G. M. Everett; Breckville circuit, D. F. Walton; Edmonson circuit, to be supplied; Summit Shade circuit, T. K. Browling; Monticello circuit, E. M. Gibbons; Wayne circuit, J. S. Canaday; Albany circuit, W. P. Hogard; Cretaceous circuit, J. P. Vancor; Cumma circuit, to be supplied by J. E. King; Scott, Park, J. K. Powell; Payson circuit, to be supplied by J. M. Thresher; Temple Hill circuit, J. L. Brown; Tompkinsville circuit, to be supplied by Campbell.

LEBANON DISTRICT.—E. R. Harrison, P. E. Lebanon, D. L. Cullie; Harrodsburg, S. H. Loveless; Springfield circuit, W. F. Egan; Bradfordsville circuit, W. C. Brandon; New Haven, G. P. Condit; Campbellsville, J. M. Hardaway; Manassville, J. W. Love; Greensburg, J. C. Brown; Middlesboro, W. L. Carlin; Buffalo Mission, to be supplied; Shepherdsville, L. B. Davidson; M. Lebanon, W. B. Lacy.

CHARTERS DISTRICT (INDIANA).—Leonard Ames, P. E. Gosport, J. V. Guthrie; White River, W. H. Jackson; Nashville circuit, J. A. Savage and H. J. Watts; Houston circuit, J. W. Hinton; Geneva circuit, W. W. Prince; Waldo, to be supplied; Dupont, to be supplied; Columbus, L. H. Gregory.

CAMP MEETINGS.

There will be a camp meeting on the West Tennessee circuit, Mississippi Conference, beginning on Thursday night before the 5th Sunday in October. This camp meeting will be held strictly on the self-sustaining plan. All within fifteen miles of the camp ground in the bounds of the West Tennessee circuit are expected to furnish themselves. The strictest order will be observed. No picture shows, no traffic, or trade will be allowed over near the camp ground. Ministers are invited and urged to attend. There will be convocation for students at Ocean Springs on Thursday morning. We expect the editor of the NEW ORLEANS CHRISTIAN ADVOCATE with us.

Quarterly Conference.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FOURTH ROUND.	Today	Sat.
Porto	10 1/2	10 1/2
Monroeville	11 1/2	11 1/2
Seaside	12 1/2	12 1/2
Monterey	13 1/2	13 1/2
Prichard	14 1/2	14 1/2
Warrington	15 1/2	15 1/2
Millville	16 1/2	16 1/2
Wilton	17 1/2	17 1/2

MARIANA DIST.—FOURTH ROUND.

Mariana Dist.—Fourth Round.	Today	Sat.
Cerro Gordo, at Otter Creek	10 1/2	10 1/2
Holmes Valley, at New Hill	11 1/2	11 1/2
Prepared, at Black Creek	12 1/2	12 1/2
Greenwood, at Greenwood	13 1/2	13 1/2
Callahan, at Callahan	14 1/2	14 1/2
Headland, at Headland	15 1/2	15 1/2
Chillicothe, at Chillicothe	16 1/2	16 1/2
Yellow River, at Antislava	17 1/2	17 1/2

Let all the official members try to be present at this last quarterly conference, for the year. Let Recording Secretaries have the Quarterly Conference Journals and local preachers will please have written reports.

GREENSBORO DIST.—FOURTH ROUND.

Greensboro Dist.—Fourth Round.	Today	Sat.
Newberg circuit, at Newberg	10 1/2	10 1/2
Greensboro circuit, at Union Chapel	11 1/2	11 1/2
Greensboro circuit, at Clinton	12 1/2	12 1/2
Livingstone and Kantaw, at Kantaw	13 1/2	13 1/2
Livingstone circuit, at Greensboro	14 1/2	14 1/2
Gaston circuit, at Greensboro	15 1/2	15 1/2
Butler and Mt. Sterling, at Mt. Sterling	16 1/2	16 1/2
Belmont circuit, at Belmont	17 1/2	17 1/2
Belmont circuit, at Belmont	18 1/2	18 1/2

MOBILE DIST.—FOURTH ROUND.

Mobile Dist.—Fourth Round.	Today	Sat.
Whisper, District Conference, Aug. 31, Sep. 1	10 1/2	10 1/2
Whisper, at Whisper	11 1/2	11 1/2
Escataway, at Shub, Chapel	12 1/2	12 1/2
Franklin, at Franklin	13 1/2	13 1/2
Grand Bay, at Grand Bay	14 1/2	14 1/2
Grave Hill, at Union	15 1/2	15 1/2
Savannah, at Savannah	16 1/2	16 1/2
Bladen and St. Stephens, at New Hope	17 1/2	17 1/2
Bladen and St. Stephens, at New Hope	18 1/2	18 1/2

LOUISIANA CONFERENCE.

DELHI DIST

like the others, — 4, 6, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 8

REVIEW OF FOREIGN MISSIONS IN
1881.—Church of England: Home
strength—Clergy, 2,360; laity, 15,000,000;
foreign mission income, \$1,047,594; Baptist
Missionary Society: Home strength—
Clergy, 1,479; members, 261,356;
foreign mission income, \$37,298; Gen-
eral Baptist Missionary Society: Home
strength—Confederates, 4; pastors, 123;
local preachers, 275-301; consummated
disciples, 24,756; foreign mission income,
\$39,332. London Missionary Society:
Home strength—Ministers, 4,253;
church members, 369,000; foreign mis-
sion income, \$501,235. Wesleyan Meth-
odists: Home strength—Theological min-
isters, 1,011; local preachers, 18,741;
members and probationers, 125,622;
Sunday-school scholars, 787,143; for-
eign mission income, \$565,195. Primitive
Methodists: Home strength—Theolog-
ical preachers, 1,133; local preachers,
15,447; lay members, 182,887; Sunday-
school scholars, 321,750. Foreign mis-
sion income, \$13,698. New Connection
Methodists: Home strength—Theolog-
ical preachers, 180; local preachers, 1,418;

Christian Advocate.

ORANS OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors.

REV. J. W. RICH, Rev. W. L. C. HUSSEY,
REV. C. W. CARTER, D. D., Rev. J. T. SWAN.

THURSDAY, NOVEMBER 2, 1882.

"The dear old ADVOCATE" is only
a year.

The ADVOCATE is preparing for a
boom. It is sure to come.

This is a good missionary number.
China and Mexico are both repre-
sented on our first page in most read-
able letters.

Do not wait until Conference to
pay in subscriptions. Send them
forward, and thereby lubricate the
machinery of this office.

When the Margaret monument is
erected in this city New Orleans will
have the honor of being the first city
in the United States to have so com-
memorated the name and fame of a
woman.

The last words of the Rev. Thomas
Mead, the eloquent pastor of Mount
Cernon Place Methodist Church,
Baltimore, when told that he could
not live, were: "I have nothing to
do." All things were ready for the
Master's call. His course was finish-
ed, and he had only to receive the
waiting crown.

We are obliged to the Greenville
District Conference for so cordially
endorsing this ADVOCATE. Other
engagements prevented our accepting
the kind invitation to attend its ses-
sion. It shall be our prayer and
labor to make the paper worthy of
their support—a welcome pastoral
visitant in every home.

Randolph county, Ala., is sound
in prohibition. Twice she has
spoken, and the second time with a
louder, stronger voice. At the first
election, in 1880, the majority for
prohibition was 175. Another elec-
tion, a few weeks ago, showed a ma-
jority of 351. So the cause gains
ground and friends. Though not
speedy, the movement is onward.
We will take no backward steps.
Every friend will stand by his colors
and win others to the ranks.

We see it stated that Bishop Bor-
gess, of Michigan, has issued a pas-
toral forbidding the marrying of
Catholics and Protestants under pain
of excommunication. And yet with
these Romanist deliverances blunted
in their faces Protestants will form
alliances that demand a surrender of
religious conviction and self-respect.
The logic of Rome on this subject is
that all marriages outside the papacy
are void, and that the domestic life
of Protestantism is the grossest licen-
tiousness.

The colored people are improving.
Though the great mass are yet im-
provident and thriftless, the in-
stances are multiplying of those who
pursue honest and accumulate re-
sources. According to last report, the
colored people of Kentucky own as-
sessed property to the amount of
\$3,129,020. Not long ago an old black
man in Philadelphia—once a preacher
and for years a barber—died, and left
an estate worth nearly one hundred
thousand dollars. Education and
intelligent piety will increase and
perpetuate their progress and eleva-
tion.

Our Methodist brethren in Canada
have taken another forward step.
They have decided to raise the edu-
cational standard of the ministry by
requiring all candidates for reception
on trial to present a matriculation
certificate from some accredited uni-
versity, or stand an examination,
which shall be regarded as a fair
equivalent. Probably they are ready
for this change. Of one thing we are
sure, whenever possible, our young
men should be thoroughly educated.
License them and then send them to
college. Heretics and homi-
cles will help them in all their life.

We find the following in the Chris-
tian at Work:

An intelligent contemporary re-
marks that there is a possibility that
the day may come, and perhaps it is
not so far off either, when one may
not only send a brief note, but also
receive a brief reply, all for one cent.
Reply postal cards have just been
put in use in England.

"Reply postal cards" and "return
envelopes" were invented by Rev.
Dr. C. K. Marshall, of Meksburg,
Miss., to our certain knowledge five
or more years ago. We have seen
them, and if our Congress had done
the proper and handsome thing by
him an honored citizen would to-day
be reaping the fruits of his inventive
genius. If adopted in England, we
hope it is by authority of his patent.

Christ and Caesar.

On the eve of an important elec-
tion, when every one qualified
should conscientiously exercise the
high privilege of citizenship, a few
words on this subject may not be
unimportant. The true doctrine, in
all its imperative force and compre-
hensiveness, was taught by our Lord
in his reply to the question: "Is it
lawful to pay tribute to Caesar?"
This was a snare his enemies had set
to entangle him in certain destruc-
tion. The Pharisees were restless
under the Roman yoke, and longed
for their national independence. The
Herodians were advocates and de-
fenders of the Roman government,
and were ever vigilant to detect any
insubordination or insurrection. Now,
if he refused tribute to Caesar he
would have invited upon his head
the condemnation of the Herodians.
On the contrary, if he acknowledged
allegiance to Caesar he incurred the
relentless hostility of the Pharisee
party. So he replied: "Render,
therefore, unto Caesar the things that
are Caesar's, and unto God the things
that are God's." This was a two-
edged sword striking the Pharisees
for their disloyalty and the Herodians
for their infidelity. But the
Saviour's reply was more than a
mere victory over designing foes; it
was the enunciation of a grand prin-
ciple. Here is slated with infinite
clearness and force man's two-fold
obligation to his country and his
God. He is at once a citizen and a
Christian. He owes allegiance to the
laws of his country and the laws of
Heaven. As a citizen he is obedient
to the authority, and pays tribute to
Caesar; and as a Christian he obeys
the commands, and renders grateful
homage to God.

We know, therefore, that God ex-
ercises a providential watchcare over
civil governments. If he demands
of us obedience to civil authority,
surely he is not indifferent as to the
government we are to obey and sus-
tain. God's hand has ever been
manifest in the civil and political
history of the world. Upon his
throne of light and glory he has been
no unconcerned observer of the rise
and fall of dynasties.

We know also, from these memor-
able words, that the duties of citi-
zenship and Christianity do not conflict.
No true loyalty to God can be disloy-
alty to country. Nor can patriotism
and service to country be infidelity
to God. We are to render unto Caesar
the things that are Caesar's, and unto
God the things that are God's. Christ
and Caesar are at peace, but their
kingdoms are independent. Where-
ever a false theory of Christianity
has essayed the domination and
direction of civil government, Christ
and Caesar have alike suffered the
direful results. The miter and the
crown should never encircle the
same brow. The cross and the
scepter were never designed of God
to be wielded by the same hand. But
though separate, the kingdoms of
Christ and Caesar are not at enmity.
So there can be no conflict between
the duties of the Christian and the
citizen. Religious obligation is not
at war with good citizenship. On
the contrary, the best citizen is the
best Christian.

Nor need our Christianity be cor-
rupted by patriotic service to country.
Patriotism and usefulness and activ-
ity in public life need not compro-
mise the most scrupulous religious
conscience. Washington is as good
a place to serve God as at the Con-
gressman's country or village home.
Christian statesmanship is by no
means an impossibility. And in
casting our ballots we should honor
those who fear God and keep his
commandments. There is abroad a
very dangerous error voiced in the
phrase that "we should not contaminate
ourselves with politics." The
idea is inculcated that no Christian
can maintain his good profession and
be a public man. This is in direct
contradiction to the plain inference
of the Saviour's statement, and fruit-
ful of mischief to the public good.
Suppose this theory should become
general practice—suppose Christian
men withdraw from any activity in
public affairs—social and sectional
rivalry would be the inevitable result.
But, alas, happily, is not true. Many
of the truest and purest Christians,
zealous and jealous for the honor and
glory of God, have been the grandest
patriots, and left imperishable mem-
orials of their unstained honor and
unimpaired integrity. With this
thought in mind let every citizen
cast his ballot on Tuesday next. As
we have prayed for wise legislators
and rulers, let us not turn prayer
into mockery by voting for grossly
immoral men. No candid or con-
scientious should command our sup-
port of a man whose habits and
principles are offensive to public
morals. By thus voting we will
render tribute both to Christ and
Caesar.

Faith Cures Again.

Some weeks ago we reproduced a
very discriminating article on this

subject from the New York Metho-
dist, which has been generally and
generously commended by our read-
ers. But our special friend and ex-
cellent correspondent, Dr. C. G. An-
drews, thinks it "manifestly in
variance with the teachings of our
common Methodism and with the
practice of our fathers," and, in sup-
port of his view, contributed a very
readable article to our columns last
week. An interchange of opinion is
helpful to the clearer discernment of
the truth, hence we gladly gave it
space. We do not profess to speak
authoritatively on religious doctrine or
ecclesiastical polity, but study with
the best lights and helps at com-
mand to preach and interpret the
truest, purest Methodism. Any
further reference, therefore, to this
subject would not be made, but for
the fact that our correspondent
thinks the reproduced article so
seriously at variance with the teach-
ings of our common Methodism as to
make it "almost a matter of con-
science that some one call attention
to it." Certainly if we had so im-
agined for a single moment it would
never have found place or endorse-
ment in this loyal, orthodox, official
Methodist journal. To the very last
syllable, and without reservation, as
we understand it, do we subscribe to
the creed of Methodism, and with
reverence do we cherish every page
of its heroic history. If, therefore,
any sentiment offensive to Methodist
orthodoxy ever commands our en-
dorsement or commendation it must
be attributed to obtuseness, and not
wantonly heresy. So much for the
purpose of its reproduction.

The whole argument of the article
in question proceeded upon this im-
portant, vital distinction, that *while
faith in spiritual matters is absolute,
faith in temporalities and bodily bless-
ings is subject to limitations*. Keep
that statement clearly in mind, and
the difficulties are removed. We
know it is the Father's will for us
to have spiritual blessings. Every word
of Scripture truth attests it. For our
soul's health the Saviour came and
made atonement. But can we have
the same unquestioned, absolute faith
in temporal and bodily affairs? We
do not know that it is best for us
to live longer. God, who knows the
end from the beginning, may see
differently. We do not know that it
is best for us to have perfect health.
Faith in all these matters is subject
to limitations. But not so in things
spiritual. It is always best to have
more religion.

To adopt the theory of Dr. Cullis
and his faith-curers is practically to
eliminate the phrase "Thy will be
done," assume superior knowledge
and demand that the cure shall be
effected, right or wrong. The multi-
tudes who gather yearly at Orchard
Bench hear testimony of their resto-
ration to health by prayer alone,
without help of physician or medical
specific. They are exhorted to dis-
card physicians and keep far from
apothecaries. Dr. Cullis proposes to
cure cancers and other chronic dis-
orders, beyond the reach of scientific
skill, simply by the prayer of faith.
This seems to us sheerest fanaticism,
and in contravention of the laws of
God. It defies reason, scientific at-
tainment and human agency, and
substitutes a sentimental arrogance,
if not absolute impertinence. It was
to arrest this fanaticism that the
article was written and the above
distinction so luminously stated. In
its elaboration some words may have
been employed of doubtful interpre-
tation, but surely were never intend-
ed to inveigh against Methodist
teaching. The entire line and trend
of an argument must be considered,
and not some isolated, objectionable
passages. It is right for us to pray
for the sick. Its agency in prolong-
ing life and restoring health is not to
be lightly esteemed. But to ignore
absolutely human skill and agency,
and resort to spiritual exercise, is
without warrant of reason or revela-
tion. That is what Dr. Cullis and
his disciples propose, hence the out-
spoken tone of the Northern religious
press. The following extract from
an article in the New York Inde-
pendent, by Dr. George H. Hep-
worth, is a capital illustration, and
may fittingly close these observa-
tions:

Let me put a plain, straightforward
case. Suppose my father to be attack-
ed with typhoid fever, with a pulse at
120 and a temperature close to that
which heat which consumes the vital
spark. What is it, the will of God,
that I should do? Shall I, as though
delay were criminal, resort at once to
those means of recovery which have
been providentially afforded and which
the educated physician is acquainted
with, or shall I send for the officers of
the church instead, and ask them to
make a prayer? I think I ought to do
both, but especially to send for the
doctor. The messenger who does my
errand should go to the physician first,
and to the minister afterward. If
either of them is out of town, I earnest-
ly hope it may not be the doctor. If I
send for the physician and ignore the
agency of God in the cure of disease, I
am an infidel; and if I send for the
minister and ignore the fact that the
Lord has provided for just such an
emergency in the skilled physician, I
am without that ordinary common
sense which the Lord expects me to

use. Prayer, as the accompaniment of
human agencies, is the fulfillment of a
pious and intelligent religion; but prayer
alone, without the employment of
human agencies, is incredible fanat-
icism.

Learning from Our Neighbors.

The Presbytery of Central Missis-
sippi has just held a pleasant session
at Jackson, on which we attended,
by invitation, from time to time.
Some features of the occasion were
suggestive of practical reflections.
Comparisons with our methods and
measures of course were indulged,
not for hyper-criticism, but personal
profit. Their manner of business
procedure is quite unlike a Metho-
dist Conference. The deliberation was
traditional. No hurry or urgency
was manifest at any time or scarcely
by any member. There was little
attention to parliamentary rules.
The "point of order" brother was
not in the body. What was gained,
however, in avoiding parliamentary
discussion was lost in the slowness of
the proceedings. But these are minor
matters.

The narratives of religion from the
churches were by no means encour-
aging. Accessions to membership
have been very few, and a spiritual
lethargy prevails. This led to a gen-
eral conversation as to the reasons
for this state of things.

Reports also manifested the weak-
ness of their system of ministerial
supply. The Presbytery has on its
rolls forty-two churches, but twenty-
one, *just half*, are without pastors.
Some of these have been destitute of
pastoral oversight for several years.
In this respect our system excels all
others. There are no Methodist
Churches without pastors. Every
flock has a shepherd. Not possibly
in every instance the one most pre-
ferred, but still a pastor, who has
care for their souls and labors for
their spiritual good. Whatever fric-
tion some may seem to feel in our
ecclesiastical machinery, let this re-
gard its grand efficiency be univer-
sally acknowledged. The *soil* and
not the *cultured industry* secures to
every church a pastor and to every
pastor a field of labor. A pastor-
less church is unknown in all Metho-
dism. The Presbytery has a com-
mittee on supplies, which seeks to
meet the demand, but the vacant
pulpits are many and needy. This
painful fact elicited discussion that
suggested another remedy—to have
the ruling elders conduct service and
read a printed sermon to the con-
gregation. Some churches had adopted
this plan, and to profit. It kept the
flock from scattering, and encour-
aged spiritual sympathy and inter-
dependence. From this we may
learn a lesson. On circuits where no
local preachers are available, and
the pastor meets each congregation
only once a month, our stewards and
class leaders might well emulate the
good example of these Presbyterial
elders. Our exhorters are now nearly
an extinct generation. In this
work—supplementing the pastor's
labors, especially in the rural dis-
tricts—they were once an efficient
and mighty agency in Methodism.
But with their decrease, and the
class meeting's desuetude, our coun-
try churches really suffer for spirit-
ual care. One preaching service a
month, without prayer or class meet-
ing, is rather slim diet on which the
soul is to feed and thrive. We like
the Presbytery's suggestion. Let the
pastor reconquer and supply some
good volume of sermons, to be read
by a steward or other brother to the
people. This, with a singing and
prayer service, will be found profit-
able in many ways.

The subject of infant church mem-
bership received attention, and a
resolution was passed urging pastors
to make, if a special theme for the
pulpit at appropriate times. That is
a hint to Methodists. Parents should
be instructed and exhorted to duty
in this regard.

The report on "Fraternal Reli-
gion" awakened the only lively dis-
cussion of the session. The final vote
was almost unanimous in sustaining
the Atlanta Assembly. That was
according to our mind. We can not
live on memories, especially if they
are unpleasant.

And thus ends our observations,
hoping these agreeable neighbors
will come again.

Last Days of Bishop Paine.

Mr. Tipton: I wrote you a brief
note, informing you of the death of
our much-loved and honored Bishop
Paine; but as I know the whole
church is mourning over the sad
news, I feel that all would like to
hear something of his last days, and
of the particulars of his death. Since
the General Conference he has been
very feeble indeed, and I think has
grown gradually worse all the time,
but there were no symptoms which
indicated immediate danger till the
eve of the fifteenth of this month,
when he had a severe attack of
nausea and excessive vomiting, and
a recurrence of the same on the six-

teenth. This seemed to prostrate
him, but, knowing as we did the
wonderful elasticity of his constitu-
tion, we still hoped he would recover,
and he spared a while longer. But
alas! age and disease had so broken
down his vital forces that he had not
strength to battle with this attack.
On Wednesday, the eighteenth in-
stant, at about one o'clock P. M., he
became speechless, and, as we sup-
posed, was in a dying condition, and,
indeed, thought he would not live
more than one hour, but he rallied a
little about nine o'clock at night, and
we began to hope that he would yet
recover consciousness, and be able to
talk to us, but he began to sink again
about two o'clock, and lingered on
till twenty minutes past four o'clock
A. M., when quietly, and without a
struggle, like an infant in its moth-
er's arms, he fell "asleep in Jesus,"
and his freed spirit winged its way
to the bright world. His last days
were full of peace and holy triumph.
Almost a book could be filled with
expressions of wisdom, as well as joy,
which fell from his lips during the
past few months of his life. The
writer visited him two days before
his death, and these were the last
words he ever heard him utter:
"Brother, I am at perfect peace with
God and all mankind. I can trust
my heavenly Father faithfully. I
have no anxiety about the future."
On the ninth of October, his spiritual
birthday, he made in his diary a
triumphant and thankful record, and
the last entry, nervously traced by
his trembling hand, was: "Almost
home, thank God." Among the last
expressions, before he became speech-
less, was a repetition of the long
metre doxology: "Praise God, from
whom all blessings flow," etc. And
thus in his very last hours he gave
strong evidence of his abiding confi-
dence in God. When speaking of
dying he always said, "I have no fear
of death as to its results, but I dread
the physical suffering which must
attend the dissolution of soul and
body, and frequently asked his
friends to pray that he might be de-
livered from great bodily suffering in
his last moments. God graciously
spared him all pain, there was not
a struggle or a groan. As soon as he
was dead Bishop McVey was notified
by telegraph and requested to
attend his funeral. He reached
Abbeville on Friday night, and the
funeral services were held in the
church on Saturday at twelve o'clock.
The Bishop was assisted by Revs.
Amos Kendall, presiding elder of the
district, A. D. McVey, S. A. Steel,
John H. Scruggs, R. G. Porter and
the writer. Bros. Kendall, McVey,
Scruggs, Steel, Porter, Long, Kil-
gore and H. B. Scruggs acted as pall-
bearers. The church was handsomely
and tastefully decorated by the lodge.
Just back of the pulpit, midway be-
tween the floor and ceiling, encircled
by a wreath of flowers, were printed
these tender words: "Our Bishop."
And underneath the book board, on
the front of the pulpit, the word
"Rest" was woven in evergreens
and flowers, and the whole surround-
ed with drapery, significant of the
sorrow felt, not only by us here, but
by the whole church. The corpse
was laid at the door of the church by
the pastor, and the solemn service
read as it was borne down the aisle
to the chancel. When Rev. J. H.
Scruggs announced hymn 759, which
was rendered very fittingly by the
choir, Rev. T. G. Porter read the
ninth Psalm, and Rev. S. A.
Steel the fifteenth of 1 Corinthians,
and the choir sang hymn 719, an-
nounced by Rev. A. D. McVey. The
Bishop's remarks were founded on
Matthew xvi. 18. His discourse was
strong and comforting, and the de-
claration of the character of the de-
ceased full and complete. The spa-
cious auditorium of our church was
filled to its utmost capacity. The
poor of the place, the merchants and
the schools each turned out in pro-
cession, thus showing the high im-
peachment the community had of this
venerable man of God. Oh! how we
shall miss him, his wise counsels,
his cheerful words, his godly exam-
ple. Let the church everywhere pray
for his stricken family.

G. P. McVETHEL,
Abbeville, Miss., Oct. 21, 1882.

The Region of the Recent Overflow.

In pursuance of my duties, I have
just paid a visit to a part of the ter-
ritory which was covered by the disas-
trous overflow of last spring. My
trip extended from Yazoo City about
seventy-five miles up the Yazoo river
and fifteen miles down Silver creek.
I was surprised to find the fences,
which had been almost all swept
away, to a large extent restored by
the prompt energy of the planters.
Where fences have not been re-
stored a stock law has been virtually
established by each planter, enclos-
ing a pasture for his own stock and
that of his tenants. Wire is exten-
sively used, especially for front
fences. A general stock law would
be a great relief to the people of this
region. The splitting of so many

mills, as have heretofore been re-
quired, is a useless waste of labor and
timber.

Crops generally are much better
than I expected to find them. Cotton,
lately stripped by worms of its
leaves, and even of the forms upon the
bolls, exhibits its fruit in a style
which I had not often seen before.
The weed is of good height, and in
fresh land quite tall. I saw mature
bolls higher than I could reach on
the stalk. The multitude of them is
a sight which might amaze one who
has not seen such cotton grow.
Where the planting was prompt and
the cultivation good the yield will
certainly be a fair average crop.
Corn has been much more abundantly
planted than usual, and is generally
of good quality. When the land
was too wet, or the worms on the
corn down, some have cut large
quantities of hay from the fields.
When planters in this and other ad-
joining towns learn to raise plenty of
hay they will make more money on
cotton. With plenty of corn a
good supply of milk, butter, chickens,
and eggs may easily be had. These,
with potatoes, Irish and sweet, con-
stitute, along with an ordinary quan-
tity of garden vegetables, a good
living for any family. But the price
of paying a dollar and a half for a
bushel of corn, and two pennies for
cotton for one of pork, which, through
lack of corn, many were com-
pelled to adopt this year, results in
no money and a very meager diet.
Sweet potatoes promise a good yield
in this region this year.

As was predicted in this paper
during the high water last spring
would be the case, sickness has been
very prevalent throughout what is
called the swamp. Scarcely a person
is to be met who has not had chills
or fevers, more or less, during the
year. Yet very little fatality has
attended the sickness. Unusually
able peculiarities of complexion and
features usually mark the victims of
malaria. The pallid and shrunken
face, sometimes marked with dark
spots, the yellowed whites of the
eyes, the languid look and sluggish
movement of every limb, with a gen-
eral appearance utterly forlorn, clearly
designate a person whose system
has been thoroughly invaded by an
invisible foe which only repeated
attacks of king quinine can drive
away. Of that terrible fatal illness,
malarial hematuria, there has hap-
pily been but little. The people of
the hills adjacent to the valley seem
to have suffered quite as much with
chills and fevers as those in the
lands.

My journey extended into the
southeast corner of Washing-
ton county. I found the people of the
community living under the great
inconvenience of being so
old miles from their county seat,
Greenville, on the Mississippi river.
That distance is practically doubled
by the lack of good roads, especially
in winter. All this valley region
greatly in need of good roads. It
is hoped that the several railroads now
being constructed through the valley
country will give the inhabitants
greatly needed relief from the bad
water and mud through which they
must pass whenever they leave the
banks of a stream in the winter sea-
son.

In the means for religious in-
struction this valley country has been
improved in the last twenty years.
Churches and schoolhouses, which
worship may be held, have been
pretty generally distributed. The
people are so far as I have seen
their generous, hospitable and
of hearing preaching, I have seen
men to leave a game of billiards for
church. They will support a
preacher if they like him. A very few
land owners live on their place.
Many of the agents are accumulat-
ing men, who practically ignore the
Scripture which declares it is a
good for man to be alone. Obvious
obstruction to Christianity in this
region is the perpetual running
stomachs up and down the river
on Sunday. Without a Sabbath
people can never become or remain
Christianized. The boatmen seem
to have no regard for the Sabbath,
and the people are willing to have it.
But God will see to it that such
thing of him shall never profit them.

The curselessness does not come
and floods are of Divine appoint-
ment. Man may ruin himself, but
can not defeat the great plans of the
Maker. The discipline of God's
children is, no doubt, adapted to
their peculiar temperaments and
temptations in every place. "We
shall keep my Sabbaths and rever-
ence my sanctuary," says God, and
not to do it is to bring a curse upon
ourselves. By severity and by kind-
ness God endeavors to save them,
and many people.

W. H. C. HARRIS.

MISTAKES OF INGENUITY. Publish-
ed by the Bible House, New York.
The author, James N. Bethune,
Warrenton, Va.; Grosvenor, Wash-
Camp and Common streets, New
York.

Mr. Bethune is not a minister.

the gospel. In his book he uses little scriptural, and almost no theological terms. His object seems to be to present Tugersol's statements in simple, every-day language, and to show the class most likely to read Tugersol the weakness and absurdity of his bold assertions, unsustained by any reasoning worthy of the name. For the class for whom it is mainly intended it is an excellent book.

Tugersol says he believes the has faith that he came up from the shell-less vertebrates of the dim prehistoric seas—vertebrates who wiggled without knowing why they wiggled, and swam without knowing where they were going—that he presumes to have these for his ancestors to the perfect pair the Bible says God created. Denying the existence of a god, but, like all his class, he soon invents a goddess, whom he calls "Nature," and who, he assumes, does all that Revelation ascribes to God. This goddess, however, he claims has done all that she has done without design; that she eternally forms, reforms and transforms. He also affirms that a fixed mechanical fate governs all feeling, thoughts and acts, thus reducing the world and its inhabitants to the condition of a machine driven by an irresistible force, and so destroying all distinction between right and wrong, and placing all men from responsibility.

A "Local Preachers' Conference" will be held at Austin, Texas, on December 26. The attendance promises to be large.

The Rev. H. Walter Featherston has been transferred from the Los Angeles Conference to the Pacific and stationed at Sacramento.

A Georgia Methodist offers to give \$500 to Dr. Allen's Anglo-Chinese University provided nine others will contribute a like sum.

Our copy of the Louisville Conference appointments was taken from the Courier Journal, which seems to have been inaccurate in some particulars.

The removal of Dr. J. B. Cottrell from Bowling Green, Ky., to Louisville is much regretted by his old flock. Indeed they are rather disposed to protest. But their loss will be Louisville's gain.

Dr. McFerrin delivered a memorial discourse on the death of Bishop Paine before the Tennessee Conference at Franklin, Tenn., last week. A heart tribute to a life-long friend and distinguished laborer.

We are indebted to Mr. J. G. Gresham, 20 Camp and 108 Common streets, New Orleans, for two very attractive volumes for children—"Around the House" and "Chatterbox Junior." A full notice next week.

The Rev. Amos Kendall is closing up his fourth year's faithful labor on the Aberdeen district, North Mississippi Conference. There is much regret that the statute of limitation compels his removal to another field.

Bishop Keener has returned to the city for a short visit from a tour of Annual Conferences. He preached on Sunday last at Morgan Street, a masterly sermon to a very appreciative congregation. His low abides in strength.

The Rev. M. B. Sharrough, another young Mississippian, has been appointed Sunday-school agent of the Pacific Conference, and is visiting agent for the Pacific Methodist. If pluck and energy will avail his success is assured already.

The statement is going the rounds of the press that the Hon. J. Randolph Tucker, of Virginia, in the course of a recent two hours' speech drank two quarts of bitter milk. Better than than whisky—the favorite beverage of certain stump-orators.

We see that Dr. E. Q. Fuller, of the Atlanta Methodist Advocate, has been in New York and made "several pleasant calls" at the Advocate office. He and Dr. Buckley didn't visit last year. One brother questioned the other's veracity. Glad to see they are again brethren beloved.

Mrs. Caroline O'Fallons has given \$500 to the St. Louis Conference, the proceeds of which to be used for the benefit of the superannuated preachers and the widows and orphans of those who die in the itinerant ministry. So says the St. Louis Advocate.

The Rev. William Briggs, book steward at Toronto, has been appointed by the General Conference of the Methodist Church of Canada, a fraternal delegate to the next General Conference of the Methodist Episcopal Church, South. He will find a warm, royal Southern welcome.

The Rev. E. G. Kilgore, Buena Vista circuit, North Mississippi Conference, is finishing his third year on the work with grand results—13 conversions, 55 conversions, adult baptisms 65, infant baptisms 11, two new churches built, two women's missionary societies organized with a membership of twenty-five each, and prayer meetings at every appointment.

The following item from the St. Louis Advocate is transferred to our columns with great pleasure. May it stimulate other Christian men of wealth in the South to enlarge and endow our institutions of learning. When ungrateful children, pampered with affluence and indolence, shall have been forgotten, these gifts to the higher Christian education will perpetuate the name of the donor and be an ever-increasing benediction to the world.

Dr. Hendrix was called to this city on Thursday last by Mr. Robert

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Books and Periodicals.

PSYCHIC PRESENT. A weekly publication of seances, by Henry Ward Beecher, has been received by the publishing publishers. Forth Howard A. Hubbard, No. 27 Park Place, New York.

We have received the first and second numbers of the fifty volume. Though advanced in years Mr. Beecher seems to have a youthful vigor. Though his longings can not be accounted by the orthodox reader many of his thoughts are wonderfully suggestive and his skill in sermonizing very rare.

The Popular Science Monthly for November is on our table. It is a chosen sphere this is a great periodical. The present number is equal in merit to any of its predecessors. Those fond of popular science and all ought to be well find this the freshest and ablest of similar publications. Some of the articles in this number are of special interest. The Science of Human Progress, The Law of Human Progress, Some Curious Vegetable Growths, The British Lion and Who was Primitive Man. The Editor's Table, as usual, is well-spread and filled. New York, D. Appleton & Co. Yearly subscription \$5.00. Single numbers fifty cents.

The Century Magazine for November is on our table. It is the first number of volume 25. For years we have regularly read this quarterly monthly and like it more and more. The present number has rare attractions. A new serial is begun—The Last Horse Chain, by Mary Hall-Edwards. The Beginning of a Nation, by Edward Eggleston, is a most instructive historical paper as also the articles on Wood Engraving and A New Profession for Women. The

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—Rev. G. M. Gilmore sends us the following note from China Grove: "Our camp meeting was a grand success. The weather was most favorable during the entire meeting. The preaching was all good—filled with faithfulness and zeal. Our presiding elder, Dr. West, was with us, and also Bros. Hines, Hopper, Rayner, Callaway, Guice, Nicolson and Vickers, to whom we are indebted for faithful service. About eighty persons professed faith in Christ and many were greatly benefited."

—We are indebted to Mrs. Lyons for a copy of the Louisville Commercial containing a full account of the Woman's Christian Temperance Convention in that city. The occasion was most enthusiastic and the reports of the various officers showed great progress. That work may not be much appreciated now but it is sure to wield a mighty influence in the reform movement of the day. We have an abiding faith in the ultimate triumph of this righteous cause.

—The death of Mr. Charles A. Whitney, of this city, removes from our midst one of its most distinguished and public spirited citizens. His business career has been one of remarkable success. Counting his wealth in these latter years possibly by millions. He was a son-in-law of the late Charles Morgan, the great proprietor of the Morgan line of ocean steamers and railways, and with him he was engaged in these enterprises. At the time of his death, he was president of the Morgan Louisiana Steamship and Railway Company, of the Houston Direct Navigation Company and of the Citizen's Auxiliary Sanitary Association. He was a man of culture, enterprise, energy and great capacity. While he was a Christian gentleman and gave the weight of his influence and means to the furtherance of evangelical Christianity. His connection with the Young Men's Christian Association has given abundant evidence of his liberality and broad Catholic spirit. Outside the business circles and interests of this great city his death will be sadly lamented.

—The Rev. Philip Allen writes us that Mr. James Turney who is accused of killing Mr. F. H. Whitley—the item we republished two weeks ago—is not a professor of sanctification, nor of religion at all. For the honor of our holy Christianity we gladly make this statement.

—The New York Book Concern of the Methodist Episcopal Church is doing an immense business. The net profits of the past year are \$70,000. The sales have been so great, that notwithstanding the presses have been run to their full capacity, the stock in hand is \$25,000 less than a year ago.

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WASH FOR SCORCHING TIN.—The line of best ashes, which are found in the bottom of the barrel, and which sift under a pan, are excellent to scour tin with. Take a piece of old flannel, dip lightly in soft soap, and then in the ashes, and rub; it will brighten up your tinware remarkably; rub well with a clean flannel after polishing with the soap.

quickly causes a chill, or an attack of inflammation of the lungs, to walk boldly against a cold wind, breathing in the month open; but if a handkerchief is held closely over it, the lung air is tempered by the out-going breath, and thus prevented from being

The cranberry of Europe and the more cranberry of the United States have been regarded as two distinct species, the former known as *Vaccinium oxococcos*, the latter as *Vaccinium macrocarpon*. In a note to the Botanical Magazine of Tokyo, published in the 19th year of the Meiji era, the following forms of the Columbian cranberry are described: (1) the form found in Japan, which mixes the two to a degree as to leave only a little upon pointing of the leaves to the African, as a distinguishing mark.

A new plan for heating cars of ex-trails: The ordinary foot-warmers have been filled with acetate of iron, and placed in a stove, at 6 degs. C. They will then remain for about 12 or 15 hours. When cool, they are removed from

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A detailed black and white illustration of a large industrial cotton press. The machine features a heavy metal frame with a large horizontal roller at the bottom. Above the roller is a complex system of gears and a large flywheel. A canopy supported by several vertical posts covers the upper part of the machine. A worker in a hat and work clothes is standing to the right of the machine, appearing to operate or maintain it. The background is dark and indistinct, focusing attention on the machine and the worker.

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Christian Advocate.

OF THE MISSISSIPPI AND LOUISIANA
SUNDAY OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLWAY, D. D., Editor.

Corresponding Editors:

REV. J. W. RUSH, REV. W. L. C. HENNING
REV. C. W. CARTER, D. D. REV. J. T. SAWYER.

THURSDAY, NOVEMBER 9, 1882.

The public good rather than the public goods should be our aim and effort. The latter, we fear, is the inspiration of much noisy patriotism.

The New York Advocate calls Ireland "an imaginary nation of shamrocks and shillabids." More imitative than complimentary.

Next week we will give our readers Bishop McTear's memorial discourse on Bishop Paine, delivered in the chapel of Vanderbilt University, on Sunday afternoon, October 29. We are greatly obliged to the Bishop for the discourse, written out specially for this Advocate.

Dr. Buckley says his Advocate, the "great official" at New York, "will not be edited in the spirit of the dead past, nor will it accept blindly the rapid growth of the present." That is wisely and tersely said. It expresses in few words the spirit and principles that shall preside over these columns.

The centennial of Presbyterianism in Kentucky will be celebrated next year. The Synod of Kentucky will meet in Harrodsburg, in October, for the purpose. Just one hundred years before, in the fall of 1783, the Rev. David Lacey, a native of Hanover county, Va., organized a Presbyterian Church in that town—the first in the great blue-grass State. Harrodsburg is Kentucky's oldest town, founded in 1774, four years earlier than the city of Louisville. We hope the occasion may not only be one of pleasant and grateful reminiscences, but of projecting grand measures for the future. We recall the past only to inspire holier purposes and energies for the greater work before us.

We are acquainted with a minister of moderate salary, whose family consumed 2,500 eggs, laid by his own hens, in one year. Thus he was enabled to live and preach the gospel. New York Evening Post.

That is good dirt as far as it goes, but lacks variety. It reminds us of a brave old itinerant still lingering on this side the river. Preaching on a camp meeting occasion once he said: "My brethren, we need not fear. God will take care of us. I can bear testimony to his goodness and love. For well-nigh fifty years I have been preaching the gospel through this country, and have always had bread or meat one, and sometimes both."

A correspondent of the New Orleans Christian Advocate tells of a Baptist who joined the Methodist Church this year and wanted to be sprinkled. He had a sense of the fitness of things—saw the propriety of an unscriptural "baptism" for an unscriptural church—Christian Index.

If he "saw" any such thing, and was influenced by it, he was a knave of the darkest and most dastardly type. If not, the Index has done the man gross injustice. Editorial wit may be relished, but becomes dangerous when personal. But suppose the case had been reversed, and a Methodist had joined the Baptist Church. The Index would then have sung another tune. The brother had only received more light, and changed his church relations from the most intelligent and holiest motives. In cheery dogmatism and self-assertion some old landholders are only rivaled by the typical lightning-rod agent.

They now have a process of chilling beef and transporting it to that condition any distance. St. Louis is thus enabled to supply New York with fresh meat every morning. This is solving the meat problem. It has long been a strange fact that American meat was cheaper in Glasgow or London than in New York. This fact, however, will no longer be a fact. Prices have already fallen. By this process two cars will carry as much as three cars of live cattle, besides saving the expense of feeding, watering and losing some by death. They are slaughtered in St. Louis, chilled with snow or ice and forwarded East. This is good news for the South as well as the North. Chilling will keep everything fresh until religion. A cold church will soon become unsavory. Our prayer and study must be to keep up the warmth and glow of a Pentecostal fire. And yet with all our labor some people will freeze to death by the devil's patent process. To keep your beef fresh, freeze it; to keep your religion fresh, warm it.

Mordecai at the Gate.

Human was the king's favorite, and had been advanced by him above all his servants and princes. He held the place of highest honor next to the throne and crown. His riches were boundless, and all things were abundant to gratify the most luxurious taste and vaulting ambition. As he passed through the streets and along the highways, in magnificent procession, the multitudes bowed their faces to the earth to do him reverence. He had the majesty and authority of a king without his crown and scepter. But among the subjects of Amnucrus one sat at the gate who refused to bow when all heads were prostrate in the dust. This kindled the wrath and disturbed the peace of the prime minister. Though the humble Jew offered no resistance to his authority, nor lifted a hand against him, yet his failure or refusal to bow at his feet stung his imperious pride and elevated all his glory. So, after recounting his riches and honors, he said: "Yet all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate." Everything else was forgotten in this petty trouble. Wealth, high station and all faded from before his eyes, and he could only see the humble, hateful Jew sitting at the gate. Though he had the king's absolute confidence, was his chief counselor, guided his administration, and had almost unlimited authority, yet the insubordination of one insignificant subject destroyed all his peace and happiness. Ambition has a jealous eye. It can not brook opposition and be at rest.

In this respect Human types a numerous generation. We are apt to forget all our rich and abundant blessings in some unimportant or imaginary trouble. Some people have fallen out with the sun, and deplored his splendors and bounties, because astronomers have told them there are spots on his surface. A little fleck of cloud on the sky will make them complain of the day's clearness, though the heavens may be diminished and garished with a "pale moon" glory. A trifling disappointment in the morning, or some unpleasant criticism or gossip we may have heard, will rob an entire day of its sweetness and beauty. We forget health, food, friends, home, and a thousand other blessings, in this one foolish annoyance. But let us see if this Jew is not sitting in the path of others besides Human.

We find Mordecai in our political life. He is a most important factor in studying the philosophy of political history. Changes have been wrought in the complexion of parties and in our national administration, simply because he sat at the gate. In one conspicuous instance the Mordecai in the gateway of our national life was a woman. She changed the policy of our general government. Ambition demands an entire recognition of its grasping claims and sovereign sway. So long as there is one in the way, however unknown or unhonored—there is unrest and unhappiness. All past successes and achievements are forgotten in contemplating the possible dangers from one enemy. This is the secret of these personal animosities that sometimes rend parties asunder and intensify political strife. Some old leader, who has held place and power for years, discovers that a few independent party constituents refuse to bow every time he passes by. This goads him to desperation. He can not enjoy his seat in the State or national Legislature, or in the Governor's or President's chair, so long as he sees them at the gate. Like Human he meditates their overthrow, and with a similar result. The weapon he formed for their destruction became the means of his own political ruin. That is single party history, known and read of all men.

Mordecai is seen also in our commercial life. He has disturbed the peace and made hideous the dreams of many a merchant prince. Though enjoying unusual prosperity, having a good trade, prompt customers, and the confidence of the community, he is discontented and unhappy. A few doors above him is another merchant in the same line of business. Although he has a custom equal to the full measure of his capital, with large profits and a future full of promise, that other house is the bane of his life. And he can never be satisfied while that Jew sits in the gate.

Mordecai is seen also in our church life. Some good brethren have been sort of ecclesiastical antacrats for years. They have literally run the church. Everybody bowed down to their plans and wishes. Presently, however, some new blood comes into the fold. They do not deprecate the old regime nor discount the old brethren, but fall to see the fullest wisdom in all their plans. A modification of antiquated methods is modestly suggested here and there. And, alas! for the day. Henceforth

the brethren aforesaid have a painful disquietude of spirit. They sigh for the integrity of old Methodism, and tremble for the peace of Jerusalem. The church will be innovated to its ruin. But the trouble is in their own minds. Their distress is not the threatened disintegration of our Zion, but Mordecai at the gate.

Again, sad to say it, Mordecai is seen in the ministry. Apostles, called of God to their high office and entrusted with his gospel, are not above the considerations and distinctions of place and influence. These considerations are sometimes "potential factors." They were so in the days of the apostles, and none the less so in our time. In his desire for preferment brother has felt that a certain comrade was in his way. His appointments would have been better—more influential, remunerative and agreeable to his tastes and abilities—but for this more fortunate "pet of the cabinet." He has tried to love him and have a just appreciation of his true merits, but all the while he was the Mordecai in the gateway of his ambition. A chapter might be written on this subject, instructive though humiliating. If we are making full proof of our ministry in the station assigned us, and God is blessing our labors, why be disturbed because of the success of another? We can not enjoy true Christian charity and take sweetest counsel with our brethren while poisoned with this spirit. Alas! that Human's jealousy should invade our apostolic ranks.

Union Meetings.

A correspondent of the Baptist Record, who is strict enough to wear a pair of Bro. Graves' narrow non-intercommunion shoes, writes earnestly on this subject. He deprecates the fact that some of the brethren have co-operated with Pedobaptist ministers in revival services. The following extract indicates the drift of the article, and is sufficiently explicit to be easily understood:

"This practice, to my mind, is very wrong, and never results in any good to Baptists. The influence of Baptists are weakened every time the minister unites in such a meeting, or invites a man of any other denomination to preach for him. We knew an instance several years ago, that strikingly illustrates the above. A young Baptist minister had generously and efficiently assisted one of our pastors in a revival. At the close of the meeting he invited his Methodist brother to assist him in a series of services; very soon to commence. To return the kindness extended him the Methodist called in another appointment, and made quite a journey to attend the Baptist meeting. But his arrival threw all harmonism into a dilemma. The brethren went out in the bushes and labored over the question as to whether the invited guest should be invited to preach. There were divided counsels. But fearing their cause might be weakened, in this case, by a refusal to have an "alien" brother preach, and thereby be guilty of a gross discourtesy, they reluctantly consented to have him occupy the pulpit."

"Now, on the whole subject, we have several observations to make. That our Baptist brethren have a perfect right to refuse all co-operation with us in revival, or any other work, is unquestioned. If such union of strength and service is distasteful to them, prejudicial to their success, or offensive to their erect, they should condemn it. We have no controversy on that point. But this we do say, and have a right to say: there should be some authoritative declaration on the subject that is obligatory upon those who act. In some way the mind of the church ought to be ascertained and made known. With them each church is an independent sovereignty controlled by a vote of the majority. If, therefore, as in the case above, a more liberal pastor should invite a Pedobaptist minister to preach in his pulpit, the church may object or consent under protest. Or, if the local church be in accord with the liberal pastor, some stalwart landholder may rush into print and publish unpleasant things, as in the case of the above redoubtable opposer of "union meetings." As a matter of mere courtesy and good neighborhood to others, something should be announced by the church that will be our guide in the future. We would dislike to be the innocent, unoffending cause of a brother being charged with heresy or pronounced guilty of a practice that is very wrong, and never results in any good to Baptists." All this might be obviated by simply stating what they do believe. Our feelings would be respected, and the Record correspondent have no longer reason to quote on the subject these strong words: "If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds." That is nothing less than

insult, both to the Baptist pastor who extended the invitation to engage in union services and the Methodist who accepted.

Again, this exposes the folly of their having no written creed or Book of Discipline. They have no uniformity of practice. What is Baptism is merely traditional and unwritten. One pastor may co-operate with Pedobaptists, while his immediate successor may be a brother of the latter type. Having enjoyed cordial and fraternal relations with other Baptist ministers, he innocently proposed to the new pastor an occasional exchange of pulpits. The young immersionist rather evaded a response, but, when renewed by the guileless old Presbyterian, he frankly told him he could not in conscience do such a thing. That was all right, provided his predecessors had so acted and the church had uniformly so taught.

This much we have written at the instance of friends who have read the article above quoted and by it felt aggrieved. Our relations with these brethren have always been personally pleasant, and we hope may continue. But the point raised is worthy of consideration, and more important to them than ourselves. Any deliverance will be satisfactory to us, but something definite and authoritative is demanded.

The Do-Nothings and Stay-at-Homes.

The Rev. Dr. Theodore L. Cuyler, of Brooklyn, is one of the most successful, wide-awake and evangelical pastors in all American Christianity. He knows the true work of the pastor, and has given to it the tolling years of an honored and wise old life. Anything he writes on matters connected with pastoral administration or Christian nurture should be read and studied. The following brief extract from an excellent article is a painful truth, born of a long experience and close observation. The classes he describes—the Do-Nothings and the Stay-at-Homes—are a numerous generation. They are the burden and care of our Southern church life. Of a membership of two hundred scarcely one-half will attend, with any regularity, the Sabbath services, and about one-third will be present at the weekly prayer meetings. They are only serviceable in numbering Israel—when we want to parade denominational statistics and in writing obituaries. These families are fond of false piety, and who do the least for the church.

"The strict method of killing a church is for its members to neglect it. The most evil deed is to do nothing. My friend, if you want to starve out the charities of your church just withhold your gifts. If you want to destroy its prayer meetings just stay away. The ordinary of more than one prayer meeting might read after this fashion: 'Died, from chronic neglect, the prayer meeting of the church of the Seven Sleepers.'"

Prayer and Physic.

"Is any sick among you? Let him send for the elders of the church, and let them pray over him, anointing him with oil." But why anoint him with oil? Because oil was the most sensitive agent in use at that time. If the apostle had lived in our times, doubtless, he would have said: "Let them pray over him and give him salicylate and quinine, or whatever sensitive agent was adapted to the disease from which he was suffering." An answer to prayer is none the less an answer because it comes through means. The same God who hears and answers prayer is the same God who gave medicines their virtue and doctors their skill. It is not our province to say that God must answer without medicine when in fact it may be his will to answer by medicine. I believe in the power of faith and in the availability of prayer in curing disease through the use of proper remedies. I would as soon undertake to amputate a finger by prayer, without the use of a knife, as to undertake to cool a fever by prayer without using the remedies which are known to have the desired effect. In any case I should pray as though I were not doctoring, and I should pray as though I were not praying. Ordinarily God works by means, extraordinarily without means. Why did Christ make clay of the spittle and anoint the eyes of the blind man? Has not the sensitive effect of clay in all inflammations been known for ages past? And is not the sensitive effect of saliva known to all the races and nations of the world, and even to the dumb brutes? Was it not a gracious Providence that sent the dogs to lick the sores of Lazarus as he lay at the rich man's gate? Why send the blind man to wash in the Pool of Siloam? Was not that pool the common resort of the afflicted? If Christ used and enjoined the use

of the means in curing disease why should Dr. Cuyler, or any one else, dispense with these? Why try to put the God who answers prayer in opposition to the God who gave medicines their virtue? Some physicians have tried to magnify physic at the expense of prayer, and some theologians have tried to magnify prayer at the expense of physic. Is mind and man any the less imminent in steam-mill with a thousand wheels than in an old-fashioned hand mill turned by two women? Is God any the less imminent in curing disease because he makes use of two doctors and ten remedies to effect the cure? What conflict is there any how between medicine and prayer? If some scientists have run to one extreme against prayer is that any reason why we should run to the other extreme in favor of prayer? Is not the one extreme as dangerous as the other, and just as far from the truth? Must God contradict or oppose himself in nature that he may gratify the foolish whim of one man about prayer? or must he violate the law of prayer to gratify the pre-conceived whim of some hobbyist about the laws of nature? It seems to me we should pray for the sick, and have God to answer according to his own wisdom without saying to him: "God, send the answer in this way or in that, send it without means, for I am determined not to use the means which thou hast ordained." Who will say that prayer is the only means ordained of God to cure disease?

Dr. McClintock and John Ball.

The last number of the Methodist Quarterly Review has a most beautiful and scholarly tribute to Rev. Dr. John McClintock, the great Methodist historian, scholar, educator, author and inviolable, from the facile pen of Rev. W. H. Milburn. The eloquence and genius of the learned and laborious doctor seem to have been clearly discerned and faithfully portrayed by the reviewer. Dr. McClintock projected the McClintock & Strong's Encyclopedia, and it is much regretted that he passed away before seeing the completion of that greatest of American Methodist literary enterprises. In company with Bishop Stebbins, he was once sent as a fraternal delegate to the Wesleyan Conference in England, and grandly represented the church that had so highly honored him. An amusing episode of that visit is told by Mr. Milburn as follows:

"In the spring of 1847 Bishop Simpson and himself were going to Europe as a delegation from the General Conference to the Wesleyan Conference in England, and upon Dr. McClintock's invitation, I went with them. I was his third visit to the Old World and my first. You must travel with men to know them. Great as had been my admiration and love for the illustrious Bishop and the doctor, those feelings were increased a hundred fold by the experiences of this journey. Together we saw Liverpool, London, Paris, and many another place, and I drank deep draughts of joy from the hospitality which was everywhere extended to us. The fun which was boundless in the doctor's sense of humor was most keen and even the divine life was a joy to a joke."

"He is a doctor, but over which we had a hearty laugh. The Sunday after the doctor and I reached Liverpool, while we were waiting for the Bishop who sailed from New York two or three days after us, the doctor went to a Wesleyan chapel, dressed as he had been on the ship, and at the close of the morning service entered the vestry-room. The preacher who had officiated a tall, dignified person, was after the manner of the time, taking a glass of wine which had been deferentially handed to him by the compiler's steward. The courteous doctor approached, and said, in his most bland tone: 'The Rev. Mr. ———, I believe.' 'That is my name,' answered the other, with some asperity, of manner, 'have you business with me?' 'If so, pray state it at once.' 'None whatever,' said the doctor. 'I simply called to pay my respects.' 'Respect, indeed,' said the Englishman, somewhat tartly, 'and what may be your name?' 'McClintock,' said the doctor. 'McClintock,' exclaimed the other with a slight touch of contempt in his tone. 'Irish, I see.' Their amusing moment was related to the Rev. Dr. McClintock who is shortly expected in this country with the American delegation to the Wesleyan body. 'That being,' said the doctor, bowing, 'You Dr. McClintock,' exclaimed the Briton as he held the half-filled glass in his hand, and a mingled expression of incredulity and amazement overspread his features as he rapidly ran his eye surveying the slouch hat in his hand, his blue body-coat, his brown waistcoat showing the shirt front, upon the black neck tie and minding, 'You Dr. McClintock?' 'A never could have believed it.' Recovering a little from his astonishment, the Englishman went on: 'Really, if you are the Rev. Dr. McClintock, one of the American delegation, you must preach for us at our evening service; but where is the Right Rev. Bishop Simpson?' 'He hasn't arrived yet,' said the doctor. 'We expect him this afternoon.' 'Then, Bishop should reach here in time we shall wait him, as the head of the

deputation, to preach; otherwise we shall insist upon your doing so.' 'It will be quite impossible for me to do that, which, by the way, was seriously affected that he had not spoken in public for many months. 'Oh, that can be easily managed,' said John Ball, totally misapprehending his meaning. 'You must certainly have a clerical suit in your baggage, and as to the white cravat, I will lend you a fresh one with great pleasure!'

A Moral Slaughterhouse.

Among our book notices this week will be found the commendation of a volume entitled "Weighed and Wanting," by George Macdonald. It deserves to have not merely readers, but students of its pages. It is a writer of fiction had the unusual spiritual insight and high moral sense that literature would be an evangel to the world instead of a moral gauntlet as produced by some authors. For the edification of those who feel the responsibility and duty of parenthood we make the following extract:

"Wise as was the mother, and seeing as was the father, they had made the mistake common to all the wisest parents, of putting off a period more or less too late the moment of beginning to teach their children obedience. If this had commenced at the first possible moment, there is no better reason why it should be begun at any other, except that it will be the harder, very hard it is postponed. The spiritual loss and injury caused to the child by their waiting till they fancy that it is reasonable with its influence, yet there is nothing in which parents are more stupid and cowardly at not still needed, than this. I do not speak of those more animal parents, whose lasting influence over their progeny is not a thing to be greatly desired, but of those who, having a conscience, yet avoid this part of their duty in a manner which a good motherly ear would be bound to desire deliverance from himself, a nursery in which the children are humored and spoiled and pampered instead of being taught obedience, books like a moral slaughterhouse. The dawn of reason will doubtless help to develop a conscience, but conscience is yet more necessary to the development of reason. To regard a child only what he can understand the reason of is simply to enable him to make himself his own devil, that is, a devil. That some seemingly little injuries to their training is an argument in presence of the many whom one can meet, as in a book, the consequences of their parents' selfishness."

Bishop McTear at Fisk Union.

At the dedication of Livingston Hall, Fisk University, Nashville, Tenn., addresses were delivered by Bishop McTear and Dr. Haygood. We make room for the following characteristic words from the Bishop, who never fails to make the summit of an occasion. They stand out in marked contrast to the sentiment expressed in the "Episcopal Church" Congress at Richmond, by Southern clergymen:

"I congratulate the friends on the good day. And to the elect lady, whose bounty and wisdom this magnificent and elegant hall has been built and furnished, we would greet, in the name of the Father, the Son and the Holy Spirit, the hands who are to be benighted. Fisk University is no longer an experiment. The work is a reality. It is a fact. This hall is a monument to the South and to the North."

"To the gentlemen, educators and philanthropists, who come from all to the inauguration of Livingston Hall, we extend welcome. The understanding intellect that has raised the negro race in the South and is undertaking wherein the North may do room to labor, and all laborers who come in the right spirit, and with right aims, are sure of a hearty reception. Mistakes have been made in tentative efforts, where the loss is so large, and the ground so peculiar, and mistakes are natural and almost inevitable. The such mistakes, agitating this institution has a reputation for judicious and energetic measures. The first attempt at night education met this difficulty: the Southern people believed they understood the subject and its conditions, and that without their cooperation, nothing could be done wisely. The Northern people had the money, and without their co-operation, nothing could be done adequately. These parties have been coming together gradually. One of the best signs of the times in this direction is that Dr. Haygood, a Georgian, has been made the agent to disburse the Slater fund of Connecticut, for the education of Southern colored people."

"Some alarm has been manifested, not felt, in certain quarters about the over-education of the negro. I fear myself unable to get the meaning of that word over-education. Of wrong education we have no pedagogues among the negroes, and, for the matter of that, among the whites, too. North and South. Of no education, instances too numerous for the public welfare can be seen everywhere. As to over-education, we had not yet considered that evil among any of the races inhabiting this continent. Indeed, if this evil exists at all it is so far ahead that we need not stop the train or even slow up for fear of a catastrophe."

"This morning I read a speech reported from a church congress in a Methodist that surprised me. It was in yesterday's paper, but I did not consider that speech good until this morning, and therefore not until this morning did I give it attention. From an eloquent and learned divine, evidently, and he hails from the

Hygiene

know the value of real, genuine, unpolished milk, will take matters in hand and work a reform—at least with their own cream vase, or their own cow.

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... ..

He came rendered a valuable service at a critical time. Nor did his retirement cease with his formal resignation of the presidency of Ingersoll college to occupy a different and useful field in the church. He was president of the convention that crowned this university ten years ago. He helped to organize its

in his preparation for closing in
h the offer of mercy at the camp-
ing. In his "Notes of Life"
find it:

in the month of October, 1817, I ex-
perienced forgiveness of my sins. But in
n had I sought this blessing while
tug to do so secretly; yet when, in
ple of my pride, I came forward
nly and bowed down, asking

Something like *figure* that is *now*,
 like *alone* that is *not alone*,
 is *wished*, and only *loved* in a
 net, or in *his* house.—Sir William
 Upde.

Sorrowers are our best educators: A
 man sees farther through a tear
 in a telescope.

The full moon does not last, and
 bright cloud soon vanishes.

When bad men combine, the
 good must associate.—Burke.

... ..

Christian Advocate.

ORGAN OF THE MINISTRIES AND LITURGICAL
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

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REV. C. W. CARTER, D. D. REV. J. T. SWEET.

THURSDAY, NOVEMBER 16, 1882.

We have a most interesting Texas letter from Bishop Parker for our columns next week. The old editor's many friends will be glad to see his hand again in the ADVOCATE.

There seems to have been some little friction, over in Texas resulting from the Conference boundary changes made by the General Conference. Brethren laboring in that territory of the Northwest Texas Conference objected to the Texas Conference objecting to the transfer and claimed membership in their old Conference as a matter of right. Two questions of law were submitted to Bishop Parker which he decided, and we think, very properly. The following is his decision:

Answer 1. The membership of a traveling preacher is in the Annual Conference.

Answer 2. The General Conference has the right, by a change of boundaries of Annual Conferences, to set off, or transfer preachers from one Conference to another, the preachers, by the act of the General Conference, becoming members of the Conference in which their names fall.

LINUS PARKER.

"Be sure, your sin will find you out." This text finds sad illustration every day. A notable case came under our observation quite recently. A man charged with a murder committed about seventeen years ago was brought back to Leake county, Miss., for trial from the Mexican border. After all this lapse of time the law had not forgotten the crime or the criminal. If he was of these earthly statutes is so watchful and its arm so long and strong, how is it possible to escape when God's law is dishonored? Iniquity can not be concealed, sooner or later its hiding place will be discovered.

Zion's Herald, in a vigorous leader, entitled "Pertinent to the Point," earnestly advocates a more extended pastoral term. It seems that the three years' limitation is not always observed, either in letter or spirit. The People's Church and Meridian Street Bethel, Boston, by an extraordinary strain upon the system, retain the same pastors from year to year. The Herald thinks Boston and New England Methodism have suffered greatly by enforced pastoral change. This is an intermittent fever in Northern Methodism that affects the body periodically most violently in the interior of General Conference. During the session, and immediately after adjournment, it boils down to a normal human temperature. But there is no denying or evading it; the sentiment is increasing in the North in favor of extending the statutory limit. The conviction is settled that the church's growth in the large cities has been hindered by this law, and its modification is only a question of time. In the South there is general satisfaction with the present order of things. Some honestly believe a change would be helpful to more rapid and solid growth, but do not debate the church with the dissonance. In this, as in all things, we preserve the tradition and proverbial conservatism of our latitude.

We see it stated that Rev. A. D. Shaw, of Waco, Texas, who was up before his Conference, the Northwest Texas, for heresy has been allowed to surrender his credentials without a trial. Much was said about his supposed theological defection in the papers some weeks ago, but in the interest of fairness to the other, we used to abstain from repeating a mere rumor. Now the Conference has acted and his case is before the world. His theological drift embraces the inspiration of the Scriptures, the divinity of Christ, His atonement, and the punishment of the wicked. The paper also announced that his friends in Waco, and members of the Methodist Church, have raised money to retain him in that city. We regret his departure from us, more on his own account than ours. No man is indispensable. One, after another may go, but the church will move on equipping and to conquer. We met Bro. Shaw at the General Conference and heard him much in private conversation and on the Conference floor. He impressed us as a man of earnestness, but not a scholar or a theologian. He displayed no acute analytical faculty or tendency to metaphysical speculation and nice discrimination. Hence our great surprise when we heard of his theological and logical difficulties.

Speaking Evil of Ministers.

We have a general rule—and a wise one—against "speaking evil of magistrates or of ministers." There was need for this caution in the time of Mr. Wesley, and the necessity for its emphasis is still upon us. Indeed, among the unfavorable signs of the times is the disposition to harshly judge and wickedly criticize the gospel minister. This, doubtless, is largely due to the position and enterprise of the public press. Every idle or unsavory rumor about a preacher is eagerly caught up and sent flying over the land on the lightning's fiery wing. It is the most coveted of all items by the sensational, Philistine newspaper. Without stopping to consider the truth or falsity of the rumor, it is given currency and credence by displayed headlines and savage comment. Many a good man has suffered in reputation because of this vicious public appetite to feed upon the startling and immoral. Good works are feebly commended, but a bare suggestion or suspicion of wrong doing will fill a column, served up with ribald and flippant comment to flavor the dish.

But the cautionary signal of the Discipline is for our church members in their domestic and social life, and to them we speak. There should be reform in this matter. Our itinerant system necessitating frequent changing of pastors, is apt to breed a habit of comparison and criticism. The manners, methods, preaching, etc., of the present pastor are compared with his predecessors and variously criticized. Hence the need of this warning and our watchfulness into prayer. The evils growing out of this habit are disastrous and various. Some of them we will indicate.

In the first place, it is *shaming against the pulpit and pastoral office*. The pulpit is shorn of its power without the co-operation and sympathy of the church. Unfavorable and idle comment upon the minister and his personal characteristics weaken and undermine his influence in a community. Those who should be his support, his prayerful co-laborers—the Aarons and Hers to hold up his hands—are thereby putting his efforts and staying the triumph of the cross. When, consequently, a clergyman is in any wise affected when his abilities are disparaged and the disinterested purity of his motives questioned, his way to usefulness and success is so far hedged up. A pastor's so-called "popularity" depends as much upon the church as himself. If they sustain him, speak well of him, attend upon his ministry, and in every way encourage him, the community will not fail to highly regard him. On the contrary, if they depreciate him, and accord him a bare toleration without active sympathy, we may expect outsiders to be similarly affected toward him. Many a man's "unpopularity" and lack of success justly lays at the door of a gossiping church membership. Paul suffered in reputation by such disciples, and if he lived in our day, would have to shake the dust off his feet against many a congregation.

Again, this is *blighting to true spirituality*. There can not be healthy soul culture and a normal development in Christian grace when the tongue is not in sympathy with the pulpit. If there comes a consciousness—and it surely will that we have too freely and unwisely spoken of our pastor, we feel shy of him and lose interest in his ministry. No pulpit eloquence and earnestness can reach those who have been faithless to a pastor. His presence is a rebuke and his ministry a rack of offense. We should cultivate a habit of pleasant and charitable speech. Our own hearts are blessed when we have kindly commended the virtues and excellencies of another.

Again, this is *especially a wrong to our children*. No doubt many little ones have had their faith in Christianity profoundly, if not fatally, shaken by hearing their Christian parents uncharitably criticize their pastor. They lose reverence, if not respect, for him under such tuition. And when at length these children grow indifferent to the church, cease to attend public worship and forsake the family pew, the wretched parents wonder why, little realizing that they distilled and administered the deadly poison. Alas! for the home where the follies and failings of ministers are the favorite subjects for table conversation. We should put a watch over our lips lest at any time we cause our children to be alienated from the church. And this caution might first be heeded by ministers themselves. We talk too much about our brethren, and more especially their shortcomings. We fear to preach before each other, because of criticism, if not uncharitable judgment. Let us see to it then that this excellent rule be not dishonored by its breach, but exalted by its prayerful observance.

After the Election.

Now that the election is over, with its attendant and consequent excitement, we have a few calm, non-partisan words to say. There was a perfect tidal wave in one direction, and the Democrats are jubilant over an unexpected success. Much speculation is indulged as to the causes of this result, colored and shaded according to the party affiliations of the writers. The now successful party attribute it to the invincible purity of their "time-honored principles" and ancestral faiths. The defeated variously interpret it, but generally lay the sin at the door of their leaders. Whatever factors entered into the contest, one thing is evident, there is a great political transition in our country. The old traces were not sufficiently strong to hold a very large percentage of the party constituency. They voted without regard to the determinations or deflection of caucus and convention. Upon the result we make some observations.

Independent voters are a more numerous and important factor in our body politic. This we contemplate with real pleasure. It is not best for party lines to be so rigidly drawn as to hold absolutely and invincibly every citizen. For the public good we need a large percentage of voters, sufficient to turn the scales in political struggles, who support men and measures on their personal and distinctive merits. This will compel each party to be on its good behavior, and watchful for the purity of its administration. For any one party to have sovereign sway for years, and feel that their lease on power is indelible, breeds indifference to the public welfare that degenerates into corruption. But if the thought is ever present that continuance in authority depends upon the cleanness of their administration, every office and interest will be more carefully guarded. It is well, therefore, for parties to be pretty evenly balanced, with an independent element strong enough to win an easy victory over corruption and maladministration wherever detected.

This election also demonstrates the *fact of increased political intelligence*. The masses read, and to purpose. They form their own opinions and are no longer blind followers of the "bosses." This is the age of the newspaper. It is an educator in political affairs, and aids in an intelligent discharge of the high privilege of citizenship. Men who read will not be party serfs.

The election assures us there is *yet a public conscience in the land*. It was an indignant protest against the corrupt methods and machinery of the dominant party. It has made the name of Mr. Jay Habbell, the representative of the assessment bureau, hissing and by-word among men. It has set the seal of national indignation upon the wicked use of money and patronage in controlling nominations and elections. This is hopeful. We sometimes imagine there is no public virtue left among us. That speculation and peculation dominate in all parties and offices. But this is a mistake. Wrong will be rebuked and the right at last triumphed. We do not say that immaculate purity of purpose and methods controlled the successful party in this election. But the rebuke of the old leaders made this success possible and so remarkable. So one supposes that Mr. Cleveland's popularity carried New York by nearly two hundred thousand majority. It was not Cleveland and Donaghy so much as a protest against President Arthur's impertinence and the trickery of the Saratoga Convention.

The election further developed a *strong and active opposition to the progress of prohibition*. This was specially manifest in Kansas and Iowa. The Democratic party took advantage of the disaffected, hard-drinking element among the Republicans, and organized them solidly for their triumph. Over that they shout, but, what for the day when such an alliance was formed. No league with sin can long maintain its power. If the party expects to hold the reins of government by training with whisky and sneering at prohibition, we now prophesy its doom. It deserves not and should not receive the support of a single Christian citizen. We believe in the principle of prohibition, its practice, both in its necessity, and under that tag we will fight unto the end.

Speculations as to the future are multitudinous and contradictory. Presidential candidates will now be discussed, and pipe laying commenced immediately. Whether the successful party in this election sneers two years hence depends entirely upon good behavior. The triumph of the seventh was not a mere party success, and is no sure promise of victory in the presidential struggle. It is now on trial. A clean administration will command public confidence.

The Episcopal Church Congress.

The session of the Episcopal Church Congress lately held in Richmond, Va., was rather a noteworthy occasion. The Congress is purely a voluntary gathering for interchange of opinion, without authority to modify theological doctrine or disturb ecclesiastical order. No vote is taken, nor any decision reached by the body on any subject discussed. But the meeting is not without real value to the church. The study and discussion of the great practical, live questions that now press upon the heart, and call forth the concrete and collective energies of evangelical Christianity, will put a new and more aggressive life into the timid, staid, stilted old establishment of gowns and genuflections. After a careful reading of the proceedings some things impressed us rather strongly and, upon the whole, hopefully.

We noted the growth of liberal and independent thought. The subjects presented evoked a wide divergence of opinion. Nor were these differences manifest on matters of mere policy, but of doctrine and dogma. Among the first subjects in hand was "The Position and Work of the Laity in the Church," which was ably and freshly treated by Rev. Arthur Brooks, of New York. Some positions he assumed were radically at variance with the church authorities and standards, and to our thinking, logically strike at the very root of high churchism and the apostolic succession. He said: "The laity are the church. It was with the laity that the church began." And in his earnest plea that the laity should be developed more into spiritual workers, and not be confined entirely to temporalities, he indulged in the following plain words: "No position seems open in our church to spiritually-minded men. The doctrine of the laity is a purely clerical order; the vestry is a business corporation, and the attempt is even made to keep down the spiritual teaching of the Sunday school, which offers to day the readiest means for the development of the true work of the laity." That is a terrible arraignment, and, from our observation, we are disposed to think it is not overdrawn. There are no fields opened to intelligent, plain hymen in the Episcopal Church. That all spiritual services may be conducted decently and in order, the clergy have exclusive charge. But taking Mr. Brooks' definition of the church—"a congregation of faithful men"—with his statement above, that the church began with the laity and the apostolic succession falls to the ground. The high church theory of the Episcopacy can not stand for a moment upon this foundation. Mr. Brooks is right—he announces the true doctrine of Methodism—and if we had been in that Congress we would have joined with the brethren to applauding his address.

Another subject variously handled was "The Priestly and Prophetic Functions of the Christian Ministry." Several speakers were pronounced in their conclusions against the priestliness of the ministry, but the boldest and most emphatic declaration was by Bishop Peterken of West Virginia. A few sentences we reproduce: "When Christ chose his priesthood was Jesus Christ. Christian ministers did not one function, that could be described as priestly. Even the Lord's Supper in its significance is not in any manipulation, but in its reception. The power of the keys was only to declare the terms of forgiveness. The meaning of the ordination service is to be considered as prayer, so that the function of the Christian ministry is far nearer to that of the prophet than the priest." And these are the sentiments of a Bishop seated in the law of the church. Surely there is the leaven of liberal thought and broad catholicity in the church that promises much to the future.

The liveliest debate of the Congress was on "The Rejection of the Church to the Colored Race." Some of the statements were rather startling in their depreciation of all missionary labor hitherto expended on the colored people of America. In the first place we are frank to say we hardly consider that body competent to the full and fair discussion of the subject in the entire length and breadth of its range. Men who have done next to nothing for the negro's Christianization are scarcely the proper persons to speak so dogmatically. To pronounce the sum total of all our toil to be development of financial and hypocrisy is neither exalting the missionary labors of all these years nor placing a premium on the preached gospel. The Methodists and Baptists have been almost alone in furnishing gospel privileges to our brother in black. Long before the years of emancipation their richest missionary fruits were reaped in this field. Many of these negroes are as

true Christians as may be found in our white churches. But on this general subject we purpose speaking at another time.

Frank and Fraternal.

A correspondent asked Dr. Buckley, of the New York Christian Advocate, as there were no important principles separating the two Methodisms, North and South, "If it would not be better for our (their) white work in the South to join with the Southern Church?" To this interrogatory the editor made a frank and fraternal answer. With his spirit we are in sympathy. Had such Christian manliness and fraternal candor presided over their church press and ours through the bitter years of reconstruction it had been better for the Christ in both of us. Consistency to our work and conspicuous success therein will settle this vexed question. The hours spent in erimination and reformation have been at the expense of true church and gospel work. If we do not wish these brethren among us, our earnest toil and grand achievements must make their presence unnecessary. They are too sagacious, and have too many demands for men and money in other fields, to lead a forlorn hope in a section fully preoccupied and well tilted. Hot words can accomplish no possible good. If true fraternity is cultivated we will believe that at no distant day their white members in the South will join us, and the churches, North and South, will co-operate in enlarged plans for the elevation of the colored people. Could all the colored Methodists be united in one great body, and have the sympathy and aid of our two Methodisms, benedictions would rest upon them and us. The wastage of strife would cease, and the cause of our common Methodism prosper more and more. This white Baptist minister of the South are giving increased and special attention to their colored preachers. We know a pastor in Mississippi who meets a class of these preachers certain days in the week, and lectures them on practical theology. Another distinguished minister of this city has the same work in hand. Bound to them by years of intimate association and missionary toil, we of the Church South, can not be indifferent to their claims upon us. We will hail with joy the day when all colored Methodists are in one body, fostered and encouraged by the co-operated intelligence and wealth of white American Methodism, without regard to name or latitude. The following extract from the New York Advocate editorial, indicates its spirit, and is what it claims to be, a frank expression of an important subject. It marks a new departure in this sectional controversy:

Two things are not to be anticipated: The first is that all bitterness of feeling will so die out in a generation that all that left the Southern Church will wish to return to it; second, that in every place the members of the Church South would, in the life time of our nation, either be completely organized or entirely expelled, so that a state of clearly defined and mutually exclusive terms of abiding equality the members of our churches who have been on the ground for a long time, and have long been friends of both sections, would have a difficulty, but one of unity, with a peaceable and mutually beneficial relation to each other.

Let us of the Church South say a few words. The spirit of fraternity should be cherished, and in every way promoted; our white work should be as well established as we are able to do it, not by unwavering to discontinue any other church, but by building up our own. The only satisfactory position place will then be reached, if it is by the law of utility, wherever there is a law for our work. In the next place, we believe that we should establish new societies wherever Methodism is not acknowledged to exist. If there is a reasonable prospect of success; further, the Church South is allowing its localities to do only a "ther from any other cause. If there be reason to think that we can do any better, we should establish societies. Where there is a work to be done, and there is no one to do it, it will not be done at all, there we stand go.

As to the future of the work we need not specially concern ourselves. In some places it has died out, and it may be left to the ordinary religious respect to us. In some places it is dying, and it is clear that to results accomplished can be reached. There, North, it should be cared for, and, if it cannot be resuscitated, be left to die. In many places, as Dr. Stephenson's able articles show, it is prospering; there let it be sustained and continue to flourish, and let the spirit of fraternity be cultivated, without our failing to maintain our principles, justly our history, and new or old work that is hopeful for the best men available be placed in charge, and let liberal appropriations of money be made. We believe that he must be a moving forward on these principles, establishing schools

and educating, as we are doing, the young men and women of the land. We believe that our presence in the way is a real benefit to the Methodist Episcopal Church, South, and to every other Christian denomination. It is not our duty to see to the establishment of an innumerable number of churches and Christian duty is to arm it by good conduct, a Christian spirit, and achieved success in the beneficent work.

If by fraternal conduct and meeting the wants of the community in the right way the Church South can make our success in any particular place impossible because we are not needed there, we need not mourn. The years will pass away; the next century will soon be here; we may have all questions of organic union to settle themselves pro or con when death and new life shall have brought about a new set of conditions. To give up our white work in the South is not, we think, a proposition which will find any support among us.

Dr. Cottrell's "Unsound Egg" Theory.

My good friend, Mr. J. B. Cottrell, is justly entitled to the credit of being original in both the matter and manner of stating a question. He evidently patterns after no man, living or dead. In fact, he is too independent and too original to wear other people's clothes or to succumb when other people take snuff for this he deserves and receives the praise of all thinking men. It is not in the nature of Dr. Cottrell to follow other men. He cuts his own groove through every subject he takes in hand.

I suppose no one will contest his right to the "unsound egg" illustration as used by him in his writings on the moral status of infants. He is justly entitled to this illustration by right of discovery, and, as yet, no one, so far as I have seen, has attempted to take it from him. If I am not greatly mistaken the doctor has made more ado over this "unsound egg" theory than it is justly entitled to. Indeed, it might safely be said that it is in the nature of him to lay sound instead of unsound eggs, and it might be granted that it is in the nature of sound eggs to bring forth chickens when subjected to a proper system of incubation; but the chickens are chickens for all that, with the natural appetite of chicks for forage and worms. Now if chickens were intelligent beings, moral agents, under obligation to obey God, and if God had commanded them not to eat worms, and had provided better food for them, food calculated to nourish instead of ruin both body and soul, and if worms were poisonous to chickens, as is to human beings, then it seems to me chickens should let worms alone, notwithstanding their natural appetite for them. Analogy is not the best method of reasoning on some subjects.

The fact is children are born into the world with depraved natures; they are naturally inclined to sin, and they have no power of their own to keep from sinning. It is as much in the nature of children to sin as it is in the nature of chickens to hunt for limes and worms. If I am not mistaken the tendency of chickens for worms was a latent principle in the egg, commencing to develop as the first beginnings of the chick. In fact, this latent principle of disease, this corruption of the nature at every turn, is begotten in us just as the disposition or habit for worms is begotten in the chicken, or, if you prefer, in the egg from which the chicken came. If Dr. Cottrell aims to deny the inherent depravity of human nature, as people do, and to hold to the theory why does he not say so in plain words? If, as he says, we were wrong for children then they should not at all, and more especially so if God had provided an abundance of grace to keep them from it. A hen is not to be blamed for laying an egg that contains the germ of a chicken with a natural aptitude for worms. She could not lay any other kind of an egg if she would. The egg partakes of the nature of the hen. A woman is not to be blamed for bearing children with depraved natures. She could not bear any other kind of children if she would; for the simple and all-sufficient reason that she herself is a depraved being. It is impossible for parents morally depraved to generate other than depraved children. If Dr. Cottrell will show me a woman that bears children naturally and inherently inclined to love God and hate sin then I will agree to show him a hen that lays unsound eggs; and I insist that my proposition is just as fair as his. I think the doctor is mistaken in his reasoning, and I had the gift of language as he has. I could show his mistake to the people. It has been my misfortune to have seen not one single child in all my life that was not naturally inclined to sin; nor have I ever seen a human being who was free from natural corruption. The necessity for the new birth grows out of the natural depravity of the human heart.

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SCIENTIFIC PRACTICE I
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SCIENTIFIC PRACTICE IN THE ARTS. The advancement of the last fifty years has, I venture to submit, rendered theory and practice so interdependent, that an intimate union between the two is an imperative necessity for our progress. Take, for instance, the art of dyeing, and we find that the discovery of new coloring matters derived from waste products, such as coal-tar, completely changes its practice, and renders an intimate knowledge of the science of chemistry a matter of absolute necessity to the practitioner. So in the progress of the art of applying electricity to lighting, to the transmission of power, and to metallurgical operations, problems arise at every turn, requiring for their solution not only an intimate acquaintance with, but a positive advance upon, electrical science, as established by purely theoretical research in the laboratory. In general engineering, the more practical and useful a machine so designed and proportioned as to produce mechanically the desired effect would suffice no longer. Our increased knowledge of the nature of the mutual relations between the different forms of energy makes us see clearly that the theoretical limits of effect, these, although beyond our power of production, are to be regarded as the asymptotes, which we may approach indefinitely by the hyperbolic course of practical progress, of which we should never lose sight. Cases arise, moreover, where the introduction of new materials of construction, or the call for new effects, renders former rules wholly insufficient. In all these cases practical knowledge is to be gained in the most advanced school, in order to accomplish the desired result.

Far be it from me to think lightly of the ardent students of nature, who, in their devotion to research, do not allow their minds to travel into the regions of utilitarianism and of self-interest. These, the high-priests of science, command our utmost admiration; but it is not to them that we can look for our current progress in practical science, which less can we look for in the "rule-of-thumb" craftsman, who is guided by his practical, narrow, justifying, and reason. It is to the theoretician, who also gives attention to practical questions, and to the practitioner, who devotes part of his time to the prosecution of strictly scientific investigations, that we owe the rapid progress of the present day, both emerging more and more into one class, that of pioneers in the domain of Nature. It is such men that Archimedes must have desired when he refused to teach his disciples the art of constructing his powerful ballistic engines, exhorting them to give their attention to the principles involved in their construction, and that that founder of the science of Civil Engineers, Aristarchus, must have had in his mind's eye when he defined civil engineering as "the art of directing the great sources of power in nature."—C. William Siemens, in *Popular Science Monthly*.

The origin of the plow and the wheeled carriage was the subject of a paper lately read by Dr. Tylor before the London Anthropological Institute. He believed that the first agricultural implement was a pointed stick, which at a later development was bent at the end in the form of a hoe and had the point hardened in the fire. After the lapse of ages a larger implement of the same shape came into use. It was not employed like the hoe or "hack," but drawn by men or oxen, pulling a heavy beam or a wooden frame. In the case of Sweden, in Egypt's pictured past of a remote past, there are more or less distinct traces of the above transition. Greek, Egyptian, Chinese, severally possessed the germ, so to speak, of the modern plow before man's acts found their Herodotus. The spur was next shod with iron, the more efficiently to fulfill the purpose of the *curru* or share. Virgil lived at a time when the plow had reached a very high stage of perfection. It was then constructed with a wheel and an upward projecting handle, and was drawn by oxen. In Europe in the eighteenth century; and, it might well be added, like the plows still employed near Mantua and Venice at the present day, Dr. Tylor, unlike

other investigators, is unwilling to concede that the plow was the progenitor of the wheeled-to-day; he assigns that honor to the sled, as more probably just. It would seem he found that the introduction of rollers beneath the sled would facilitate its traction. But as it was not necessary that every part of the roller should rest on the ground, the diameter of the middle was reduced with obvious advantage. Slowly, in this way the wheel, solid throughout, and rigidly attached to the axle, came into existence. The wheel and axle of the present day revolved together. Even now some of the picturesque carts of India and Portugal have heavy wheels

heavy and upright, have a main beam fixed on axles which revolve in bearings like forks open below. From the rude harnessing of the yoke attached to the horns or withers of oxen at first, the advance to the present method was also gradual. But it is easy to follow this and the other improvements in the plow and wheeled vehicles up to their existing condition, through the aid of recorded history.

A SCIENTIFIC "DETECTIVE." A detective camera, for taking photographs of unresponsive subjects, has lately been devised by M. Bonnard. It is nothing more or less than an opera-glass with the lidings of a camera. The larger end of one barrel is fitted with a ground glass screen, on which the image is focused. The other barrel holds a truly gelatine plate, which only requires a secondary exposure to register a photograph. The camera is in action, the diaphragms held against the chest, and the touch of a trigger uncovers the lens. The pictures taken are circular.

and about the size of a crown-piece, but so perfect in detail that in one case the number and letter on a pollenium's collar can, with the aid of a lens, be easily read. Those *Tom Thump* cunnies are not yet in the market; but it is with some reason anticipated that they will be widely used.

ANOTHER USE OF ELECTRICITY. A letter from Rome announces that a priest of Ravenna, named Ravaglia, has constructed an electrical apparatus which can be set in operation by simply pressing a button, and by which the doors of a large building can be instantaneously opened. The apparatus was tried during the last week of April at the Alghieri Theatre, in Ravenna, with

the most satisfactory result. All the nine doors opened simultaneously, as if through some spiritual agency. The inventor hopes to improve his apparatus so that should a fire break out in the stage of a theatre the risk of incendiar-

A fine coal deposit has been discovered at Nakushima, in Nagasaki, Kén., by a citizen of Itozen, Japan. He has received a Government loan to aid in developing the mine, which promises to give excellent results.

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TELEPHONES 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

MISCELLANEOUS.

MASON & HAMLIN

ORGANS are certainly the best, and the best styled and best finished. Great World's Industrial Competition in Mexico Census, the other American organs have been found equal to our American ones. They are, however, sufficient compass and power, with best quality, for popular sacred and secular, style and finish, and at only \$225. Our grandest other styles are at only \$150. The larger styles are whole.

CHURCH AND SCHOOL BELLS.

SIZES AND PRICES.

	Throat of Bell.	14" wt with Prime.	Cast Steel Bell.
No. 6.	25in.	250 lbs.	25
No. 6 1/2.	27 1/2in.	330 lbs.	30
No. 7.	30in.	410 lbs.	35
No. 8.	34in.	730 lbs.	75
No. 9.	38 1/2in.	925 lbs.	100

RUMSEY & CO.
Seneca Falls, N. Y., U. S.


EDWARD HEATH,
DEALER IN
PAPER HANGINGS,
Carpets, Oil Cloths,
Picture Frames and Mouldings,
75 Camp Street,
NEW ORLEANS.

the 1990s, the number of people in the world who are illiterate has increased from 1.2 billion to 1.5 billion. The number of illiterate people in the world is projected to increase to 1.7 billion by the year 2015. The number of illiterate people in the world is projected to increase to 1.7 billion by the year 2015.

H. M. HONIE Vice Pres't and Traffic Manager
GREAT JACKSON ROUTE
 CHICAGO, ST. LOUIS AND NEW ORLEANS
 RAILROAD.
 The STANDARD GAUGE trunk line between the
 North and South.
 The ONLY LINE running DELICATELY
 SLEEPING CARS THROUGH from NEW OR-
 LEANS to CINCINNATI, ST. LOUIS and CHICAGO.

Ticket office, 22 1/2 Camp Street corner Cannon.
A. D. SHELTON, Ticket Agent.
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ing.

FRED. N. OGDEN. RENE G. L. SAINE
OGDEN & RAYNE.
DEALERS IN
BAGGING, TIES AND TWINE

ASK YOUR STATIONER FOR
GENUINE AND ORIGINAL
"ESTERBROOK"
"Falcon Pen. No. 048."
Beware of Imitations!
The Genuine Falcon Pens are stamped
"ESTERBROOK"
TAKE
NO.
ESTERBROOK
FALCON PEN
CO.

PRESTON & MERRILL
INFALLIBLE
Yeast Powder

ADULTERATED
 YEAST POWDER
 J. H. MERRILL
 BOSTON

J. H. MERRILL
 BOSTON

YEAST POWDER

Healthful Bread Pre-
paration made.
SOLD BY ALL GROCERS
S. MENDELSON, Agent
311 Customhouse Street.
NEW ORLEANS.
ROBINSON BROTHERS

Cane Wagons, small Carts, Log Wheels, all
Hilck Locust Hides, Hodley's Steel Sash Wagon
the Best light wagon sold, Wheel-harrows,
Churns, Spikes, Trelcott's Cotton Seed
Sifters, Slaves, Fox Vile taken.
Can deliver goods along the river, direct from
factory, and to rail roads on railroads.

\$72 A WEEK. 912 a day at home easily in
Augusta, Maine

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

PRICES CURRENT.

MARKED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, Nov. 13, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in small quantities higher prices must be paid.

NORTHERN STAPLES.

Cotton, P. B.	Low ordinary	High ordinary
Good ordinary	10 1/2	11 1/2
Low middling	11 1/2	12 1/2
Good middling	12 1/2	13 1/2
Middling fair	13 1/2	14 1/2
High to-day	14 1/2	15 1/2
Previous day's last	14 1/2	15 1/2
Previous day's	14 1/2	15 1/2

WHEAT, P. B.

Wheat, P. B.	Low	High
Soft	65 1/2	66 1/2
Hard	66 1/2	67 1/2
Choice	67 1/2	68 1/2
Yellow	68 1/2	69 1/2
White	69 1/2	70 1/2
Cracked	70 1/2	71 1/2
Ground	71 1/2	72 1/2

WHEAT, IN BULK, P. GALTON.

Wheat, In Bulk, P. Galt.	Low	High
Soft	38	39
Hard	39	40
Choice	40	41
Yellow	41	42
White	42	43
Cracked	43	44
Ground	44	45

WHEAT, IN BULK, P. B.

Wheat, In Bulk, P. B.	Low	High
Soft	4	5
Hard	5	6
Choice	6	7
Yellow	7	8
White	8	9
Cracked	9	10
Ground	10	11

WHEAT, IN BULK, P. B.

Wheat, In Bulk, P. B.	Low	High
Soft	1	2
Hard	2	3
Choice	3	4
Yellow	4	5
White	5	6
Cracked	6	7
Ground	7	8

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Ground	7	8

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NEWS OF THE WEEK.

DOMESTIC.

LARAMIE CITY, Wyo., Nov. 7.—An earthquake shock was felt here at 6:30 this evening, and along the Union Pacific line west, as far as Evanston. The shock fell in buildings at Rawlins, Point of Rocks and other points.

ATLANTA, Ga., Nov. 8.—Mrs. S. H. Green to-day had her clothing caught in a water wheel and was drawn into the water and drowned.

NEW YORK, Nov. 8.—Francis Geo. Shaw died at West New Brighton, L. I., last night. He was one of the earliest and most prominent contributors to and ardent workers in the Underground Railroad, by which slaves were forwarded from the South into Canada.

WASHINGTON, Nov. 8.—It is universally conceded that the Democrats have carried the next House of Representatives. The New York Tribune counts 148 Democrats and 2 Independents, making a Democratic majority of 29.

Butler's success in Massachusetts attracts about as much attention as any other feature of the election yesterday. Two new brooms adorned the chambers of Butler's great stone mansion on Capitol Hill this morning. This probably indicates that Butler intends to sweep out the barnacles which have attached to himself to the ship of State in Massachusetts. There is a good deal of talk among New York Democrats here about making Cleveland the next Democratic candidate for the Presidency.

WASHINGTON, Nov. 9.—But Butler is more talked about as a Presidential candidate than any other man just now. His admirers say that he will be the candidate of the Democratic party in 1884, or the candidate of a new party. He is now 64 years of age.

READING, Pa., Nov. 9.—The public schools of Reading were closed to-day, owing to the prevalence of scarlet fever and diphtheria. In one family as high as five children have died, and the disease is reported on the increase.

SALT LAKE CITY, Utah, Nov. 10.—It was found that at a meeting of the higher priesthood, after the late conference, President Taylor instructed the local priests and bishops and their counselors are not entitled to hold their positions unless they qualify by becoming polygamists. There are a few such officers who are not polygamists. One has since resigned rather than take another wife. His resignation was accepted.

The others are in a quandary as to what to do about it. One has been appointed president of the Seventies on condition that he take another wife. (The very young and new-made Apostle, it is understood, has complied with the condition of holding his office. This is the logic of the position taken by the Church—it must stand by its religious law or no law. It shows that the government proves to be stronger than the Mormon Church in Utah, polygamy will not be suppressed, but rather will be maintained in its growth and expansion. There is no doubt about the truth of this.

READING, Pa., Nov. 10.—Henry Brown and his wife and child were found this morning cold and apparently dead in a subterranean by coal gas, and the house was hung with mourning, but physicians, after four hours' labor, restored all three to consciousness.

MAON, Ga., Nov. 10.—The iron bridge of the Georgia Railroad over the Ocmulgee river, at Athens, fell to-day, killing one workman and seriously wounding six others.

WASHINGTON, Nov. 11.—The St. Elmo Marriage Insurance Association of Knoxville, Tenn., has collaborated with the Knoxville Male and Female Insurance Association, thus evading the notice served upon them by the Tennessee Department, to show cause why their corporation should not be dissolved. Similar notice has been served upon the consolidated association. This is the first case taken up by the department against the southern fraternal insurance companies.

WASHINGTON, Nov. 11.—Mr. P. B. Fenwick and Mr. Lavett, of Idaho, Penn., have taken out a patent for preserving human dead bodies. They claim to have discovered the long-lost Egyptian art of preserving the bodies of the dead.

NEW YORK, Nov. 11.—Rev. Dr. Alvin Taylor, Twining, secretary for domestic missions under the Missionary Society of the Protestant Episcopal Church, died this morning at his home in Grand Canyon, Pa., of fatty degeneration of the heart.

MINNEAPOLIS, Minn., Nov. 12.—Navigation on the Mississippi river to-day. Dispatches received here to-day from Blomberg and Fargo report a cold weather all along the Northern Pacific. Much ice is running in the Missouri and Red rivers. It has been moving all day at Blomberg. The weather, after 24 hours' rain, is clearing and is growing cold fast.

PENSACOLA, Nov. 13.—To-day's report of the fever is the dawn upon our people of the brightest rays of a hopeful and speedy termination of the scourge in our midst at any since the appearance of the fever. The day opened with warm and rainy weather, by noon a marked change was perceptible, and by evening the temperature was such as to render an overcoat comfortable. The result is hailed as an omen of ease of fever and no death.

FOREIGN.

HALIFAX, N. S., Nov. 7.—A fire broke out at midnight in the eastern end of the Provincial Prison Asylum, on purpose six sturdy prisoners, endeavoring to break out, and at 1:30 a. m. left the building was in flames. The inmates rushed about the building, some busy about getting their things, and the work of getting them out was very difficult. So far as ascertained 151 persons were retained to death, eight men and 23 women.

WINNIPEG, Man., Nov. 8.—The press in connection with the recent wars, were shown up to-day, when the Winnipeg Journal was killed. The printing shop was a ruin.

SALT LAKE CITY, Utah, Nov. 8.—The revolution in Yunnan is assuming larger proportions. Three hundred soldiers arrived here yesterday from Yunnan, and an attack on Yunnan will be made to-night. More troops are coming by sea.

LONDON, Nov. 8.—A dispatch from Daily reports that the explosion in Clay Cross Colliery yesterday morning entailed a loss of 43 lives, including those of injured workmen who have since died.

VICTORIA, B. C., Nov. 9.—Two men, named Jones, father and son, were driving a wagon filled with powder to-day, when the powder exploded, blowing six horses and the wagon to pieces. The father was walking behind the wagon and the son driving. Both were frightfully injured, their clothes torn off, eyes blown out and limbs fractured. They managed, however, to stagger along the road until they met a car, who assisted them to a hospital and amputated their limbs. The father died soon after, and the son is dying.

DUBLIN, Nov. 11.—A daring attempt was made this evening to assassinate Judge Lawson in Clare street, Dublin, while Lawson was going to his club. The police noticed suspicious movements on the part of an individual on the opposite side of the street. The man was afterward seen to cross the road toward Judge Lawson and to put his hand in the breast of his coat, whereupon he was known to be holding a policeman and found to be holding a six chambered revolver. The prisoner, who was taken to the station, gave his name as Corrigan, which is known to be false. He is known to be a German Carpenter, and as the affair is believed to have originated in a secret society, numerous arrests are expected.

HAVANA, Nov. 11.—There were 11 deaths from yellow fever during the week ending yesterday.

MADRID, Nov. 12.—The Queen has been advised of a daughter. The Queen and the King are both doing as well as could be expected. The child will be baptized on Wednesday, and will be named Isabella.

MEMPHIS, Nov. 8.—The will of Mr. Sarah E. Ashburn, widow of Q. C. Ashburn, was admitted to probate to-day. John O. Mills, of Memphis, and Reuben Young, of Nashville, are executors. After the mention of several bequests to relatives, the rest of the estate, including her late residence, four city lots and houses Nos. 24 and 26 Front street, valued at \$30,000, together with a lot of bank stock and other valuables, is bequeathed to Bishop McTear, Laing, Poirer, Kaysanburgh, Koenig, Gagnor, Harzore, Wilson and Parker, in trust for the use and benefit of the Methodist Episcopal Church of the Vanderbilt University. The trustees are empowered to sell the property or dispose of it as they think fit after the specific legacies are paid.—Times Democrat.

LOS ANGELES, Nov. 8.—When God had, in his providence, given Mexico ready for the gospel, and Alcega Hernandez—its first evangelist—was demonstrating in his initial work the ripeness of the field to the harvest, Bishop Keener, to whose care the work had been assigned, wrote to Wm. Headen—our first teacher of a Mexican Bible-class at Corpus Christi—asking him to recommend a suitable preacher from the West Texas Conference to take charge of the Mexican work. Before the Bishop's letter reached its destination, Brother Headen had called on Bishop Keener, advising him to call Rev. J. H. Sutherland to that work. He at the same time wrote Brother Sutherland, advising him of his letter to Bishop Keener. The latter letter reached its destination. Brother Sutherland had written to Brother Headen, telling him that, after mature deliberation and prayer, he had realized God's call to the Mexican work; that he had resolved to give up the American field and devote his whole energy to the evangelization of his kindred. He had withdrawn his hand from the direction of his ministry and desired that God would graciously open up the adjoining State of Coahuila to the gospel, with the Church here the call of A. H. Sutherland for men and money to occupy this field. All pleas withdrawn—a railroad connecting the State to its center—was not this God's voice? Awake, O sleeping church!

HONOR TO WHOM HONOR IS DUE.

The grave of Dr. J. C. Williams remains unmarked. His friends have been anxious since the day

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EVERY YEAR.

BY CHAS. ALBERT PIERCE.
Life is a count of losses.
Every year.
For the weak are heavier crosses.
Every year.
Lost springs with sobbing reply.
Unto weary autumn sighing.
While those we love are dying.
Every year.
The days have less of gladness.
Every year.
The nights more weight of sadness.
Every year.
Faint springs no longer cheer us.
The winds and weather harm us.
The threats of death alarm us.
Every year.
There come new cares and sorrows.
Every year.
Dark days and darker mornings.
Every year.
The ghosts of dead loved ones haunt us.
The echoes of plangent friends' sobs haunt us.
And disappointments plume us.
Every year.
To the past go more dead faces.
Every year.
As the loved leave vacant places.
Every year.
Everywhere's heart and eyes meet us.
In the evening's dusk they greet us.
And to come to them entreat us.
Every year.
You are growing old, they tell us.
Every year.
You are more alone, they tell us.
Every year.
You can win no new affection.
You have only recollection.
Deeper sorrow and deeper pain.
Every year.
The shores of life are shifting.
Every year.
And we are seaward drifting.
Every year.
Old places, changing, fret us.
The living more forget us.
There are fewer to regret us.
Every year.
But the true life draws higher.
Every year.
And its morning star shines higher.
Every year.
And its hold on us grows tighter.
And its heavy burden lighter.
And the dawn in our hearts brighter.
Every year.

Thirty Conferences—No. 5.

BY REV. F. M. GRACE.
The Alabama Conference met at Etowah in 1855. I went up from Denopolis, at the end of my first year on that station, in company with a young friend, Carey B. Sayre, of whom I have lost sight these many years. My wife came over from Newbern with some luggage who put up at the hotel. I stand at the residence of a good old maiden lady who lived in a large house and devoted herself to works of benevolence. During the war she became very distinguished for her services among the sick and wounded soldiers. Prof. Larrabee, then at the head of Centenary Female College, was my cousin. (Alas! the recollection flashes upon me that every one of those last mentioned are dead.) The great question before the Conference, and one which threatened to rive it asunder, and did afterward cause the division of the territory into the Mobile and Montgomery Conferences, was the location of the male college which had been determined upon the preceding year. A commission had been appointed to meet at Summerfield, on the fourth of July, 1855, to receive propositions from various localities. Daniel Pratt, R. A. Baker, L. Q. C. DeYarnper, and many other prominent laymen, were in the commission, and when they met there were two places claiming to have fulfilled the necessary condition, which was the raising of one hundred thousand dollars. The two places were Greensboro and Auburn; the one in the western portion of the Conference, and the other to the east. Greensboro had the larger subscription list, but Auburn claimed advantages in health and surrounding patronage. Moreover, the original proposition to build the college came from Auburn, being presented by G. W. F. Price, now at the head of the Nashville College for Young Ladies. Auburn was warmly advocated by O. R. Blue, M. B. Andrews, and others. Dr. Hamilton led the debate for Greensboro. "It was a two days' fight, and never was a battle more strongly contested. Two hundred

thousand dollars were offered at Greensboro on condition that there should be but one college. Auburn had one hundred and twenty-five thousand and threatened to establish a college anyhow, even if her propositions were rejected by the Conference. These large sums raised in a single year by Methodism in Alabama, and the additional sum of something like sixty thousand in North Alabama for the Wesleyan University at Florence, indicated both the wealth of the people and their interest in the cause of religious education. The loss of two of these colleges outright, and the precarious existence of the only one now remaining in our hands, show too plainly the terrible financial consequences of the civil war. And, no doubt, the failure of these institutions has retarded the benevolence of wealthy men who might now be able to repair the losses sustained by the church.

Bishop Paine, so recently called to his reward on high, presided over this stormy session of the Conference. During the debate one young brother, now a distinguished member in his Conference, exhibited a very earnest and determined spirit in advocating the claims of his side of the college question. The debate had closed, and the house was trying to come to a vote, when this brother rose to get the floor for another speech. The Bishop, in a very peremptory tone, exclaimed: "Bro. A., you have spoken oftener and longer on this question than any other man. Take your seat!" The young man was deeply wounded, and so, after dinner with the Bishop, I informed him of the hurt he had made, when he at once told me to bring Bro. A. to his room. I did so, and witnessed a scene which I shall never forget—the young preacher in tears, and the Bishop begging his pardon for the unintentional offence he had committed. Although born to command, and one of the best presiding officers the church ever had, Bishop Paine was a man of the tenderest sympathies.

It was at this Conference that Bishop McTear was called upon to preach a discourse in memory of Rev. Thomas H. Foster, who had transferred from Alabama to Louisiana at the instance of Bro. McTear, and had died of yellow fever at Baton Rouge. Foster's death was very much regretted, and some honor was attributed to those who were instrumental in his removal. Alluding to this McTear said: "In removing Bro. Foster to go to Louisiana I loved my neighbor as I loved myself. I did not ask him to undergo any peril which I had not voluntarily undergone before him." This eloquent defense of his own conduct, only the more highly recommended to the praise of Foster. For, at that time, it was regarded as almost martyrdom to go to cities subject to yellow fever to preach the gospel. The heroism of a few men, and the glorious deaths of some of them, have removed, in a measure, the horror which formerly invested these places. On his return, *via* Demopolis, McTear preached a sermon to my congregation, which they greatly enjoyed, on the text: "What though some did not believe? Shall their unbelief make the faith of God of no effect?" These people were among his first parishioners and were watching with great interest his slow and steady rise in future eminence. It was here the good sister asked him why he wore that little diamond breastpin. "O, sister, you know that a little metal is good to keep the watches off!" Bishop Keener might be called the founder of the church at Demopolis, as he conducted a great revival there which resulted in establishing that as a station about the year 1846. It was probably one or two years after that Keener went to New Orleans, and McTear succeeded him both at Demopolis and at New Orleans, and finally, they both reached the episcopacy. Thus they have walked *pari passu* from the beginning.

Another Georgian on "Holiness."

Mr. Emmons. In spite of their protests, as it usually happens in such cases, both Bro. Wadsworth and "Gilderoy" are now quoted as being opposed to holiness. Their criticism, perhaps just, is applied to extravagant claims, both of manner and method, which may occasionally mar the work of those who believe in the doctrine of a "higher life" and seek to promote it; but the adversary wags the weapon against the good work itself, and, for this reason, I regret that these brethren felt constrained to write as they did upon this subject. I have no idea of getting into my controversy with any one about this question. It seems to me that nearly all I have read on whether sanctification is a "second blessing" is a mere war of words. What does the solemn question mean which is propounded to every preacher at the far of Conference prior to his admission to full connection?—Do you expect to be made perfect in love in this life? Are you growing after it? If he realizes his expectations it will be a "second blessing" in spite of all objections to the contrary. Justification may develop into it by the slow process of gradual spiritual growth, or the soul may spring into it at once as the root of faith. It depends on

the degree of faith exercised. So it seems to me. But I do not write polemically. I took up my pen to quote another Georgian against Bro. Wadsworth, and one whom I must regard, with the utmost deference to my dear Bro. Wadsworth, as a far wiser and safer guide in this high region of Christian truth—Dr. Lovick Pierce.

I have before me "A Miscellaneous Essay on Entire Sanctification: Showing How It Was Lost from the Church, and How It May and Must Be Regained," by L. Pierce, D. D. I take from it a few extracts pertinent to the points raised in the articles of Bro. Wadsworth and "Gilderoy." Dr. Pierce says: "Methodism was never so nearly divorced from holiness as it is now. Holiness meetings are absolutely ridiculed by some of our people." (Page 4.) "And you need not be offended when I assure you that one-half of your membership would quit these religious revival meetings in disgust if their pastors were suddenly to try and turn it into a holiness inquiry meeting to seek after and pray earnestly for a revival of religion." (Page 9.) "Being satisfied of great moral decadence and of growing moral defeasance, from the fact that scarcely any one ever had a word to say on the subject, I took it for granted there was no growing in grace going on where there was no talk in the church on the subject. To test this matter fairly I determined at all my great camp meetings—and they were constant and many, and in the heart of Georgia where Methodism gloried in its triumphs—to call out every morning at sunrise every one that believed in sanctification as a grace to be obtained, or was set free after it, or had sought it and found it." (Italics mine.) All this sounds very much like the second blessing idea. "And I kept this up for more than twenty years—from 1810 until the war, in 1861, broke me off—and the disclosures were uniform, and uniformly appalling to me. The evidence was that four-fifths of the church were utterly dead and indifferent to all Methodist views of personal holiness. If there were two hundred and fifty members on the ground I never got more than fifty to meet me at one of these sanctification meetings. And what is especially noteworthy was that, no matter how the meeting dragged in other respects, I never held one of these special meetings that was not rich in spiritual baptism—most of them miraculously so. My friends, that sympathized with me in my open denial of sympathy in this sanctification interest, often said to the idlers that they have passed on their return to their tents: 'Why were you not at Dr. Pierce's sanctification meeting this morning?' Well, I don't believe much in Dr. Pierce's sanctification meeting. Notice all this talk." (Pages 14, 15.) "In a word, the church is loaded now with not a few that loathe the very idea of a holiness meeting. They look upon it as a sort of hypocritical mouthing or fanatical dreaming, they themselves, being so utterly below the uprising of these glorious affections as to be unable to catch the inspiration." (Page 16.) "But no objector says: 'I don't like any of your holiness associations—too much New Englandism in them for me.' Just what I expected." (Page 44.) "Of course the doctrine of entire sanctification, once in such high demand among Methodists, will become its forlorn hope—its no-man's-land." (Page 37.) "Well now, for comparative facts. I say, in the first twenty years of my ministry, ninety-five per cent. of our people were all alive and awake to this full-salvation idea, and pursuing after it, and often finding it as manifestly as they did conversion." (Second blessing it seems to me.) But now, in the seventy-fourth year of my ministry, I think I can truthfully say in saying seventy-five per cent. of our members are living in Antinomian indifference to entire sanctification, neither believing in it, praying for it, nor really desiring it. And yet our leading men are saying Methodism has never seen a day when it was in better condition. They will excuse me from dissenting." (Page 22.)

From these extracts it appears: 1. That Dr. Pierce believed entire sanctification was a "second blessing." He does not say so in words, but his exegesis makes it plain, and he so describes it. 2. That Dr. Pierce believed in "holiness meetings," and held them with most glorious results. 3. That Dr. Pierce saw and deplored the increasing indifference of the Methodist Church on this subject. The testimony of such a witness is weighty. Methodism was born in a holiness meeting, announced as its mission the spread of scriptural holiness over all lands, and is true to itself only so long as it holds to "entire sanctification." "Christian perfection," and the blessed and glorious doctrine of assurance of full salvation here and now through Jesus Christ. Brethren, better write in favor of holiness meetings. We need a revival of the old Methodist idea.

Both Bro. Wadsworth and "Gilderoy" I fear, draw too large conclusions for their facts. A scientific opinion is valuable only so far as it can verify itself by an appeal to observation or experiment, and it is also true of religious truth. From the apparent failure to excite an interest

among the unconverted at Old Orchard (I believe that was the place) Bro. Wadsworth concludes the doctrine preached there is false. Is this not too hasty a judgment? Has not the same failure occurred under circumstances not possibly open to objection? Who can say this doctrine is false, or that method wrong, because of individual instances of apparent failure? The doctrine of Christian perfection is not calculated to draw sinners. The ideal it presents is too high. Like the wisdom Paul spoke only among "the perfect," it is to be offered to believers as a glorious privilege, and such only can appreciate it. I am not surprised that such preaching failed to stir the unconverted multitude; but I must confess some surprise that one who knows the sweet wonders of this blessed grace, as I trust Bro. Wadsworth does, could so hurriedly impeach the doctrine.

"Gilderoy" does the same thing. I can not help thinking his experience is too exceptional to justify an implied reflection, through a religious journal, on the whole sisterhood of "devout women." There are unwise and imprudent persons in every company; but it is not fair to take individual instances of over-zeal and publicly parade them as proof and examples of the vicious tendency of a profession of holiness. From one single instance of this kind of zeal without knowledge, or, as he describes it, being "prayed at," he makes the impression that Christian women who profess holiness are so wanting in courtesy, true refinement of feeling, and a proper sense of propriety, as to pray at men as a general thing. My experience has been different. With rare exceptions I have found Christian women who profess holiness models of humility, quietness and propriety in their manner, while they constitute the very best spiritual element in the church. "Gilderoy" does them great injustice, though, I am sure, he does not mean to do it. He knows too well, doubtless, that it is far easier to control the few who may run into extravagance than to excite the many to strive after entire sanctification.

Finally, Mr. Editor, whatever may be our dogmatic definitions of holiness, few will deny that it is the grand possibility of Christian life, that we ought to seek after it with all our hearts, and welcome whatever method will promote it. Salvation in Christ from all sin, now and forever—nothing less will answer to the gospel.

S. A. STEEL.

Coleridge, Mass., Nov. 15, 1882.

Pacific Conference.

The Pacific Conference is just over. We had a pleasant and, I think, a profitable session. Paris N. Blankenship, David T. Belvel, Thomas J. Alexander, William A. Booker, Martin V. Howell, Edwin Palmer and William D. Taylor were admitted on trial. This is quite an improvement over last year, and, better still, most of these young men were brought up in California. Our Conference will show some increase in membership, although the church has been heavily pruned in some places. As to our finances we have no room for complaint. Our people generally pay for the preachers are faithful. Bishop Hargrove was with us in the Spirit of the Master. He is a good presiding officer, his heart is in the work, and just such a Bishop as we need in California.

The Bishop's sermon on Sabbath, at ten o'clock, will not soon be forgotten by this Conference. St. Paul's church was full of people, and well did he fill their heads and hearts, and yet bring forth a fruit. I think the outlook is better for the Pacific Conference at this time than for many years. Southern Methodism is a luxury on this coast, and our preachers so understand it, and the laity, too, are as decided as the preachers. Our church has a great work to do in California. No other church can do it for us. If the Southern people, or most of them, are not cared for by us, but few of them ever join any other church. Since the war the Southern people are flocking to the West, and many of them reach California. Mississippi is doing her part in filling the Southern part of this State, and not a few can be found all over these parts. As to the members of our Conference we now have eight from Mississippi, and more are coming. We are much obliged to Mississippi for W. P. Andrews and T. J. Alexander, who come to us this year.

The State of California is far ahead of any part of America. Her climate and soil can not be surpassed. No State has grown so rich in so short a time, and her wealth just now is being developed. The city of San Francisco, for its size, is the greatest wonder of the world. A stranger, not knowing its history, would think it had been standing here for ages, when but thirty-three years are all the years of its life. In this city we now have three hundred and fifty thousand people made up from nearly all parts of the world, and, if one wishes to see the epitome of the world, come to San Francisco and take a short tour in it. In this young city we have three hundred and fifty restaurants where all the delicacies and luxuries of this and any other country can be had at prices low enough to throw any other city in

the world into bankruptcy. It is supposed that not less than eighty thousand people eat at these restaurants who live in the city, hence the cheapness is explained. If I wanted to live cheap I would live in San Francisco, or, if I wished to live high and spend money freely, I would live in the same city. Our markets, I think, can not be surpassed. A stroll through the "California," the "Washington," or the "Grand Central," would nearly give a sick man a desire to eat. Every edible that creeps, swims, crawls, runs or flies, is here, and fruit of every clime, and vegetables too. And all these from January to January. I can do justice to all dishes that I find here but the shrimp. A dish of these vermin is set before you at the restaurants while the cook is preparing your meal. I can spend the time rolling them over with my fork, but eat them never. I suppose this is my taste. A man raised on high land can not take to all these sea-bugs at once.

F. M. FEATHERSTON.

SAN JOSE, CAL., Oct. 30, 1882.

From Opelousas, La.

I am in constant receipt of numerous letters from various parts of the South and West as to the climate, soil, health, etc., of this part of Southwest Louisiana, and beg leave to give answer through the columns of the widely-circulated ADVOCATE.

We are in Southwest Louisiana—a rather warm place; but, owing to the open prairies and proximity to the Gulf of Mexico, we have good breezes and pleasant weather in the summer. My experience is that the summers here are more pleasant than in North Louisiana. This, I suppose, is owing to the density of the forest there and the open prairies here. Near Opelousas we have about one-half woodland and half prairie, thus furnishing a sufficiency of wood and grazing. The land is rather undulating and requires but little tilling. Some plantations do not require ditching at all. I do not think there is a more healthy country anywhere. There are comparatively few cases of chills and fevers here.

The Morgan's Louisiana railroad, leading from New Orleans to Alexandria, passes through our town. Trains leave New Orleans at eight A. M., arrive here at five P. M. same day. We have weekly packets running from New Orleans to Washington, a distance six miles from here. Our lands are rich enough, producing from one-half to one bale per acre, and from thirty to forty bushels of corn per acre. Cane, rice, potatoes and peas are grown in abundance. Corn is selling at forty cents per barrel delivered in the crib. This seems to be essentially a white man's country, and is being filled up with a very thrifty and lively people. Land purchasers are coming in constantly, and good lands are getting in demand. Lands adjoining town sell readily at thirty to fifty dollars per acre; from three to five miles distant from town, twenty to thirty dollars per acre; ten miles at ten dollars, and falling in price gradually until government prices are reached. Those wishing first-class land may expect to pay ten dollars per acre; one fourth cash, the balance on time. Great attention is being paid to stock raising, and some very large herds are owned in the parish. At least three stockmen are said to brand each over two thousand calves each year. Some fine stock are being introduced and seem to do well.

The Roman Catholic element predominates, but are not so numerous here. Believing neighborhood, which, by the way, is one of the best in the South, is composed almost entirely of Protestants, mostly Methodists. Opelousas has a population of 2,000, with Episcopal, Presbyterian, Baptist and Methodist Churches. Each church attends to its own business and lets the others alone. In fact, our population here are remarkable for this virtue. All seem to live in peace; very little gossip, few quarrels, scarcely any fighting. Our population, Roman Catholics, Protestants and Jews, are in favor of the Sunday law, and would vote for it if allowed. Every man who was asked, save two, signed a petition to the Legislature to abolish the whisky traffic.

Our church is doing tolerably well here. I have been here two years. During that time I have received one hundred members, built and furnished a beautiful parsonage, and nearly doubled the preacher's salary, and hope to bring up all my assess-ments this year.

I would say to the many persons who wish to settle here: Come and see for yourself before moving, look at the country, get acquainted with our people, visit our churches and schools, decide for yourself, and you will be more apt to be satisfied.

THOMAS J. HUGHES.

Good Words.

Quiet from God! how beautiful to keep
This treasure of the All-Merciful Father's love,
To feel, when we awake and when we sleep,
His love around us, like a breath from heaven!

To journey in the world, and yet appear
To dwell with God and all with men in fact;
To bear about forever in the heart
The gladness which the Spirit dark and real!

HYMN OF THE AGES.

—Ye ransomed ones, remember that you hear through the world the

image and superscription of Jesus Christ; in whatever company of men you stand forget not his signature is upon you; and when men, thoughtless and ungodly, would win you from his service, tell them there is one in heaven with whom you are one; that you live as members of his spiritual frame, incorporated into him and in him, and by him righteous, sanctified, redeemed; and that being thus, not your own, but his, you are resolved, whatever the dreary world might say, in him to live, that in him you may *live for ever*.—Rev. Amos Butler.

"To those," writes Mr. Longfellow in a phantasm letter, "who ask how I can write so many things that sound as if I were as happy as a boy, please say that there is in this neighborhood, or neighboring town, a pear tree planted by Governor Bland about 200 years ago, and that it still bears fruit not to be distinguished from the young tree in its flavor. I suppose the tree makes new wood every year, so that some part of it is always young. Perhaps that is the way with some men when they grow old; I hope it is so with me."

In the old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction, and lead them forth gently toward a calm and bright land, so that they look no more backward; and the land may be a little child's.—George Eliot.

Every true Christian life is fruitful; the believer who abides in Christ by faith, and in whom Christ abides by his Spirit, is abundantly blessed. He brings forth much fruit. There are no useless Christians. Fidelity is the condition of faithfulness. The quality of your religious life is of more importance than the particular sphere of your activity.—Nashville Christian Advocate.

There's no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the melody, always talking of power, energy, and courage, and fortitude, but patience is the finest and noblest part of fortitude, and the rarest tone.—Ruskin.

Every promise of God rests on four pillars: his holiness and justice, which will not suffer him to deceive; his grace and goodness, which will not suffer him to forget; his truth, which will not suffer him to change; and his power, which makes him able to accomplish.

O most graceful habit, which comforts them that carry it. The burdens of earthly miseries gradually wear out the strength of those who carry them; but the burden of Christ assists the bearers of it, because it carries no grace, but grace us.—Chrysostom.

Dr. W. M. Taylor says the six hundredth anniversary of our lives as well as those of others, as if we carry on our business only by overhauling the capital of our strength. It is plain that we should abridge our trade at almost any sacrifice and seek a larger measure of rest.

It were a desolate thing, indeed, to forgo the love of earth, if there were nothing to fill the vacant space in the heart. But it is just for this purpose, that a sublime affection may take root, that the lower is to be expelled.—F. W. Robertson.

It is not the bee's touching on the flowers that gathers the honey, but her abiding for a time upon them, and drawing out the sweet. It is not the bird's reads must on the Divine truth that will prove the choicest, strongest Christian.

She certainly is no true woman for whom every man may find it in his heart to have certain graces, and holy and honorable love; she is not a woman who returns in love and asks no protection.—Baptist.

Every man or woman who turns to Christ must bear to find that they are breaking with their old master and enslaving under a new master. Conversion is a revolutionary process. T. L. Caylor.

The truly great and good, in either sex, bear a countenance more patiently than they are wont to be the reaper of the highest harvest, like the pale rose, to strive upward when most laden.

Kind words, kind words, kind words, and kind words—these are second by means of, and which men are in trouble, and are helping their absent battles. Dr. J. M. Hall.

It is only by labor that thought can be made healthy, and only by labor that labor can be made happy; and the two cannot be separated with impunity.—Hoskin.

In that Christ's mission upon earth was wholly one of love and sympathy, it should have followers who have the same characteristics are ex-pected of them.

Each struck the poison from the wound, and takes the sting from the serpent, and quenches the fire of the serpent, and only faith can do it. Dr. H. Abbott.

—It is to be trusted, but not to be tempted.

the expansion of our work

have the promise realized of a
of immortality, without the pos-

the world. But, leaving aside the usual, let us ask ourselves the question: Can we, as Christians, dispense with the contemplative habit? Having the example of Christ and the harvest of personal experience before me, I answer we can not. "We are constituted in this world that we can not acquire a new knowledge of the higher things of life unless we break loose from the ties of our ordinary or daily lives." The usual or ordinary life of man becomes, by the force of habit, more or less involuntary. He walks and talks as if in

Yes, we must (once in a while) get away from the oblique road of our ordinary lives if we desire to travel the highway of holiness with peace and comfort. Why did God, the Father, send the life of Christ (saying that the crucifixion was near) with a transfiguration? Was it a miracle of personality through whose radiant glories Peter, James and John were to convince the unbelieving Jews that Jesus was their long looked for Messiah? Is it to own "see then tell no man" at the end returns the negative. Then what

Mr. Editor: In the ADVOCATE of October 16, 1882, appears an article with the above caption, the writer of which says there are a "baker's dozen" teachers: In every Conference who have been tried in the balance and found wanting. He says they are "coarse," "villainous in anecdotes," "dead-heads," "tremendous evils." With your permission, Mr. Editor, we propose to try Mr. "Amen" in his own balance; and ascertain if he measures up to the proper standard in every respect. By the word "coarse" we suppose "Amen" means that this "baker's dozen" are not grammarians, do not speak words correctly, therefore are

Here the beloved Christian man passed forty-four years of his life. Three sons preceded him to the

INGELTARY—Died, at his residence, in Livingston parish, La., on the 5, 1882, BENJAMIN SINGELTARY, his eightieth year.

GOLDEN TEXT.—"Truly this man was the Son of God." Mark xvi. 39.

We do not attempt to explain, outside of the Scriptures, any of the phe-

'There is an old saying which contains

ALMON-SLOAN. Near Simbuta, Miba, October
1, 1892, by Rev. W. D. Donahick; Mr. Charlie Al-

1903—WILLIAM EDWARD JONES, the son of James C. Jones and Malda B. Kernahan, was born in Caddo

Christian Advocate.

ORIGIN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. J. W. RICE, REV. W. L. C. HUMPHREY,
REV. C. W. CARTER, D. D., REV. J. T. SAWYER.

THURSDAY, NOVEMBER 23, 1882.

Important Notice.

Preachers of our patronizing Conferences are urged to secure additional cash subscribers, and be ready to make settlement in full at the Conference sessions.

T. J. CARVER,
Business Manager.

"Missionary day" seems to be growing in popularity. In some Conferences it has been the royal day of the session. May its influence be felt in every parsonage and throughout the Conference year.

The Morning Star says "the month of November is devoted to the suffering souls in purgatory," and urges the faithful to special prayer. One month in twelve is a short time to devote to that stupendous work. But, according to our thinking, that one month's labor is lost, for there is no such place as purgatory.

A pastor in one of our patronizing Conferences sent in recently his first list of subscribers. What has the good brother been doing all these years? With his Conference paper in every family, he would get a better salary, secure better missionary and Conference collections, and have developed in all his charge a more intelligent and active piety. Circulate "the dear old Advocate."

We have passed a Jewish synagogue frequently and been attracted by a large notice, posted inside the vestibule, containing these words: "CHILDREN UNDER FIVE YEARS OF AGE NOT ALLOWED IN THIS TEMPLE." We thought the prohibition barbarous. But from the appearance of many congregations we might conclude that the synagogue notice was the unwritten law of Methodism, with the age of ten substituted for five.

The Texas Baptist Herald says that "Methodism is going toward the Episcopal Church, and that toward Rome with yearly advances." There is such a thing as ecclesiastical color-blindness. The Herald brother has our sympathy, but we fear the disease is incurable. The only two "high church" evangelical denominations of our acquaintance are the Episcopalians and Baptists. The one makes church order dependent upon successive Episcopal ordinations, the other upon successive impositions.

"Paine Institute" is the name of the college to be established for the Colored Methodist Episcopal Church in America. Under resolution of our General Conference, Bishop Pierce on behalf of the Methodist Episcopal Church, South, and Bishop Hiley on the part of the Colored Methodist Episcopal Church, appointed Dr. J. E. Evans, of Georgia, a commissioner of education. Bishop Pierce, also appointed as trustees from our church: Rev. W. A. Chandler, Rev. W. H. LaPrade and Rev. W. P. Patton. So we learn from the Wesleyan Christian Advocate.

The election of ex-Gov. Colquitt to the United States Senate by the Legislature of Georgia has met with cordial endorsement throughout the nation. His political career has been most honorable and successful. For three successive terms he has been governor of the Empire State of the South and now advances to a seat in the Senate for six years. He is an upright, manly, Christian statesman—one who mixes politics and religion. Though a public officer, he is none the less an active, zealous, humble Methodist. Such an one we rejoice to see promoted.

The English connect eating with Christian work. There seems to be a philosophy in it beyond mere sociability. The happy speeches and liberal giving all take place after the meal has been enjoyed. Their missionary breakfasts are great, even proverbial occasions. Then they project new enterprises and raise large sums of money. The idea has been adopted on this side the sea. The Methodists of Evanston, Ill., recently had a debt-raising supper, and secured \$10,000. A good breakfast or supper seems conducive to Christian liberality. Certainly the physical condition largely affects the spiritual tone and temper. Hence our friend, Dr. John Mathews, of Kansas City, says we should never take a collection when an east wind is blowing.

Idle Questioning.

As our Lord passed through the villages teaching and preaching, this question was asked him: "Lord, are there few that be saved?" His reply was characteristic, and was addressed not to the idle interrogator alone, but to the whole company within the sound of his voice and to all generations of the word: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, but shall not be able." As if he would say, it is of little worth to you now whether many or few shall be saved at last; the greatest concern, demanding ceaseless effort, prayer and faith, must be your own salvation. It is a sad waste of time to dream of the safety of others when your own life is in danger. Thus our Lord has administered wholesome rebuke to vain speculation about non-essential and sometimes unimportant questions of Scripture and Providence. Nothing of absolute and essential significance to human redemption has been left to doubt or contingency. Whatever is fundamental has been so clearly revealed that the most tutored may discern the needed light. Nothing of vital importance has been left to logical inference. That Christ died for sinners, and that faith in his atoning blood is the condition of eternal life, shines as brightly on every page of revelation as the sun in mid-heavens unobscured by a single fleck of cloud. To proclaim this great primal, central truth should be our divine employ. To have its joyful experience should be our never-ceasing prayer.

But how much of our time is given to idle speculation? Instead of pondering and praying over the weightier matters that make for our personal salvation, we are worrying over questions which, if absolutely understood, would be of no possible additional good. Some men spend their palmest days and strongest powers in the laborious investigation of a subject which they acknowledge to have a very unimportant place in practical theology. Others, in the eagerness of the same spirit, go so far as to exalt a non-essential doctrine to be the test of orthodoxy and the unalterable condition of admission into Christ's church. How much time and thought have been expended in writing and issuing books on postures and ceremonies—or tactful succession and the manner of administering an ordinance—as if these were the only conditions of acceptance with God. Some persons are ecclesiastical monomaniacs. Out of a certain order or posture, they are well without hope of heaven. Their way is certainly very narrow, if not always straight. They have been disturbers of the peace of the church. The great controversies that have kindled passion and excited wild divisions, and sometimes bitter dissensions, have been about such questions.

Hence the practical force of our Lord's exhortation. Let our first concern be to have personal communion with him. Let us have an assurance of salvation and an experience of his grace, then it will be time for us to speculate as to the number who will be saved. But when we are aglow with love, and full of zeal, the great practical, pressing duties of life will afford little opportunity for such idle questioning. It follows, therefore, that an extravagant zeal in these matters indicates a lack of spiritual acquaintance and communion with our Lord. We need not deprecate church order, but we should be careful that intense ecclesiasticism does not rob us of evangelical faith and peace. Let the exhortation constantly ring in our hearts: "Strive to enter in at the strait gate." That will silence all curious and vain speculation.

Taylor's Self-Supporting Missions.

At the recent meeting of the General Missionary Committee of the Methodist Episcopal Church in New York, some rather significant and startling facts were disclosed. The subject under discussion was the relation of the committee to Rev. William Taylor's South American work. After a protracted debate, occupying one entire afternoon session, they agreed to drop his work from the list of missions. The discussion brought out the methods and success of his enterprise. Adopting the theory of doing mission work by secular education had employed a number of laborers, and established schools at various places, expecting them to be largely self-supporting. Many had become disheartened and returned, because, though called to preach, they were confined to "purely secular schools." Bishop Harris said their work was "of a purely educational character, and in no sense evangelistic." After five years' labor not one single Spaniard had been converted, while one native pastor at Montevideo, by the simple preaching of the gospel, was enjoying a great

revival—one hundred and twenty Spaniards having been converted and joined the church within the past four weeks. Dr. Fowler went so far as to say: "One of these missionaries had said that if they had a conversion it would be ruinous to their work." And, among other things, the missionary secretary added: "The church at large is listening to 'Pauline methods.' We can very readily understand how the stressing of evangelistic work in these schools, and a few conversions, would be their ruin. Their patrons of wealth—able to pay for their children's tuition—send them to secure a secular education, and not have their religious faith in any wise disturbed. And when they find religion is taught rather than text-books the effect is immediately apparent. Some mistaken Protestants patronize Romanist schools on the assurance that religion shall not be taught their children."

Mr. Taylor has made the fatal mistake of establishing schools that are not distinctively and positively missionary. Geography and mathematics never convert the soul. The word must be taught and preached. So, after all, it seems there was more of bluster in Taylor's South American "self-supporting missions" than true evangelistic work.

Bishop Parker's Ruling.

The ruling of Bishop Parker in the Shaw case, at the late session of the Northwest Texas Conference, was the subject of various comment among the brethren, but we believe was sound to the core. When the presiding elder asked for a committee of investigation in his case, he having been reported as disseminating doctrines contrary to our standards, Bro. Shaw arose and desired to address the Conference. The Bishop refused to hear him, and stated that he must appear before the committee to make answer. Some sympathizing friends thought the ruling harsh, but to our mind it was in strict conformity to the letter and spirit of the law. These committees of examination are ordered for the purpose of preventing such matters being discussed on the Conference floor. The committee patiently and prayerfully inquires into the complaints, and if a trial is adjudged necessary or not they so report. It is not the province of this committee to pass judgment upon the case farther than to report whether or not there is cause for trial. To have allowed Bro. Shaw to make his speech before the Conference in advance of such investigation might have gratified some curiosity, but would have defeated the very intent of the law. By this provision the facts of all reported cases, whether of heresy or immorality, are never displayed or discussed in open Conference. Nor should they be. The ends of justice and truth—the honor of the church and fairness to the brother—are best conserved by such a course.

When the committee had agreed that the facts were of so grave a nature as to render a trial necessary in the Shaw case, he was allowed to surrender his credentials and retire from the ministry. Then the Conference allowed him to speak. That action was generous, but we fail to approve it, nor was the occasion very edifying to true Methodism. Modesty on his part, as well as the dignity and propriety of the Conference session, required that he take his hat and quietly retire. The world outside was wide enough for him to air any views he might hold adverse to our doctrines. A Methodist Conference is no place to inveigh against Methodist teachings. When a man outgrows Methodist orthodoxy the door is open for his exit.

"Practical Politics."

In the Second Congressional District of Mississippi the two candidates for a seat in the lower house of Congress at the recent election were Hon. Van H. Manning, Democrat, and Gen. Jas. R. Chalmers, Independent. The contest was an exciting one, and resulted, as was supposed, in the election of Gen. Chalmers by a decided majority. This fact has been conceded by the leaders of the party and the friends of Manning. But very unexpectedly last Saturday, when the returns were made, the certificate of election was given to Col. Manning. It appears that a number of votes in one county were recorded on the tally-sheets as having been cast for James R. Chalmers, though the certificate, properly signed by the three appointed officers, stated that the votes were given to James R. Chalmers. On that technicality the votes were thrown out, thus giving Manning the majority. Without knowing any of the parties to this transaction, and therefore making no personal charge against any one, there are suspicious of wrong-doing about the affair that demand explanation. It has the ap-

pearance and odor of rottenness. And the people will so consider it and indignantly rebuke it unless evidence as clear as sunlight is produced. The temporary victory gained by such a course will recoil with terrible effect upon the party that condones and approves it. Alas! for the rights and morals of a people when their will, expressed at the ballot-box, is deliberately and shrewdly set aside by fraudulent figures. We have nothing to do with the individual contestants, nor the partisan interests involved, but for the moral honor of our commonwealth and the inflexible principles of right and truth that make the continued existence of our republic a possibility, the integrity of the franchise should be sacredly defended. As a religious journalist we are bound, to conscience, to resist evil and plead for the right. Truth is more important than party success. Wrong will bring ruin.

From Texas.

BY BISHOP PARKER.

Mr. Editor: The West Texas Conference, held at Seguin, was to the writer a very pleasant occasion. The Conference is not large, but composed of excellent men. There were several most efficient, broad-minded, working laymen in the body. Quite a valuable addition of territory and preachers was made by the General Conference from the Northwest Texas Conference. The preachers seemed pleased with their new Conference home, and there was no grumbling on the part of the people. The preachers received their appointments with general satisfaction. Some disappointments, but very few. Dr. Kelley was present, the missionary day was given him in full measure, and at the anniversary he brought up things duly after the Bishop's talk, and in spite of it. There is room in this Conference for a few more first-rate young men. A feature of the session was the presence of quite a number of our Mexican brethren, from the Mexican Border Mission. They do not speak our tongue much, nor understand it, and the superintendent of that work, Bro. Sutherland, had to stand by and interpret in the reception into full connection and in the ordination services. The mission is prospering, and its connection with the Conference rather quickens the missionary spirit of the American preachers. Many of the Mexican preachers were kept away by the yellow fever, but the reports were all in due form, and showed that they were being trained in the Methodist way.

This West Texas Conference lies in a very beautiful and salubrious region. The climate is soft and healthful, and the portion devoted to agriculture is exceedingly productive. The fields about Seguin were white with open cotton, and it was not uncommon to hear of two bales to the acre. The stalk is rather low, but the number of bolls is wonderful, and every open boll affords a generous handful to the picker. Westward and eastward the raising of stock is the main pursuit, but from the Brazos to the Guadalupe, on the Sunset route, is one of the richest agricultural sections of Texas. The Guadalupe flows near to Seguin, and is fordable at this time. It is one of those pen-green, swift flowing streams, with a rocky bed for the most part, and fringed with large pecan and other vigorously growing trees. The Guadalupe, the San Marcos, the San Antonio, the San Gabriel, the Leon are all of like character—swift, rocky, pen green, beautiful, brawling, sometimes roaring streams.

A couple of days in San Antonio enabled me to see the most of that quaint old town and its surroundings. The old, dilapidated missions, the Alamo now used as a warehouse, the San Pedro springs, the river, the irrigating appliances and the government buildings have been described by other pens. It impresses one as a city—in some respects more foreign, more finished and more substantial than other cities in Texas. Its streets—the older ones especially—are as irregular as the older parts of Boston, while its phantasms and buildings remind me of the Second District of New Orleans. At the preaching, on a Thursday night, I was as much at home as if I had been in the Moreau Street pulpit. The old church is not particularly incommensurate, and does not suffer in comparison with our churches in Austin and Houston, but a most desirable lot has been purchased on Travis Square, one of the very best sites for a church in San Antonio, and there is good prospect that the new edifice will be erected this year. The city is growing, its business is rapidly increasing, and the American population is becoming more and more in the ascendant. A most important point is this for us to hold and strengthen. The atmosphere of San Antonio is pure, and during the winter months

the city is thronged with visitors seeking health and relief from the severity of Northern winters. There is healing balm in the air in this part of Texas. The Sunday after the Conference at Seguin was spent at Cameron, in Milam county. The route from San Antonio to Austin is through New Braunfels, San Marcos, and altogether a country of great beauty and fertility. But to describe Texas is impossible—all in all the most productive region probably in America.

Cleburne is a city of three thousand people, on the Gulf, Colorado and Santa Fe railroad, and about thirty-five miles below Fort Worth. The surrounding country, which I have pretty well explored since the Northwest Texas Conference adjourned, is very fine to see, undulating, well watered, and scarcely surpassed in fertility by any part of central Texas. The town is in the western edge of the cross timbers, and has the advantage of trees—also of vigorous and healthy looking shrubbery and flowers.

The Northwest Texas Conference is large as to the number of preachers, and also as to territory, since it stretches northward and westward almost indefinitely. It will not greatly miss the eight counties which the last General Conference set off to the Texas and West Texas Conferences. It occupies a grand field, and is destined to grow into several Conferences in the course of twenty years. The session began November 1 and ended Monday night, November 6. Good order and good feeling seemed to prevail, and the appointments, for better or worse, were received, in many cases, with approval, in others with resignation, in some, it may be, with regret. The brethren were courteous, cordial and considerate toward the new Bishop, and have his thanks.

We were favored at this Conference with several connected representatives, Dr. Kelley, of the Missionary Board, Dr. Morton, of the Church Extension Society, and Dr. McFerrin, of the Publishing House. With Drs. McFerrin and Kelley to do the effective work at the missionary anniversary, the collection came up to \$550. Saturday was pretty much a missionary day, although the book agent and Dr. Morton occupied a portion of the time. Dr. Kelley had full latitude, in the morning addressing the Conference, in the afternoon organizing a Woman's Missionary Society, and at night making the last appeal, and contributing the last \$5 to the collection. Sunday night Dr. McFerrin preached a sermon in memory of Bishop Paine. It was a stirring and melting time, and one that will be remembered long.

This Conference is not crowded, but it is difficult to place men of heavy families, and the superannuated list is already so large that old men, as transfers, are not desired. Farther than this, men who have no better reason for coming to Texas than to buy land, and improve their temporal fortunes, had perhaps as well remain where they are. Men are needed here to do hard work on small salaries, to build up Methodism and to save souls. Those who have not a zeal for God and for his cause sufficiently great to bring them to this field without particular assurance as to the character of their appointment will scarcely succeed. This, and all the Conferences in Texas, can employ more men, but they should be men in the vigor of life, and with a single eye.

All of our church interests in the State are improving. One of our greatest needs, perhaps the most pressing, is church buildings. Some large and tolerably strong circuits have not a Methodist Church edifice on them. Some of the most prominent stations either have no church, or one worthy of our people or of our cause. Things will be better in this respect soon it is hoped. Methodism is alive in Texas, and must move forward. In interest on the subject of education it is not behind the older States. There are a number of district high schools, several female colleges and the Southwestern University. Both the West Texas and the Northwest Texas Conference have ordered an assessment and annual collection for the University, and the other Conferences at their approaching sessions will probably do likewise. This movement is in the right direction. Texas Methodists intend to sustain their University, and the preachers are heartily co-operating with Dr. Mood and his assistants in building it up. The Texas Christian Advocate has been represented at the Conferences by Bro. Shaw. The paper, I am glad to say, is doing well, and with good prospects ahead. I find the right feeling prevails among the preachers in reference to supporting their own Conference paper. In my exhortations after Bro. Shaw I put the matter in this order for Texas: that the Texas Christian Advocate, second

the Nashville, and third, if these do not suit, or if another is wanted, the NEW ORLEANS CHRISTIAN ADVOCATE. They have heard over here that the last named has a new editor.

Of Texas in general there is neither time nor space to write now. The State is a wonder of richness and beauty. The people are, for the most part, the best, or more than the average, from the older States. Railroads are developing it with marvelous rapidity. A bald prairie grows into a city in a year. Large and flourishing cities have been built within a decade. Vast as its extent it has richer land, and more of it, in proportion to its size, than any State I am acquainted with. In no country can a farmer get good land, cheaper, and make a living easier, than here. I have visited several of the largest cities in Texas, and some of the smaller ones, and in none do I recollect to have seen a house for rent. In twenty-five years, for riches, luxury, intelligence and developed resources, Texas will surpass the greatest of the older States. At present she needs any amount of lumber, barbed wire, people and some preachers.

CLUBBING, TEXAS, NOV. 8, 1882.

Evangelical Experience.

Zion's Herald has a most excellent editorial article on this important subject. This must be kept alive in the church or spiritual decadence and death will ensue. We make the following liberal extracts and commend them to a thoughtful consideration:

The Bible is a book of experience, the truths which it teaches are given to us in personal character and personal living. There are scarcely any propositions that are not set in a frame-work of human feeling, action or duty. If we regard formal theology as the grammar of doctrine, the Bible is a nearly grammarless as the English speech. And just as English is not surpassed by any better-grammared tongue in communication, so the Bible says more than all the confessions of faith and dogmatic systems. Its immense success has come out of its method of addressing men through human character and experience. The evangelical doctrines which it teaches are plainly taught—sin, sacrifice, guilt, pardon—not so much by massing statements of these matters as by clothing them with flesh and blood in human experience.

The wandering from the truth usually begins in neglecting or abandoning the biblical method of experience. We are told, for example, that vicarious suffering is offensive to the human sense of justice. But how does this Bible teach vicarious suffering? Mainly by looking at Christ's sufferings through the eyes of penitent sinners and pardoned believers. The truth to be made clear is not any question of infinite jurisdiction. The challenge of unbelief is made on the common level of the human sense of justice; and the answer need not climb higher. We have to do with a fact capable of human measurement: Does the human sense of justice reject Christ's sacrifice for sin? The answer must recognize that the Bible puts this doctrine into the mouth of man—makes him declare its righteousness. It is as much a truth of the earth as a truth of the heavens, that is challenged; and the contest is between Christian experience with a positive affirmation and an unbelieving experience with only negative content. Paul was a man like ourselves when he wrote of Christ: "Who loved me and gave himself for me." All down the Christian ages other men have been repeating Paul's words out of Paul's experience. To this experience, a barren affirmation is not an answer. "It offends our sense of justice" does not speak for all human experience, for the Christian experience is not included in the offense to the sense of justice.

In a sense, the Bible has no proper meaning except to men reading it with the eyes of their consciences. It gets full meaning only when they read as personally as the Bible speaks. It comes to them with the voice of personal human feeling. It puts a man before them to tell his story as it relates to God, duty, sin, penalty, salvation. Millions who have followed the same method, noting and comparing themselves with the human witness whom the Bible puts on the stand, have found the story altogether true to their own lives and consciences. The unbeliever has undertaken too great a task when, neglecting the personal method, he attempts to audit the account of Christ's death with universal justice. The moment he turns to question closely his own feeling and to appreciate his personal necessities as a sinner to be rescued from law, by some gift of Love, he will cease to attempt measuring the eternal right. Penitence makes all plain that need be plain; and after faith grasps the hand of the dying Christ, he will find it impossible to omit or soften one of Paul's sweet words: "He loved me and gave himself for me." To such a state of mind Isaiah is utterly reasonable when he says: "He hath borne our griefs and carried our sorrows." You can not wrest out of the hand of penitence the doctrine of vicarious suffering. Through that, the penitent looks at Christ, and we venture to believe that no penitent ever believed Christ in any other light than as suffering for his sake.

Rev. Philo M. Goodwyn.

Philo M. Goodwyn was born in 1820, November 24, in the State of Indiana, near New Albany. He moved to the South in 1837; was converted and joined the Poydras Street

Church in the year 1840. He was licensed to preach by that society, and was admitted into the Mississippi Conference, at Jackson, Miss., at its session of 1842; was first appointed as the junior preacher to the Lafourche circuit, La. In 1843 he was appointed to Caddo circuit; in 1844 to Yazoo circuit. From this time until a part of the Mississippi Conference was set off as the Louisiana Conference he received appointments annually, the record of which is not now in hand; and afterward as follows: 1848, Alexandria; 1849, Opelousas; 1850, Newton and Franklin; 1851, Franklin and Pattersonville; 1852, Monroe district; 1853 to 1856, Opelousas district; 1857, Richmond; 1858, agent Mansfield College; 1859, Minden; 1860, Plaquemine and Grosse Tete; in December, 1860, Bayou Rouge and Big Cane; 1861, W. Chapel; 1862-63, Ouachita circuit; 1864, Lisbon; 1865, presiding elder of Alexandria district; 1866-67, Thibodeaux; 1868 to 1871, Jefferson City; and in 1872 was superannuated. Since then he has lived in this city in precarious health, rarely able to preach, but always ready. He breathed his life out sweetly, in the midst of those he loved most, his wife and children, on Wednesday, the fifteenth instant, after an illness of but three days. He said that "on the godward side the future was bright." It was only on the earthward side, for his family, that things were dark.

He was a man of industrious devotion to the ministry of the word for more than thirty years, until failing health arrested him. He traveled as presiding elder, as preacher in charge and as assistant preacher among the swamps and bayous of Louisiana, along its rivers and in its highlands, until he had lived in every part of the State. He took the work as it came, as one of the rank and file of the itinerancy. He asked no favors and received none, and wherever he was did a good work. His talents were representative of the average of human ability, but they were improved so as to stand the inspection of his Lord. He was of the people, and had access to the people. He attended conscientiously to the spiritual and temporal interests of whatever part of the field was placed in his care.

His character was without a stain, and he had the good fortune to escape even the calumny of the world. Every one revered him as a good man, who lived at heart the well-being and the salvation of mankind. Under God, doubtless, he has been the means of calling thousands of men to the knowledge of Christ. His memory is blessed. He lived to do good, and has done it.

Of very sprightly disposition, and of active temperament, it was a source of profound sorrow that in mature manhood he at once found himself unable to take an appointment. His constitution had broken under the severe and constant labor of the itinerant service. Therefore, toward a new field of Christian life was opened to him, that of patient suffering. How fully he improved it for the cultivation of the highest and richest graces of his spiritual manhood we are all witnesses. His closest was his stronghold. He was always ready to talk of his sufferings, and watched as from a secure town the fortunes of the battle as it went on, with hands and soul uplifted for the triumph of Immanuel. Not punitive, nor disciplinary to him, but elevating and refining were the sharp pains of disease and the gloomy labyrinth of the poverty of his daily life. He emerged from each experience with a nearer view of his Lord, who was perfecting him by that route to glory. Oh! the mysterious association there is between the sufferings of this present time and the apocalyptic of the soul! That life which now, by natural conditions, is so hid with its Lord shall presently burst forth in the full splendor of his coming.

The son of a widow when called to preach, he has left nothing to his wife and children but the blessing with which he started. The inheritance of the patriarchs has returned to his beloved; here is no continuing city; there one whose Builder and Maker is God. A greater part of his life he rode by vast fields of cane and cotton, that promised to enrich and sustain their owners, owning nothing himself. Their vast resources and his slender ones have in the end left the families of each on an equal footing. The fortunes of a generation, however diverse for awhile, presently settle down to a uniform dependence. But with the good man, who has mean while lived more for heaven than for earth, there remains to his children a precious remainder; the blessing which makes rich and addeth no sorrow with it.

J. C. KENNEDY.

The Jackson Route, for their respective homes in Mississippi. There were presidents, secretaries, treasurers and managers among them.—Raymond Gazette.

All sadder, but wiser men and in one very rich. Except some matters to be attended to in the courts, and distressing memories of having been connected with the cruise, the matter will pass out of mind.

The following from a correspondent of the New York Herald is not only a pleasant personal incident but the announcement of a great principle. Dr. Deems is generally right and was never more so than in the conversation reported below. If every citizen had such an appreciation of the franchise, and carried a like spirit into its exercise, we would have an ideal republic and a political millennium. But the trumpet has not sounded just yet:

I was present on the last day of registry when the Rev. Dr. Deems of this city, entered to be registered. The clerk addressed him pleasantly, saying, "Well, doctor, you've come once more to enjoy this inestimable privilege?" "No," said the doctor, quietly. "I do not regard the ballot as a privilege. I would not vote if I could help it. Nor do I claim it as a right. I have no more right to the ballot than to the presidency. It is a duty imposed by my country, and I shall come to its discharge as I go to my pulpit, and still pray to be guided in my voting as in my preaching." There was silence.

The NEW ORLEANS ADVOCATE advertises that it will send the New Orleans Advocate to all subscribers for so much money, and closes up by saying "Send and secure the two leading Methodist journals of the South." We freely grant that the Nashville Advocate is the leading Methodist journal of the South, but it seems to us that the NEW ORLEANS ADVOCATE is not the next. However our coterritorial must not lose his own horn.—The Arkansas Methodist.

Now, who told you about those long lists of subscribers we received from Arkansas recently? One brother alone sent in a number of names and enclosed \$75. Doubtless the subscribers told it themselves, for some people can't keep a good thing. One old friend said he would have to stop the ADVOCATE because his wife and children talked so much about it. Of course we are not the next, and if you could hear Bishops and other clergy disagree on the subject you would think us they do. But our modesty compels us to desist. Really, brother, if you are hard up for an item, just open the old NEW ORLEANS.

Rev. Charles B. DuBose.

Mr. Editor: Your correspondent, Simon Hall, suggests that "a plan be instituted at once by which a sufficient amount may be realized to procure a home for the wife and children of Bro. DuBose." This is to inform him and all others that such a plan was presented in the columns of the Alabama Christian Advocate some time ago, and this is the plan: Let each preacher in the Conference collect what he can for this object, and report the amount at the session of our Conference at Troy. I suppose that whatever is raised by that time will be turned over to a proper committee, and by them invested in a home for the widow and children of our martyr brother. From letters received I am informed that a number of the preachers are entering heartily into this effort to honor the heroism and devotion of our brother, and I trust no one will come up to Conference without some amount for this object. Our hope is to raise one thousand dollars, and this will be done if each preacher brings up an amount equal to that his charge is assessed for the Bishop's fund.

Respectfully,

HENRY D. MOORE.
MOBILE, ALA., NOV. 13, 1882.

It is thought that the gift of Mrs. Sarah E. Atkinson, of Memphis, Tenn., to Vanderbilt University will net \$50,000.

We have 28 active preachers and 855 members connected with our Mexican Border mission. That is a grand work and the outlook is most inspiring.

Some Southern Baptist missionary ladies are preparing a "Cook-book for the Cotton States." The proceeds of its sale will be devoted to the cause of missions.

The Nashville Advocate pleads for 25,000 subscribers with the promise of increasing the paper to twenty pages. The church ought to readily respond to that call. Our central organ should have larger resources and a wider circulation.

Several years ago Dr. Cunningham was requested to write the history of Methodism in the Holston Conference. The pressure of labor connected with our Sunday-school periodical literature, however, has prevented his compliance. At the last session of the Conference, Rev. R. N. Price was asked to undertake the work and the volume may be expected in due time.

The missionary collections in the Methodist Episcopal Church for the past year exceeded the year before by over sixty thousand dollars. A very gratifying increase. A like advance in the Church, South, is greatly demanded by our enlarging fields and waiting opportunities.

Rev. Dr. J. R. Graves, lie of the "Great Iron Wheel," says the Baptists are not one per cent of the population of Memphis, and they can not hold their own there without help. The doctor has been helping there for a quarter of a century. What's the matter? Too many "mustangs?"

The old John Street Church in New York, the first Methodist Church in America, celebrated its one hundred and fourteenth anniversary on the twenty-ninth of last month. The little company of the faithful who first sat in that humble church have multiplied to millions, and sent their "morning drum-beat" round the world. How great a matter a little fire kindleth.

Bishop Bowman, of the Methodist Episcopal Church, pays a handsome tribute to the German Methodists. He says they are the most earnest and successful workers in the mission service of the country. As compared with them, the American churches are far behind in the work of raising funds. The same may be said of our German Mission Conference. Its per capita contributions carries the banner in Southern Methodism.

The Rev. Braxton Craven, D. D., president of Trinity College, North Carolina, and an influential member of its delegation to the last General Conference died suddenly last week. In our last issue we noted his return to his college with a number of Lutheran students in charge. Very unexpectedly he was called to his reward on high. For years he has been a tower of strength in North Carolina Methodism.

To the Pastors of the Mississippi Conference.

BROTHERS: Please remember that our Conference session is near at hand and that information concerning Conference chairmen will be needed in order to make a proper distribution of the Conference fund. Please furnish the Board of Finance a written statement of the condition of any and every one of this honorable class who may reside within the bounds of your charge. Take the time to enquire of each his pecuniary condition as well as the state of his health. Both are important. Brethren you do it!

R. B. NORISWORTHY.
MEMPHIS, MISS., NOV. 15, 1882.

Mississippi Conference—Notice.

Presiding elders will please send me the names of local preachers who will attend Conference on official business. I have the names of delegates.

Ministers and delegates arriving at Crystal Springs, not informed of their homes, will please report to W. C. Wilkinson, at the store of Barnes & Wilkinson, on the corner above the depot, east of the railroad, where they will receive attention.

W. B. LEWIS.
CRYSTAL SPRINGS, MISS., NOV. 13, 1882.

Entertained at Conference.

The following has been forwarded us for publication. It is witty and suggestive:

Laoswood, Miss., Nov. 5, 1882.

Rev. W. B. LEWIS.—My Dear Brother: Knowing something of the cares of your position as entertainer of the Annual Conference, I write this early to relieve you of anxiety in regard to provision for myself. I trust that neither you nor Crystal Springs will put yourselves out on my account. I have stopped at small towns before, and flatter myself that I was so guarded in my demeanor as not to leave behind me a single feeling of remorse in the hearts of the community at large, for their failure to show me proper respect.

Certain things, however, will naturally suggest themselves to you as necessary to the comfort of a person who occupies my position in the church, and I mention them, not as a reminder, but for fear that you, untrodden yourself to go beyond the limit of my modest desires.

I must have a room in the same house with the Bishop; or as near him as possible. It is true that I am not personally acquainted with Bishop Wilson; but it is also true that he is not personally acquainted with me; hence you see we will begin our acquaintance without any undue advantage on either side. This arrangement, you will readily perceive, will be quite as desirable to the Bishop and his council as to myself. He is a new man, occupying a new and comparatively untrodden position, and must greatly need the advice of one so experienced in affairs as myself.

2. I must have a room to myself, and one with a fireplace in it. It would be sad if I should be prevented, by taking cold, from making my great speech on foreign missions, and a room without a fire might give me cold. Besides, it is my custom at Conference to practice, on my return from the daily sessions, and especially after service at night, any new songs I may have heard during the day, and I would like to do this undisturbed. Above all things, see to it that there are no children about the house where I am to stay. But if there should be any lack of accommodations, and I must have a roommate, be very particular in the choice. I would not object to Dr. Young or Dr. Fitzgerald, should they be present, or probably Dr. Andrews or Dr. Johnson, if they do not snore. I do most decidedly object to a layman, unless it should be Gov. Lowry or Col. Nugent, or some other distinguished lawyer. A school teacher I could not endure.

3. One word about fare. I have a very peculiar physical constitution and my food must be carefully prepared. Not that I have costly tastes. French rolls for breakfast, coffee with cream in it—the coffee must be boiled, and the cream must be cream, not strappings nor boiled milk. For meats, oysters, fish and beefsteak boiled with French mustard and Worcestershire sauce—and any other simple viands will be sufficient. For dinner turkey and chickens, with salads and such vegetables as are easily attainable—tomatoes, cold cabbage, lettuce, beets, celery, etc. I need not mention desserts, as it would be highly improper to omit these from a Conference dinner. For supper, anything, coffee and tea (I sometimes take both), cranberry, or other tarts, jellies, cakes, etc., is all that my simple tastes require. I should also say that the butter must be fresh, and I do not like hash. I am careful to mention these few things, because last year I was assigned to Prof. (but I will not be personal,) and they had almost no dessert, though pretty good plain fare, otherwise. Now, my dear brother, I think I have spelled everything of importance, except that you will please charge the good sister to whose house I am assigned to be very sure and put the feather-bed under the mattress.

My son will probably take with him his wife and your children. They will, of course, be assigned to the parsonage as I understand that Sister Lewis loves children and will take good care of them.

Yours fraternally,

J. MADISON MONROE SMITH.

Books and Periodicals.

THE CITY TEMPLE PULPIT. Sermons with Lectures on Homiletics, by Joseph Parker, D. D. New York: N. T. Bibles & Sons, 124 Nassau Street.

These sermons are by the author of "Deceitful Tongues." That is enough to recommend them to all who have ever read that masterly work. Dr. Parker ranks among the greatest preachers in the modern pulpit. Purely evangelical, profound in learning, clear in expositions, and the master of a direct, terse style, his sermons may be studied as models. Write to the publishers and order a copy.

CHATTER-BOX JUNIOR. R. Worthington, 75 Broadway, New York.

Gresham, 25 Camp and 108 Common street, New Orleans. The word "Chatter-box" is now well known to little ears. Chatter-box Junior is full of bright pictures and charming stories. They are varied in character, but all have merit. Put this on the list of holiday books.

Messrs. Fowler & Wells have nearly ready a new book by Mr. George W. Bungay, bearing the title of "Traits of Representative Men." This is not a compilation of dry, brief biographies, completed in the usual manner containing only dates and facts, but rather a record of the peculiarities, traits, and characteristics of the subjects, and no writer has been more successful in the production of sketches of this kind than Mr. Bungay. The author's traits are to be supplemented by fine engraved portraits, and the subjects include the leading and representative men of the past decade.

"Forty Years in Phenology" is the title of a new book just ready for publication, from the pen of Prof. Nils Sizer, who has been for more than thirty years connected with the office of Messrs. Fowler & Wells, as Phenological Examiner. This book is a record of Mr. Sizer's recollections and experiences of nearly a life time of business activity as a lecturer, examiner and writer on phenological topics, and we may expect the present volume will be filled with that which will be of interest.

Mrs. Shepherd's "Special Physiology for Girls" has already run through the first edition of one thousand copies. Messrs. Fowler & Wells have the second edition now on press. It is the only work of the kind, and supplements completely the study of general physiology. In some schools for girls supplementary classes in physiology have been formed using this as a textbook.

Mr. Torrey's unique work "How to Keep a Star," published by Fowler & Wells, is being well received by business men, and especially by retail merchants, and is meeting with a rapid sale. It is not a little singular that this should be the only work of the kind ever published. It is not a form book, but a volume of practical suggestions on the buying and selling of goods, and will be especially useful to clerks and young men.

Southwestern Co-operative Association, No. 50 Carondelet Street. This commission house, has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Thos. J. Carver, Manager.

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AN ACCOMPLISHED ENGLISH TEACHER. Requires a position. Is a first-class Music Teacher. Highest references. Address "Merrill, Advocate Office."

CONFERENCE	PLACE	SINOP.	DATE
Denver	Trinidad, Col.	Intervy	Aug. 9
Kentucky	Orlinda, Ky.	McVeyre	Sept. 6
Missouri	Madison, Mo.	Grubbs	Sept. 13
Columbia	Walla Walla	Hargrove	Sept. 20
Western	Wyndolite	Grubbs	Sept. 20
Indian Mission	Minneapolis	Pierce	Sept. 20
W. Virginia	Nevada	Grubbs	Sept. 27
Illinois	Rockford	Keefer	Sept. 27
Indiana	Richfield	McVeyre	Sept. 27
Ohio	San Francisco	Hargrove	Oct. 11
Idaho	Portland	Grubbs	Oct. 11
Montana	Edinburgh	McVeyre	Oct. 11
Nebraska	Seattle	Parker	Oct. 18
Wisconsin	Franklin	Keefer	Oct. 18
Holston	Asheville	Wilson	Oct. 22
N. W. Texas	Glennville	Parker	Nov. 1
San Antonio	San Antonio	Hargrove	Nov. 1
Arkansas	Beaumontville	Grubbs	Nov. 1
North Texas	Dallasville	Parker	Nov. 13
Virginia	Portsmouth	Pierce	Nov. 13
Memphis	Dyersburg	McVeyre	Nov. 13
Little Rock	Ho, Ark.	Wilson	Nov. 22
N. Alabama	La Fayette	Keefer	Nov. 22
White River	Forest City	Wilson	Nov. 22
East Texas	Danderson	Parker	Nov. 29
N. Georgia	La Grange	McVeyre	Nov. 29
N. Mississippi	Corinth	McVeyre	Nov. 29
N. Carolina	Raleigh	Keefer	Dec. 6
Mississippi	Crispfield	Wilson	Dec. 13
Alabama	Bryan, Tex.	Parker	Dec. 13
South Georgia	Troy, Ala.	Pierce	Dec. 13
S. Carolina	Greenville	McVeyre	Dec. 13
Georgia	New Orleans	Keefer	Dec. 14
Florida	Jacksonville	Kavanaugh	Jan. 10
Louisiana	Mandeville	Wilson	Jan. 10
Delaware	Christiansburg	Keefer	Mar. 9

Bishop McVeyre has charge of the Missions in China and Brazil.

Bishop Keefer has charge of the Missions in Mexico.

Manager's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.

All subscriptions due to the ADVOCATE and unpaid December 1st will be erased from our subscription list. Dear brethren please remit.

(Grace: "I'm going to see Clara today. Have you any message?" Charlotte: "Wonder how you can visit that dreadful girl. Give her my love.")

The following testimonial is signed by twelve of the leading physicians of Halifax, N. S.: "COLDEN'S LIQUID BEEF TONIC is a very agreeable article of diet, and particularly useful in Diphtheria, Fever, and every depressing disease. We cheerfully recommend it. Every family should have a few bottles. Ask for Coldden's; take another. Of druggists generally."

The "utterly utter" kind of talk has infected the street gossips, one of whom, after picking up a more or less fragrant cigar-smoke, exclaimed to his friend Jack: "Jack, this is quite too positively funny!"

FOURTY YEARS' EXPERIENCE OF AN OLD NURSE.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cooies dysentery and diarrhea, griping in the bowels, and wind-colic, by giving health to the child it rests the mother. Price twenty-five cents a bottle.

A young lady was caressing a pretty angel and murmuring: "I do so love a nice dog!" "A dog," said a dandy standing near, "would I were a dog." "A dog," replied the young lady sharply, "you'll grow."

No medicine is half so good for a great variety of family complaints as Ayer's Pills. They are easy to take, effective to cure, and are cheap and handy.

In the State school for the blind at Austin several of the Mathushek pianos are in use. The superintendent writes us they give general satisfaction. They are cheaper than other pianos, and are fast gaining hold upon public attention. J. Werlein, New Orleans, sells them as well as all other makes of pianos, organs and musical instruments generally. His fame is abroad throughout the United States, and we take pleasure in calling attention to his advertisement in this issue. —Gonzales Inquirer.

A little girl of twelve years, the daughter of a clergyman, was asked, "Sadie, does your papa ever preach the same sermon twice?" After thinking a moment, Sadie replied, "Yes, I think he does, but I think he preaches in different places."

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India medicine the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

A Montana Indian, who was recently convicted of murder, expressed his opinion of the lawyer who defended him with delicious frankness: "I never too much talk! Heep fool!"

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MISCELLANEOUS.

LOUISIANA STEAM

Sash,
Blind and
Door

FACTORY.

209, 201, 203, 205, 207, Gravier Street.

NEW ORLEANS.

ROBERTS & CO.

Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE
NO. 33 CARondelet STREET.

Christmas Music!
CHRISTMAS CAROLS
For Sunday-Schools.

NEW, BRIGHT, CHARMING.
By the Most Popular Authors. 16 pages, including a beautiful
Responsive Service
Prepared by W. F. SWEET, \$1 per 100 by express, charges not prepaid. 50 cts per doz. by mail. Post-paid. Single copy 5 cents.

Catching Kriss Kingle
A Bright and Amusing
Christmas Cantata,
by D. BUTTERWORTH and Geo. F. ROOT.
New Music! Merry Dialogue!
Price, 62 per dozen by Express, charges not prepaid. Single specimen copy, 25 cents by mail.

PUBLISHED BY
JOHN CHURCH & CO.,
New York Office,
6 Union Square, CINCINNATI, O.

Is More Perfect, Costlier to Make, More Durable, and made of Finer Material than any other Machine, and SOLD FOR LESS MONEY.

LADIES AND GENTLEMEN: If you do not wish to buy the New Home, I advise you to wait until other machine companies make a machine equal to it. After twenty years experience in the sewing machine business, I find the poorest machine receives the highest praise from their manufacturers. But words are nothing when it comes to merit. Therefore, we will not attempt an accurate description of the superior qualities of the

NEW HOME
HEADQUARTERS, 170 CANAL ST.,
GUSTAV SEEGER,
Sole Agent.

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THE GREAT JACKSON

MISCELLANEOUS

Outdoor Air.—Give your children plenty of outdoor air; let them snuff until it sends the rosy current dancing joyfully to their cheeks and temples. Air is so cheap and so good and so necessary that no child should be denied access to it.

—The central line of the total solar eclipse of May 16 crosses the Nile at 1° north of Luxor, one of the stations occupied for the observation of the transit of Venus.

—Next to the diamond, the ruby is one of the most remarkable stones in the exhibition of phosphorescence under electricity.

Rugs and Mats
In Great Variety, all Latest Styles and Nov

75 Camp Street,
NEW ORLEANS.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address TAYLOR & ANGUS, Maine.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

New Orleans, Monday, Nov. 20, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in all small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, 50 lb.	To-day.	Set.
Low ordinary	8 1/2	8 1/2
Good ordinary	8 3/4	8 3/4
Good middling	8 1/2	8 1/2
Middling	8 1/4	8 1/4
Good middling	8 1/2	8 1/2
Receipts since Oct. 1st.	39,853 bales.	
Receipts previously.	430,127 bales.	

Sugar, 50 lb.

Fully fair	6 1/2	6 1/2
Fair	6 3/4	6 3/4
Choice	6 1/2	6 1/2
Yellow clarified	7 1/2	7 1/2
White clarified	7 3/4	7 3/4
Powdered	7 1/2	7 1/2
Crushed	7 1/2	7 1/2

Melasses, in bbls., 55 gallon:

Common	33	33
Prime	38	38
Choice	40	40

Rice, Louisiana, 50 lb.

Common	4 1/2	4 1/2
Fair	5 1/2	5 1/2
Prime	6 1/2	6 1/2
Choice	6 3/4	6 3/4

COCOA.

Western, 50 lb.	16	16
Eastern, 50 lb.	16	16
Choice, 50 lb.	16	16

Coffee, 50 lb.

High ordinary	10	10
High, fair	10	10
High, prime	10	10

Cheese, 50 lb.

Western factory	10	10
Eastern factory	10	10
Choice	10	10

Vanilla, 50 lb.

Best quality	10	10
Choice	10	10
Common	10	10

Corn Meal, 50 lb.

Choice No. 1	2 80	2 80
Choice No. 2	2 80	2 80
Choice No. 3	2 80	2 80

Flour, 50 lb.

Superfine	10	10
Choice	10	10
Common	10	10

Wheat, 50 lb.

Choice No. 1	10	10
Choice No. 2	10	10
Choice No. 3	10	10

Herring, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Oils, 50 lb.

Coal oil	10	10
Linseed oil	10	10
Castor oil	10	10

Soda, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Salt, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

GRAIN AND FEED.

Corn, in sacks, 50 lb.	10	10
Yellow	10	10
White	10	10

Oats, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Hay, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Cow Peas, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

PROVISIONS.

Beef, 50 lb.	10	10
Shoulders	10	10
Side, clear	10	10

HAMS, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Dried Beef, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Lard, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

EGG, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

SUNDRIES.

Peas, 50 lb.	10	10
Beans, 50 lb.	10	10
Apples, 50 lb.	10	10

Fruit, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Vegetables, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Meats, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Dairy, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Baking, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Tobacco, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Cigars, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Cigars, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Cigars, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Cigars, 50 lb.

Choice	10	10
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Choice	10	10
Common	10	10
Choice	10	10

Cigars, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

Cigars, 50 lb.

Choice	10	10
Common	10	10
Choice	10	10

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Nov. 14.—The suit of Samuel Wilkerson against Rev. Henry Ward Beecher was called for trial, today before Judge Barrett, in the Supreme Court Circuit. The action is for breach of contract, Beecher failing to complete for the publishers, Ford & Co., his "Life of Christ." Plaintiff alleges that he was put to considerable expense in preparing for printing the work and he sues to recover what he has expended. When the case was called, to-day, both sides answered themselves ready. Mr. Beecher was present and sat by his counsel, Thos. G. Sherman, listening to the opening of the proceedings.

MOBILE, Nov. 14.—The Sunday-school convention of the Protestant denomination of the First District of Alabama, which includes the eight counties nearest to Mobile, met at Saint Francis Street Baptist Church to-day, and elected Hon. Jos. Cobb, president. The convention was addressed by J. R. McCall, an eloquent man on the subject of the duties of church members to the Sunday-school.

PENSACOLA, Nov. 15.—Frost visited our city again early this morning. With its coming Yellow Jack has vanished. No new cases of fever and no deaths are reported for the past 24 hours. There are one or two sporadic cases of fever in the city, but the epidemic is virtually ended.

GALVESTON, Nov. 16.—The News' Austin special says: The University regent, at their meeting to-day, all being present but Judge Crawford and Congressman elect Jones, selected professors, as follows: English literature, Dr. Leslie Wagner, president of Bethel College, Kentucky; ancient language, Dr. Wm. Humphreys, of Vanderbilt University; chemistry, Dr. J. W. Malot, University of Virginia; law, first place (corresponding to chancellor), Gov. O. M. Roberts, graduate of the University of Alabama and LL.D.; second place, Chief Justice R. S. Gould, of Texas.

NEW BRUNSWICK, N. J., Nov. 16.—Christian Jansen, a Danish poet, aged 60 years, was to-day killed at Randolph Crossing by a Pennsylvania Railroad train. Twenty-five letters were found on him from President Arthur, also letters from the Emperor of Russia.

ORLEANS, Ala., Nov. 17.—A serious riot occurred here last night, in which Jim Roberts, Charley Dix and Charley Griggs were wounded. Pistols and double-barreled shot-guns were both used. The row lasted all night, and the destruction of show-windows and lamps was considerable. It seems to have grown out of a general dislike for the city government. About one thousand shots were fired.

NEW YORK, Nov. 17.—While a dense fog prevailed this morning, a freight train on the Troy and Boston road ran into the rear of the train ahead, wrecking 13 cars and killing one brakeman.

NEW YORK, Nov. 17.—Snow fell to-day at Boston, all along the upper Hudson river and at Buffalo, and rain at Pittsburgh, Cincinnati and Milwaukee.

VICKSBURG, Nov. 17.—Mr. Gullotta, of New Orleans, who purchased the wreck of the R. E. Lee, says he has already secured about 75 tons of iron; also the hull, which weighs about 2000 pounds, and is but little damaged. He reports the boilers and machinery only slightly injured. Water permitting, he will get through wrecking her in about two months.

ALBANY, Pa., Nov. 17.—An explosion occurred at noon to-day in the nitre vault of the Gold Spring Powder Works, several miles south of this city. H. C. Welsh, superintendent, entered the vault shortly before the explosion. A few small fragments of flesh and clothing have been found—enough to show that Supl. Welsh lost his life by the explosion, but not enough to distinguish any portion of the human body.

SCRANTON, Pa., Nov. 17.—At Grass Island mines at Oliphant, last evening, Thos. Williams and Albert Williams were instantly killed and Sylvester Williams fatally injured by a fall of the roof of the mine several feet thick.

ROBERTSTOWN, Pa., Nov. 18.—Mrs. Melville, wife of Engineer Melville, of the Erie Railroad, left the insane hospital at this place last evening for home. She has regained her health completely.

PENSACOLA, Nov. 19.—Two deaths from yellow fever were reported to-day. No official report of new cases has been made known to the public. It is raining this evening.

ATLANTA, Ga., Nov. 20.—Several inches of snow fell here to-night.

RUSSELLVILLE, Ky., Nov. 20.—Prof. Leslie Wagner, president of Bethel College, has been elected to the chair of history and literature of the University of Texas, at Austin.

NEW YORK, Nov. 20.—The trial of the suit of Samuel Wilkerson against Rev. H. W. Beecher, for damages for breach of contract, for failing to complete his "Life of Christ," was completed to-day. After Beecher himself had testified, his counsel renewed his motion of last week to dismiss the case and Judge Barrett granted it, with an extra allowance to Beecher of \$350.

WASHINGTON, Nov. 20.—The doctors' bill filed before the Garfield Board of Audit amount to \$91,000. The appropriation to pay this amount is \$51,700. The amount of the claims of all others is \$33,000; the appropriation to pay this is \$33,000. The doctors will not fare as well as the others.

NEW HAVEN, Conn., Nov. 20.—Last evening the manager, doorkeepers and two principal singers of the Norfolk Julius Singers were arrested for violation of State law, and also the city ordinance prohibiting concerts or public performances for hire on Sunday. The law was passed in 1788, and has been regarded almost a dead letter. Last night the concert was attended by 2000 people, and their indignation was outspoken. Hall was given, and the trial takes place to-morrow. The concert singers arrested last night were brought up for trial to-day. The manager of the opera-house and the manager and agent of the Norfolk Singers were each fined \$25. The performers were discharged. The cases were appealed to the Superior Court.

PENSACOLA, Nov. 20.—No new cases of fever are reported to-day. One death occurred from fever—that of a woman belonging to the Italian bark Elena. He died on the vessel in the harbor. The weather continues cold, and many of our citizens are turning home. There are quite a number of vessels in port, and everything is fast assuming a business appearance, and it will be but a few days when our city will again take her place prominently in the business of her sister cities. The yellow fever for this year is a thing of the past. A strong northwest wind is blowing this

evening, giving promise of cold weather to-morrow morning. The Pensacola and Atlantic road has resumed the running of passenger trains between Pensacola, Milton and points East as far as Chaffin's, leaving Pensacola daily at 4 p. m. Passengers by the Louisville and Nashville road can go through without remaining all night in Pensacola.

FOREIGN.

LONDON, Nov. 16.—A heavy gale in blowing around the coast to-day, particularly in the southwest. A brig has been lost with all hands off St. Ives. A small vessel is ashore in St. Ives bay. Another vessel has been totally wrecked at Hoyle. Five pilots have been drowned while attempting to reach a distressed vessel in the Firth of Forth.

PARIS, Nov. 18.—A fire occurred yesterday in a school-house near Quimper. Nine children were burned to death.

LYONS, Nov. 19.—Twenty-five persons (three of whom are foreigners) were arrested here to-day, charged with being members of an association formed for the purpose of fomenting strikes among workmen, obtaining a general division of property and destroying sentiments of patriotism in the people.

The anniversary of the Sunday-School Union and of the Tract Society of the Methodist Episcopal Church will be held in the city of New Haven, Conn., on Saturday, Sabbath, and Monday, December 9, 10 and 11. Bishop W. L. Harris, D. D., LL. D., of New York, the Rev. O. H. Tiffany, D. D., pastor of Arch Street Methodist Episcopal Church, Philadelphia, Rev. W. E. Mallen, D. D., of Boston, Rev. J. H. Hargis, of Germantown, Pa., chaplain C. G. McCabe, of the Church Extension Society, and the Rev. Dr. J. M. Freeman, recording secretary of the Tract Society, New York, will be present to assist in the services.

J. H. VINCENT.
COR. SEC. S. S. UNION AND
TRACT SOCIETY OF N. Y.
METH. EPIS. CHURCH.

NON-READING CHRISTIANS.—What can be said to that large per cent. of the Church who read no missionary journal, and know next to nothing of the condition of the world, the noble men and women in the field for Christ's sake, or of the actual progress of the kingdom in the earth? We may not arrest the attention of one of them for this supposition is that only by chance will they read if we write.

It seems queer enough that people who read (7) prophecy, should care so little about its fulfillment! Or are they like the good soul who had such confidence in his minister's soundness that he slept through the sermon from beginning to end—so they, as to the Lord's bringing it out all right, and what if they? And he the Lord to the fact that they are to travel with the Lord to this end, and have something to do to hastening his supremacy in the earth? Would they then not care to know, how the kingdom in which they have embarked everything, as they profess, is getting on towards its consummation? And yet those dear souls, most likely, know all about the last novel, and the daily paper is never neglected! And he the daily paper even so much nearer our heart—the purely secular—the strife and corruption of parties—the crime and folly of yesterday, the gossip of to-day, the out look for to-morrow?

We do not inveigh against the secular press. We only say that no kingdom of this world has anything to offer compared with that whose Prince and Lord is the Alpha and Omega, and whose heralds are abroad in the earth to-day. What are the tidings from the front, where our brethren are in the thick of the fight, against our common enemy, in behalf of Christ and His conquering faith? And do we not care? Children of the Kingdom—disciples of the Master, and not care? Alas, this is pitiful! Sadder yet, it is true of multitudes!—The Gospel in All Lands.

MEN WHO MAKE JOURNALISTS.—It has been remarked that very few men who get into journalism start out with such intention. They drift in accidentally, are prompted as they develop capacity. Money, wealthy parents and influence are of no sort of service in getting a young man into a newspaper. It is a business, and no business that is so utterly independent of all these considerations as this. A wealthy father can hardly get his son a location to read law or medicine, or push him forward in almost any rank in life he may select; but he is utterly powerless to do anything for him in a journalistic way. To be sure he may buy a newspaper, and set him up in that way, but journalism is something in the called "journalism" of what to write and how to write it, he will be a failure in that line, and all the money and influence of wealthy and perhaps powerful relatives will count for nothing. Some fond parents educate their sons with the special view of making journalists of them; but it is rare that we hear of these young men after a few years. Many a young man, however, more than a common school education, and the knowledge scraped up in a country printing office, will advance to the front rank in the profession. He has the journalistic knack, and forces recognition because he has it. He gets into a good position, not because he has wealthy parents to influence the proprietors of leading newspapers, but because he knows what to write and how to write it. His relatives in because they supply a demand, which perhaps the elaborate essays of a man educated on two continents are cast into the waste basket. Selected.

Lady Hannah Shepherd Havelock recently died at her residence in Kensington Palace Gardens, London. In recognition of the services of her distinguished husband, the captain of Lincoln, Parliament settled upon her a pension of £1000 a year, and raised her to the rank of a baroness' widow, with the baronetcy renewed to their son, Watkinson.

The venerable Daniel Slingsby, of Massachusetts, now ninety-two years of age, has presented to the Bostonian Society a drum, which he has used in the battle of Bunker Hill by John Robinson, a drummer, whom he knew intimately. He desires that it may be placed in the Memorial Hall of the old State House, with an appropriate inscription, painted by Mr. Darlow Cobb.

Rev. Nelson L. Brinkman, of Northwest Indiana Conference, pastor at Valparaiso, Ind., died suddenly of apoplexy on Sunday morning, May 15.

Quarterly Conferences.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FOURTH ROUND.	Nov.
Lebanon	4
Monroeville	11
Sevilla	18
Montgomery	25
Pensacola	25
Warrington	27
Milton	28

MARIANA DIST.—FOURTH ROUND.

Cerro Gordo, at Otter Creek	Sep.
Genera direct, at Tiba	10
Monroe, at Tiba	17
Frederick, at Black Creek	24
Herbert, at Marvin's Chapel	31
Greenfield, at Greenwood	1
Chillicothe, at Shiloh	8
Big Creek, at Wesley Chapel	15
Yellow River, at Andalusia	22
Chillicothe, at Weathersburg	29
Marianna, at Marianna	6
Yellow River, at Andalusia	13

Let all the official members try to be present at this last Quarterly Conference for the year. Let Recording Stewards have the Quarterly Conference Journals and local preachers will please have written reports.

GREENSBORO DIST.—FOURTH ROUND.

GREENSBORO DIST.—FOURTH ROUND	
Newberry circuit, at Newberry.....	Sep. 30.
Greensboro circuit, at Union Chapel.....	Oct.
Greensboro station.....	7.
Green circuit, at Clinton.....	14.
Livingstone and Eutaw, at Eutaw.....	21.
Havana circuit, at Carthage.....	28.
Gainesville circuit, at Gainesville.....	Nov. 4.
Gaston circuit, at Fushmataha.....	11.
Choctaw circuit, at Bebel, Thursday.....	18.
Choctaw circuit, at Bebel, Monday.....	25.

— If a man in litigation with himself can leave victory only in Jesus' hand. The tempted soul can find safety only at the cross. — Alex. Clark.

— Ghosts of both genders, don't be the devil's fellows any longer to blow up the fire of strife. Give up the unprofitable trade of tale-bearing.

— If a man's religion is pretensions Sunday and obscene on weekdays, you had better do business with him on a cash basis.

Christian Advocate.

THURSDAY, NOVEMBER 30, 1882.

DEATH IN ME.

"I passers green." "Not always," sometimes he
Who knows best in kindness lends me
In weary ways, where heavy shadows lie.

out of the sunshine warm and soft and bright,
out of the sunshine into the dark night,
I feel would faint with sorrow and grief.

only for this, I know he holds my hand,
So whether in green or desert land
I trust, although I may not understand.

And by still waters. No, not always so
sometimes the heavy tempests round me blow,
And over my soul the waves and billows go.

But when the storm is least and low, and I
stand for help, the Master stands by me,
And his voice says to me, "Lo! I am he."

Above the tempests will I lead me,
Beyond the darkness lie the perfect day,
In every path of mine I lead the way.

So whether on the hill-top high and fair
I dwell, or in the valleys where the
shadows lie—what matter? He is there.

And more than this, where'er the pathway lead,
He gives to me his strength, his love, his aid,
But his own hand, his own will, his own need.

So where he leads me I can safely go,
And in his hand I know he holds me,
Why in his hand he holds me I know.

Sunday-School Lessons.

PREPARED BY REV. CHRISTIAN KEEZER.

Fourth Quarter—Lesson XI.

SUNDAY, DECEMBER 10, 1882. MARK XVI.

GOVERNMENT.—"But now to Christ from the
dead, and bearing the first fruits of them that sleep."
—1 Cor. 15: 20.

THE BEST RECEPTION.

Mark, with his usual eagerness, hastens on to recite the miracle incidents in the history of the mighty worker. He gives but a passing glance of that last Sabbath, whose hours Jesus spent in the grave. We would fain linger a moment to consider this ancient monument, set up at the beginning, but now about to be substituted by another no less divine in its conception. This ancient ordinance was based upon the mysterious fact of God's resting on the seventh day after the labors of universal creation. What this rest of God was we know not, nor can we conceive; but now we see rest of God in a new sense, for he who was in the beginning with God and as God is now taking his Sabbath rest, his suffering and work are ended, the labors of a new creation, vaster in extent than the labors of those six demeritic days when Jehovah rested.

How did Jesus spend that last Sabbath? Surely not less actively engaged than on the Sabbath he spent on earth. He had work to do in death's vast domain. Leaving his body to lie awhile on the rocky bed of Joseph's tomb, his liberated spirit upon a gospel tour throughout the vast domain of death, contemplating his finished work. How his voice echoed throughout this silent realm, and proclaimed deliverance to every sleeping one who died in the faith not having received the promise of his coming. That day he met the last enemy, death, fairly met him in his own territory, triumphed over him in his own domain.

That grim, inexorable tyrant death had never bribed, beauty had never softened, tears had never moved as he made his unflinching approach. To and fro had he ever been swaying his cold scythe, until generation after generation is laid low in the dust. Death never received such a visitant. Like others the Son of man descended into the dark and dreary prison house. The grave opened to receive him, and closed its horrid gate. But once in he approached the throne of the tyrant, and wrenched the scepter of empire from his hand and broke it. Death's power was gone forever. His Sabbath was drawing to a close; back to Joseph's tomb the conqueror comes, and carefully folding the napkin which he had bound about his brow, hid it down with the linen shroud on the floor of the tomb, as the only trophies, to be left for death; nothing of his would he leave in the hands of death, so he who had power to lay his life down and take it up again assumed his body, married as it was with wounds, and hid again to the sepulcher forever, in arms of the race he came to save. This Sabbath was over. He had taken his rest. He has other work to do. He must ascend on high, to the right hand of God, and from that center of power see that the victor who won for the race he given them; good gifts for men. Life forevermore, and the resurrection of the body after death. First and last as the grave seems to hold the buried generations of our race it must relax its grasp and let the rising millions come.

Empty as was Joseph's tomb when the angel sat on the stone of its door and invited the sorrowing women to look into its empty cavern, so empty shall be every grave of earth. Oh! when the trumpet shall sound, in that morning, and ring through all the regions of the dead, and stir all to life, how blessed for us who live in Christ. We shall share in the resurrection of the just. The coming and dying of the Son of God, his rising from the grave, his ascension to heaven, are as a historical fact supported by more distinct columns of evidence than any other fact. Around these gospel truths center and spring all our hopes, all our joy, all our faith. Strong as the evidence historical, it is not to be mentioned with the strength of the evidence internal, which moves and influences myriads of souls who would this moment die for the love they give him. The lapse of nineteen centuries has not abated confidence in his living power and presence to save. We would rather

undertake a summary of the evidence of every event in the world's strange history than collate the proofs of his being alive forevermore.

Qualifications of Church Membership.

MR. EDITOR: The communication of your correspondent, Bro. George M. Liverman, calls for a reply from me. I like the spirit in which he writes, and thank him for the courteous manner of all his allusions to my article on the conditions of church membership. I desire to show the same spirit, and, in what I have to write here, will imitate his courtesy. He calls the question under consideration a vexed question, and I suppose it is so, in the sense that it causes much discussion; but surely it ought not to be so in the sense that it is difficult of decision. In his article he says he will not reply to my entire communication, but "will confine himself to the point of difference between us." Now, I wonder at this language, since my article did not even remotely refer to anything but this very point of difference. This point is correctly stated by him. He contends that regeneration is a condition of reception into our church, while I contend it is not. His "bold and reckless assertion" that the present law of the church forbids the reception of unconverted candidates into the church has not any proof to sustain it. If this is the present law let the law be pointed out, and there will be an end of the controversy. His intimation that I do not know the law has been changed is gratuitous, seeing I made all my quotations from the law as it now stands, and never once referred to the old law of "admission on trial." I did write that the glorified Marvin was received into the church (notion trial) before he was converted, and I meant what I wrote. At the end of six months his probation expired, but he was thirty-one months before he was "saved from his sins." Yet his reception into the church was not postponed till then. There is not that difference either between the old and the present law which Bro. Liverman supposes. Formerly the vows of baptism, satisfactory assurance, both of the correctness of their faith and their willingness to observe and keep the rules of the church, and six months' attendance in class meetings, were required of all candidates for church membership. Any one, by comparing this with the law, now will see that really there is one condition less now than then; what ever, Dr. L. Pierce may have said to the contrary, when the present law was made. Certainly the "genuine faith" now required is not different from the "correct faith" of the old time.

Bro. Liverman charges me with making a "bold and reckless" assertion in saying that our law does not demand "saving faith" as a condition of membership, and does not even suppose that applicants for membership are in possession of such faith; and calls for proof. Verily, if he does not mind he will justify me in asking him if he had not been careless in his study of the Discipline. He was surely careless in reading my article. What he mistook for my eloquence following the foregoing declaration was the proof of it, in the very words of the book, as found in our form for the reception of members. It is in the address to candidates, and is an acknowledgment to them, and by the congregation, of what they do profess in seeking the fellowship of God's people. Here it is: "You profess to have a desire to flee from the wrath to come and (a desire) to be saved from your sins, and you seek the fellowship of the people of God to assist you in working out (not a part, but the whole of) your salvation." This statement represents the present spiritual condition of candidates, and in it there is not only no word to indicate that they are converted, but the absolute statement that they only have a desire to be converted, i. e., "saved from their sins." Nor is this all the proof. In the prayer found in this same form are these words: "Help them to perform the promise and vow, which they have made, to renounce the devil, the world, and the flesh; to believe the record which thou hast given of thy Son; and to walk in all thy commandments and ordinances blameless to the end of their lives. Give thy Holy Spirit to these persons; that they, being born again, may be made heirs of everlasting salvation." These quotations show not only that "these persons are not now born again," but prove that the regeneration and faith in the baptismal covenant are not "true repentance and saving faith." I think I have given enough proof of my "bold and reckless assertion" to satisfy any reasonable man.

Bro. Liverman having failed to find any serious error in my article makes Dr. Sledd his substitute in discussing it further. He quotes from some comments by Dr. Sledd on an article of mine, which appeared some years ago in the Home Life Monthly. I read at the time, with great care, all that Dr. Sledd wrote on the subject, and it was because of his utter failure to successfully assail any point of my position that I was willing again to reproduce the substance of said article in the columns of the NEW ORLEANS CHRISTIAN ADVOCATE.

Bro. Liverman's substitute asks this question: "Does a vow of repentance, faith and obedience comprehend no more than a desire to flee from the wrath to come and to be saved from sin?" In answer I say certainly it does, or the "vow" and "desire" both

would not have been made conditions of reception. He asks again: "Is such a vow wholly prospective?" In answer I say that the repentance and faith must now be professed by the candidate, and, as a matter of course, the vow of obedience must have reference to the future. Not that he is at some indefinite time going to do God's will, but that, by the help of God, he is going now to begin to be obedient. This is the answer Dr. Sledd makes to his own questions. For he says "the vow implies a present repentance and faith, and a purpose to walk from that moment in holy obedience." Right here, however, he falls into error. He asserts that the "present repentance and faith" must be true repentance and saving faith. Who told him that? He assumes the very point at issue. The repentance in the baptismal covenant means, and can only mean, "renouncing the devil, the world and the flesh." The faith in that covenant means, and can only mean, "believing the record God has given of his Son." Is not this made manifest in the petitions in the prayer already quoted in this communication? Dr. Sledd first assumes that the repentance of the covenant is "true repentance," then unfairly intimates that I admit that such repentance is a prerequisite to reception into the church. I call on him or any man to show where a vow of "true repentance," i. e., repentance, including conviction, confession, contrition and conversion, is required in the baptismal covenant. Dr. Sledd does not attempt to show that the faith of the covenant is "saving faith," yet he says the obedience assumed in the vow is possible only to those who have believed with the heart unto righteousness. As a matter of fact, obedience is not assumed at all; it is only a promise, by the help of God, in the future to walk in a holy obedience. Is "saving faith" necessary to such a promise? Dr. Sledd will hardly say so. The two difficulties, then, which he says are in my way both disappear. I do not think there can be a true repentance and only a theoretical faith, nor do I think we can obey God without God's help; no such conclusions follow from what I have written.

Bro. Liverman ventures, in the conclusion of his article, to make fun at my calling the visible church a moral hospital, into which sin-sick souls seek admission, and says if that is true, our thirty-third article ought to be changed. I see no immediate necessity for the change, unless he persists in putting his erroneous suggestion on "the phrase 'faithful men.'" If he insists that by "faithful men" we are to understand men who are in a state of regeneration, then I fear the visible church will be favorable any grand-father was an Irishman till the end of time. If, however, by faithful men is meant only men who are faithful in keeping their vow of repentance, faith and obedience, then a congregation of faithful men may be found in every Methodist church, whose pastor is faithful in refusing to allow those to continue therein who do not keep their vows. This is just Mr. Wesley's notion of a visible church, for in an old book, which I commend to Bro. Liverman as worthy of a careful reading, he says such a church "is none other than a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." Hoping, Mr. Editor, that after this Bro. Liverman will be uniform with the rest of us in this matter, I now close this communication.

HENRY D. MOORE.

MOORE, ALA., NOV. 15, 1882.

"Pearlington Circuit"—Then, Now.

MR. EDITOR: The communications from Rev. J. J. Harris, recently published in the Advocate, have been read with pleasure by the readers of the paper in this section, and the caption of this article is suggested by his Reminiscences. I have been very much interested in these articles with respect to the writer and the things written, and, standing where Bro. Harris stood forty-one years ago, I can describe the present surroundings. Many changes have marked the place and the people during the period between then and now. The same Saviour that delivered the young preacher out of the snare of the devil on the Pearllington circuit has kept him through these years in his labors here and there, and now, from the great State of Texas, he writes: "I am still in this blessed work." Thanks to the Saviour for the promise: "Lo, I am with you always." Other things change, but Jesus Christ is the same to-day, for ever. "The region from Gainesville to Pearllington on the river," with the adjoining neighborhood, know the Pearllington circuit, and composed of four churches. But the place from which it takes its name gives tone and character to the entire charge, excepting Gainesville, in some particulars which need not be mentioned in this paper, as your correspondent has written most particularly about Pearllington.

This was considered a "hard place," then, when compared with other places, and sometimes the same words are applied to it still. But as then so now they are used comparatively, with reference to other places of the times. There was no organized church here then; now there are about seventy members. One who was not a member of the church then acted as steward; now three members are in the stew-

ard's office, and are strong supporters of the church. The brick schoolhouse is among the things of the past, and a new church, a block or more from the spot where it stood, is now nearer the center of the town, and affords better accommodation for preacher and people. The "dock" may be of as much consequence as ever of itself, but it is a small affair in comparison with other enterprises of the place. The large saw-mill of Patoant & Favre is now what makes the place of consequence as a seat of industry and pursuit of an honest livelihood. "Drinking saloons and ten-pin alleys" have no longer a place here, and "lewd fellows of the baser sort" are not accustomed to tarry long when they find neither gaming nor drinking attractions. But few of the people who were here forty-one years ago are here now. Some who were then children here, or not far off, are now prominent in the church and in business circles. The same names are here, and the families have their representatives, but the graveyard contains the sleeping dust, and the slab marks the spot, and the name of the sleeper.

We had perhaps half a dozen persons nominally Methodists in the place, writes our contributor. It is most natural now, standing in the same place, to read that sentence with emphasis on the word *nominally*, and if that reading conveys the true idea of the Pearllington Methodists of that day the difference then and now is greater in numbers than in quality. The Methodist is the only organized church in this place for the white people. The colored people have two churches, Methodist and Baptist. But there is an allusion to "the moral support of young preachers," and this writer is inclined to emphasize the word *moral* to describe the preacher's situation, and draw a correct conclusion as regards that day and this. There is improvement all along the line, and in some things the advantages of this day are so superior to that as to afford cause of grateful thanks. But when we view the period with reference to its moral and spiritual results, and especially consider the import of the terms "nominally Methodists" and "moral support," it is not so easy to decide that this is an "easy place," for one whose chief desire is to save souls and "present every man perfect in Christ Jesus." The preacher must not only preach to save his town soul, but he must aim to save those who hear him. In this work of soul-saving a strong moral support makes the labor easy, and the burden light, and it affords the members are not only nominally but really Methodist; the work will prosper, and the preacher's labors will be in vain. Such a charge is never called a "hard place." As to "moral support" in the ordinary acceptance of the terms in his day, and ours, the change is worthy of observation. The preacher's salary is generally paid in a quiet way, and if there is any fault in the manner of the collection now it is perhaps more in the privacy than the publicity of it. (Some writer, who was here on the first day at this year writing forty years after this might tell a joke or short anecdote of the "shipmaster" display, but lacking the Mr. Arnold part of it. We have here now, in the brain, a sober, industrious and thirty people as permanent residents, and also a considerable number of good people who are not fixed in their purpose to remain here long; they are here because they find profitable employment for the present. There are others who are drifting, and they have but little thought of what or where they will be in the future. The nature of the business of this place is such as must necessarily lead to habits of industry and sobriety, and this accounts in a great measure for the absence of strong drink and other contaminants, hence it is driven out by a special enactment of the Legislature through the agency of our representative, the Hon. T. M. Favre, of this place. There is property in temporal things. The lumber business is flourishing. There are stores for provisions and other supplies, in fifty. A new church, Masonic Hall and a number of private residences have been built this year. The good people know how to provide for themselves, and some know how to "use hospitality," but to what extent they are discharging the debt of love to God and one another, each must answer for himself.

J. W. SANFORD.

A Model Ship.

MR. EDITOR: I was very much impressed with a scene which took place Sunday morning last on board the English steamer *Good Hope*, lying in the wharf in the Fourth District. I was walking leisurely along the pier when I heard a vessel's bell ring at short intervals. Inquiring the cause, I was informed that religious services would be held on board, and presently I heard singing, and on hearing the vessel's words of that familiar hymn, "Sweet Hour of Prayer," uttered in the deep tones of the seamen, full upon my ear. Approaching still nearer I saw a goodly number of the ship's officers and crew assembled on the after deck engaged in divine worship. I then went on board and joined in their devotion, and, feeling I might find trouble, I quietly passed on my way. I could not but remark the contrast between that ship and some others lying close by, where the usual week day occupations were going on, the sailors congregated on the forecastle, some

stripped to the waist, performing their weekly ablutions, others overhauling, mending or washing clothes, while the vessels were being laden with cotton amid the noise of the machinery and the coarse jesting and profanity of the laborers. Not so on this ship. Every thing was in keeping with the day. The decks were in order, the sailors all looked clean and tidy, and those who did not attend the service were sitting forward quietly conversing. I blessed God that, while his holy day was being desecrated on all sides, this little band of seamen were engaged in prayer and praise to the Giver of all good. Truly they have a "good hope."

NEW ORLEANS, LA., NOV. 15, 1882.

Marriages.

SHERARD DUBOSE.—At the residence of Mr. Joseph Arrington, of Calhoun county, Miss., at 7 P. M., on Thursday, September 25, 1882, by Rev. J. J. Slack, Mr. John H. Sherard to Miss Alice Dubose, daughter of Alabama.

JOHNSON, JOHNSON.—At the residence of the bride's mother, Walnut Grove, Miss., November 15, 1882, by Rev. J. J. Slack, Mr. R. C. Johnson to Miss Mattie Johnson.

MONROE, THOMAS.—At the residence of the minister officiating, Rev. C. K. Moore, November 15, 1882, Mr. Monroe to Miss Mary Ellen Thomas.

MONROE, SCHWARTZ.—At the residence of the bride, November 15, 1882, by Rev. C. K. Moore, Thomas W. Monroe to Laura Schwartz.

Obituaries.

LYONS, SISTER ELIZABETH ANN. LYONS was born in Lafayette parish, La., February 15, 1823, and died at Abbeville, Vermilion parish, La., November 14, 1882. For more than a year her health had been failing, and at length the time came for the weary wheels of life to stand still. Death is the last of all, and has approached man's bounds so unalterably that he can not pass them. This is the last enemy with which fallen man must grapple.

Sister Lyons was a member of the Methodist Episcopal Church at the age of fourteen, in Madison county, Miss. Forty-five years were spent in the service of God, and in the church militant. When God called her for the surrender of her heart it was ready and willingly yielded, which she displayed in the fullest sense, in a consecrated life. God manifested himself unto her as he doth unto the world. By doing the commandments of God she was permitted to know the deep and saving truth of the gospel. Her acquaintance with God, and his dealings with his saints to perfect them for the heavenly state and in the church militant. When God called her for the surrender of her heart it was ready and willingly yielded, which she displayed in the fullest sense, in a consecrated life. God manifested himself unto her as he doth unto the world. By doing the commandments of God she was permitted to know the deep and saving truth of the gospel. 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Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA
CONFERENCE OF THE METHODIST
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CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. J. W. RICH, REV. W. L. C. HENNINGSTADT
REV. C. W. CARTER, D. D., REV. J. T. SAWYER.

THURSDAY, NOVEMBER 30, 1882.

A revival that enthrones integrity and truth, and puts a premium upon fair-dealing and right-living, is the need of our times. The New York Advocate quotes a brother as saying: "We want a revival of sterling morality; we don't want an outburst of rhapsodical religion, which dies out in excitement and song."

At the Episcopal Church Congress, Derby, England, the Bishop of Nelson took advanced ground in favor of practical fraternity. He said the church should "recognize the orders" of ministers in other evangelical communions, and, under certain conditions, the pulpits of the Establishment should be open to them. Certainly the world is moving. Exclusive and proscriptive dogmas are giving way to a broad catholicity and evangelical unity of spirit.

On our fifth page will be found an article from one of the leading men in North Mississippi, advocating this Advocate as the organ of that Conference. If his name had been signed, it would add strength to his arguments. From a large number of the brethren we have received assurances of a similar preference. Should the action contemplated be taken we shall be most grateful, and labor with heart and brain to make the paper worthy of their liberal support and confidence.

The Alabama State Temperance Convention, in session at Montgomery last week, passed a resolution in favor of an amended license law, but thought it unadvisable to ask the legislature for a prohibitory act. We hope our friends over there are not disheartened by the late elections. If we believe in the principle of prohibition our duty is plain. A temporary reverse should only stimulate to greater effort. The sneers and jeers of partisan newspapers and street-corner politicians ought not to move us an hair's breadth. Our confidence in its glorious, ultimate triumph is as strong to-day as before the defeat of Gov. St. John, or the whisky alliance in Ohio.

The law passed by Congress to expatriate the Mormon infamy seems to be inoperative. A Mormon delegate to Congress was recently elected by an overwhelming majority, while the courts are powerless to stay the evil. The grand jury of the United States Court at Salt Lake was discharged the other day because they were unable to procure witnesses or get access to the marriage records, on which to present indictments. Local prejudice is against punishing polygamy. Something else will have to be tried. If some politicians were not so jealous of their old States rights theory a law might be passed that would arrest polygamy or expel the Mormons from the continent. That this crime against law has been so long tolerated is a significant commentary upon our national morals. If the Edmunds bill is a dead letter, a more stringent measure should be immediately adopted.

The case of Gen. Fitz John Porter promises to be a signal instance of tardy justice meted out to heroic persistence of purpose. Congress will doubtless take up the matter early in the session, and act upon it promptly and finally. Gen. Grant has contributed an article to the North American Review, entitled "An Undeserved Stigma," making for him a manly and vigorous defense. In 1862 Gen. Porter was tried by a court-martial on the charge of disobeying the order of Gen. Pope, and found guilty, and this sentence being approved by the President, he was dismissed from the army in disgrace. Now, after twenty years of painful waiting—suffering a gross, cruel wrong—he finds his honor vindicated by the voice of the nation. Never for a moment has Gen. Porter faltered in his purpose to have this wrong righted, and to demonstrate the unstained purity of his character. He has challenged passion, prejudice and power, and for years without a strong hand to help on a friendly voice to cheer. Virtue at length will have its reward. Truth crushed to earth will rise again. Whatever decision Congress may take, the sentiment of the nation is in sympathy with Gen. Porter, and in favor of a proper and prompt being made.

Thanksgiving.

Our paper this week is issued on the day of our national Thanksgiving. The custom which has grown among us, especially in the North, of observing such an occasion, is at once wise and beautiful. God is thus recognized as the giver of all blessings, temporal, civil and spiritual. It is well that we be thus reminded of our dependence and obligation. We are too prone to divorce God from our secular and national interests. Looking at life from the manward side, struggling with its ills and misfortunes, its hopes and disappointments, to achieve success and freedom from want, we are tempted to materialism. We see no open Divine hand supplying our necessities, no strong arm made bare in our defense, and no guiding eye directing our weary feet. But on this day a great nation, with its fifty millions of people, publicly and devoutly, recognizes God as the source and giver of all good. We acknowledge his rulership and omnipotence, and his divine concern for our national well-being. This is peculiarly appropriate. Ours has been a Providential history. Our fathers, who participated in the memorable struggle that gave us national life, regarded themselves as, in great measure, the agents of Providence. Amid the awful solemnity of that historic day when the resolution was passed in the Continental Congress declaring our independence, before final action was taken, there was a hush in the intense excitement of the hour, when all bowed in reverent prayer before God for his guidance and blessing. And it was the firm conviction that God smiled upon their cause, that nerved many hearts and hands through all those doubtful years of blood and poverty. During the revolution Thanksgiving day was annually recommended by Congress. In 1784, after peace was declared, the whole people assembled for grateful worship. In 1789, after the adoption of the Constitution, President Washington recommended a day of universal Thanksgiving. So our history has been marked by at least a formal reliance upon God for the benefits needed for our national peace, happiness and glory.

Over our fair land the Lord has smiled with special favor. Here he seems to have planted us to work out and illustrate the grand doctrine of a free government. And from the birth hour of our national life to these beautiful autumnal days a good Providence has blessed our history. Though we have passed through periods of trial and darkness—though sometimes the strain upon our national vigor seemed more than it could endure—yet we have survived, and are to-day more powerful, peaceful and happy than at any time in the past. After the shiver of the earthquake, and the roar of the tempest, and the sweep of the fire have passed, as before the prophet of Horeb, God has spoken comforting words in the still small voice of his providence.

The past year has been crowned with goodness. Our broad and fertile acres have never yielded such an ample supply of bread. The husbandman's labor has been richly rewarded. Our Lord gave us the early and the later rain, the warm sunshine and morning dew. Everything has been propitious for well-directed industry. The elements have conspired to advance our prosperity and rebuild the fallen fabric of our Southwestern hopes and fortunes. There is a new spirit in our people, and the dawn of a new day is chasing away the long night that has shrouded our Southern land. Thanksgiving and praise will become us, and should be uttered by every joyful tongue.

With a few exceptions, our whole land has enjoyed good health. In the Southwest we have been richly favored. Pestilence has kept far from our dwellings, and blessings abundant have been vouchsafed to the people.

It has been a year of spiritual triumphs. From many quarters comes the intelligence of great and gracious revivals. The preaching of the word has not lost its power. The Lord's children are multiplying, and his cause is prospering more and more. From these and many other considerations, needless to specify, we should rejoice with an exceeding great joy.

A thankful spirit should be cultivated. The exhortation is: "In everything give thanks." Gratitude is the measure and expression of our religion. A man incapable of gratitude is not susceptible of Christianity. It is the very foundation principle of our holy religion. No other virtue shines more brightly in the human heart or adorns more joyfully human character. It gives power to every prayer and inspiration to every song. In order to this some words of caution may be appropriate.

1. The commonest blessings are

least appreciated. It is the indolence of our nature that we depreciate the things with which we are most familiar. Air and sunlight are necessary to life, yet we rarely think of their priceless value. And it is not until we suffer deprivation that we have a just appreciation of their worth.

2. Again, one adversity often makes us forget a thousand blessings. If the mere life have a mixture of trouble, we are sure to magnify the one and minimize the other. While every day is crowded with God's rich gifts, one disappointment or affliction makes us forget them all. How short-sighted and complaining we are! There are days of sunshine and song to one hour of storm and gloom. Night may sometimes be dark, but most generally it is resplendent with the silvery light of a thousand planets. In the economy of divine Providence we have a multitude of blessings for one evil. In the light of these observations let us all be thankful, ever remembering the words of the saintly Matthew Henry: "Thanksgiving is good, but thanksgiving is better."

Paul's Paradox.

The Christian experience of the world accords with the apostle's statement: "For when I am weak, then I am strong." This striking paradox contains the philosophy of all holy living and sublime Christian effort. The plan of salvation grounds upon the idea of human weakness. The gospel everywhere represents man as "lost," "dead," "corrupt" and "blind." Christ's coming and incarnation was Heaven's love accomplishing itself to human helplessness. Every day of trial and night of solitude, every sorrow he bore and stripe received, every pang he suffered and groan uttered, were a divine tribute to man's pitiable weakness. This idea is fundamental in the plan of redemption. But there is another of absolute importance in the practical working of this plan—the personal consciousness of spiritual weakness. Man's moral frailty is a dreadful fact, but of it he may have little or no conscious realization. Disease may be in the system, secretly but surely producing physical decay and death, and the individual not be aware of it, nor until apprised of danger will he make application for medical counsel and treatment. So with our spiritual natures. Though it be a solemn fact that we are spiritually diseased and dying, without power or means of recovery, yet not until we become conscious of the dreadful reality will we apply to the great Physician to heal and save. That weakness is a source of strength, therefore, is evident from many considerations.

The consciousness of spiritual inability makes us prayerful; and, as we pray, so we live. Prayer means weakness, dependence. If we had no sense of helplessness we would never pray. And, further, our prayers, in earnestness and importunity, are in exact proportion to our felt weakness. Those who pray most feel weakest. Those who pray with the greatest earnestness have the most vivid realization of desperate spiritual necessity. On the contrary, dull, dry, spiritless, faithless prayers indicate how little is our appreciation of the soul's needs. The dying want of the church, in pulpit and pew, is an overwhelming sense of human helplessness. We are tempted to trust too much in man. Our strength is only weakness and failure, while our weakness is the source of strength and victory.

The inconsistencies and failings of Christians are infallibly traceable to an over-confidence in self. So long as there is distrust of self, there will be trust in Christ. Whatever the sin that doth so easily beset us, we may avoid or conquer with "the victory that overcometh the world, even our faith." But, however fair our promises, and honest our purposes, and earnest our endeavors, if pushed up with our self-reliance of strength and decision of character, we will surely fall and fail. Strength is born of conscious weakness. The weakest are the most consistent, because most prayerful. The constant prayer of the watchful Christian is:

"Hold me—'I'm weak, I fall,'
He that nulleth all is all."

When Peter kept his eye upon Jesus, and trusted his strength, he walked upon the waves with a confident step; but when his own self-reliance was over-estimated he began to sink. Safe Christian walking is dependent upon Divine support and guidance.

Our successes and achievements, as personal workers for Christ, are proportionate to our weakness. Spiritual victories are not to the strong. The God of battles gives triumph to the weak, that the glory may be his. He makes one to chase a thousand, and few put ten thousand to flight. This is the law of heroic spiritual conquest. If dependent upon their

own strength, the apostles could never have successfully planted the gospel; nor would its glad acclaim have been heard beyond the limits of Judea. But out of their obscurity and weakness God ordained strength.

The noblest representatives of the pulpit have illustrated this truth. Though learned and eloquent, they esteemed themselves utterly impotent without the Spirit's power. Genius, unaided, can never make a successful pulpit or pastorate. But a few talents, baptized with the Spirit, will make it a throne of light and power. The story is told of a brilliant young minister preaching, by appointment, before some council of his church. His manner was self-important, but his genius filled him, and his mortification was extreme. A godly veteran of the ministry kindly approached him and said: "Oh! my young brother, had you ascended the pulpit with the spirit you descended, you might have descended as you ascended." Faith in human weakness, which begets faith in Divine strength, is the grand leverage of the pulpit. Fletcher would never stand before his congregation until he felt Christ with him to strengthen and enlighten. Like the apostle to the Gentiles, he felt: "When I am weak then I am strong." So must it be with every child of grace.

Trouble in Mississippi's Agricultural and Mechanical College.

The following special to the Times-Democrat of this city, from Starkville, has been read by hundreds in its columns within and beyond the borders of the State:

The trustees of the Agricultural and Mechanical College of Starkville, Miss., in session the last two days, November 21, 22, and have raised a big racket at the college. The people of this section have been excited for a week over the situation. Gen. Lee, the president, preferred grave charges against Dr. R. R. Rouse and Dr. Sullivan, of which they desired and demanded the proof.

Dr. Rouse resigned yesterday and the board accepted his resignation this morning. Prof. W. T. Sullivan resigned as he deemed the charges against his father false and improper. Dr. Sullivan will send his resignation to Gov. Lowry tomorrow. Rouse seems to be that at the request of the trustees the president withdrew the charges against Dr. Sullivan, but this was not satisfactory to Sullivan, and he demanded the charges and demanded a full investigation or a withdrawal of the charges on the part of Lee. Public opinion is on the side of Drs. Rouse and Sullivan.

As the reports published abroad do not specify the charges against the gentlemen named, the public is left in doubt as to their nature. That is unjust to all concerned. From a private, but entirely reliable source we learn that the complaints made by President Lee were only against official administration, and in no way involved moral character. One of the parties named, the Rev. Dr. W. T. J. Sullivan, is a member of the North Mississippi Conference, and is well known in the church as a finished scholar, an able preacher, and a courteous, cultured Christian gentleman. From information hitherto received we were assured that he not only filled but *enriched* his chair in that institution. For years he has been a successful educator and a student of large and varied attainments.

It is significant that the only two clergymen in the faculty should be the objects of attack. The coincidence rather confirms the report that ministers are at a discount as educators with some college supervisors. In this Board of Trustees, rumor says, the idea is current, though we hope not dominant, that brethren of the cloth are not preferred as professors. That discrimination should be made against them on account of their office is unfair to them and unworthy of the college. If of equal scholarship and fitness, their claims should be fairly regarded. But possibly the objection lies yet farther back—that State institutions should be divorced from religious control or influence. If that doctrine is held it should be proclaimed, and, if that policy is to be pursued, the sooner the fact is known the better. But we await further developments before discussing that vital subject.

Neither Cold Nor Hot.

The following, from Zion's Herald, is so timely and vital so tersely said we take pleasure in transferring it to our columns. The fact stated may well excite alarm among us. Our zeal does not keep pace with the increase of members. There is a vast amount of indifference and lukewarmness in the church, that tries the faith and patience of a conscientious pastor. It is more dangerous and deadly than open opposition. We need a Pentecost in our Methodistism everywhere. The fever of our fathers is not quickening our march to-day. As we mourn over the fact, let us consider the emergency and heed the imperative necessity:

Various causes conspire to produce a lukewarm condition in the church

—the most loathsome in the sight of God. Of just such people—those at Laodicea—the Lord said: "I would thou wert either hot or cold, but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." What is there in this state that renders it specially displeasing to the Lord? A fair interpretation would furnish two reasons for this. First, it is the most hopeless state. This lukewarm state is more hopeless than that of absolute coldness. Having come about through self-delusion, it is more likely to become permanent than the other. He who has never been warmed at all knows he is cold, and makes no pretense to warmth. Hence, when the Spirit calls him he may become hot; he may become fervent and zealous as a Christian. But the lukewarm has been brought within reach of holy fire, and has not been heated by it into fervor; he has received just religion enough to lull his conscience into a false security, but not enough to save his soul. So it would be more difficult to bring him into a state of salvation than one who is cold. Second, the influence of lukewarmness is much worse than that of absolute coldness; as a moral and spiritual factor it works greater harm to the kingdom of God. The cold professes only coldness; it does not pretend to be spiritually rich and increased in goods; so nothing of that kind is expected of it. The lukewarm says it is rich, but the world looks upon it and sees it is not; so its baseless professions are more harmful than the position of the cold.

Is it too much to assert that this type of piety is too prevalent to-day? There are those now in the church who are not led away by utterly false doctrines, and yet they are not thoroughly devoted to that which is true. They are not worldlings exactly, and they are not decided Christians. They have no marked Christian character; they are not what one has called "out-and-out" Christians. They are listless and indifferent; the cause of their Lord does not lie near their heart. They feel little zeal for their own souls or for the souls of others, and yet they have such a general conviction of the truth and importance of Christianity that they cannot give it up. In short, they are lukewarm, and they are repulsive, noxious to the Lord and Head of the church. Their state is the most loathsome to him, so he says: "I will spue them out of my mouth."

A Terrible Blunder.

In reply to our editorial paragraph on the fact that the month of November was devoted to the suffering souls in purgatory, and our denial of that such a place existed, the Morning Star discourses as follows:

Well, then, suppose it is wrong, and that there is such a place as purgatory, and that the souls there can be helped by our prayers, then what a terrible blunder the Advocate is making, not only in omitting its own efforts in so holy a cause, but in actually discouraging others therein.

It would be altogether safer and more charitable to take all the chances. Some of the most inveterate and bigoted of doctors did that when he prayed: "Oh, God, if there be a God, save my soul if I have a soul."

"The terrible blunder," good friend, is made by yourself in offering hope to the impatient after death. In the grave there is no place for repentance, so the Book says, and yet you are denuding people with the idea that there is an after-death salvation. Let us suppose a case. If the Bible be true and you mistaken that there is no repentance after death, and souls neglect preparation for another life, expecting to "be helped by our prayers" out of purgatory, alas, what a terrible blunder the Morning Star is making. Would it not be altogether safer and more charitable to take all the chances in this life? Here we had better prepare to meet our death. There may be no chances after death.

The Higher Life Again.

Mr. Editor: I suppose your correspondent, "Inquirer," knows that "perfection" is a relative term. Absolute perfection is found nowhere but in God. Like the Apostle Paul I do not yet count myself to have "hid hold on perfection," and I have not yet "apprehended that for which I was apprehended of Christ," but, by the grace of God, I am trying to forget the things which are behind, and I am reaching forward to the things which are before. The mark for the prize at which I am aiming is Christian perfection. To the attainment of this I have been called of God in Christ Jesus, my Lord. I was apprehended by Christ that I might lay hold on this blessing. Thus far all the different stages I have made in Christian experience have only served to reveal still higher and better things beyond, to which I must go. I do not profess perfection, because I have not yet attained to perfection as I understand it.

I have never expressed or said or written anything that implied "a doubt relative to the possibility" of loving God with the whole heart, mind, soul and strength, and of loving our neighbor as we love ourselves. I have no doubts as to the possibility of our doing what God has plainly commanded us to do. I never had any doubts on this question from my earliest recollection. If

other Christians feel called upon to "profess Christian perfection" that is their business, not mine; but such persons should not call in question my religious experience, nor set me down as an enemy of holiness, and in all to preach to them, merely because I do not "profess holiness" or "join a holiness band" or take part in a "praying circle." I do not want to be intolerant toward others, nor do I like for others to be intolerant toward me. After full and frequent talks with hundreds of devout men and women on this subject, I am convinced that more people are groaning after perfection in love in this life than get credit for it. Our experiences on this subject are very nearly alike, so much so that we do not differ much until it comes to naming the thing and making a profession of it. I am always willing to tell what the Lord has done for my soul, and if any one desires to call it perfection all well and good, but for my own part I do not profess to have attained to that state. Indeed, I know I have not attained to that which I understand to be Christian perfection. The trouble on this subject is largely a war of words, anyhow. I have seen largely more than one hundred good people who would not adopt—indeed, they protested against—my forms of expression on this subject, and yet they were earnestly seeking after holiness.

Hundreds and thousands of Calvinists are seeking for the blessing of perfect love who shudder at the use of terms common among Arminians, and some Arminians count Calvinists enemies of holiness, because they will not adopt Arminian terminology on this subject, which I firmly believe to be the most Scriptural. As the parties are now all dead, and in heaven it can give no offense for me to say that I was once prayed for and labored with by a company of good Calvinistic women on the subject of holiness, when in fact there was not much difference between us except in the terms we used. When we got at the thing, as we often did in class meeting, in other than the terms which such of old wars, we saw eye to eye and heart to heart, but even then the good women would not allow us to call our conference a Class Meeting, because that smacked of Methodism.

It seems ridiculous to me to pray for the conversion of Bishop Doane on the subject of holiness, because I believe the good Bishop has already attained to conversion on that subject. By this time (he deceased) was so confirmed in his form of expression on the subject of sanctification that I do not believe he will be changed in this respect, though all the "circles" in Georgia were to pray for it. I know the Bishop does not need conversion as to what holiness is, nor as to the necessity of perfect holiness in the fear of God in this life. The trouble all grows out of forms of expression, methods of work and professions to be made. I should not be assumed that the Bishop, or any other well-informed Methodist preacher, is utterly ignorant on the subject of "holiness" or "sanctification" or "perfect love" or "the rest of faith" or "higher life" or "life of trust," because he does not see fit to pronounce the Shibboleth of every man who comes along. Some people have a very low mark, and call it "Christian perfection." I know some now whose idea of perfection has never gotten beyond conviction and repentance, and so they go mourning all their days. Others have a higher mark, and others still higher, and so on all the way up. When I was converted I had my misapprehension, but when I got to that I found I was too low, and I set another and still another. Experience has long ago knocked all my definitions of Christian perfection into the mill, and I have quit trying to define "Christian perfection" and "holiness." I see more and more every day I live that eye hath not seen, ear hath not heard, and the heart of man hath not conceived the things God has in reservation for them that love him, but God makes them known to the hungry soul by the Holy Ghost, which is given for this purpose. When I get all God has for me in this life, through faith in Christ, I will then profess it, and try to tell the world all about it if God lets me stay here; though when that time comes I will have attained unto the resurrection of the dead, and will go up or just step over on the other side and go on unto perfection forever. (an inquiry)

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LEFT ALONE.

What did you say, dear? Breakfast
Sunshine I've slept too late.
You are very kind, dear Elsie.
Go tell them not to wait.
I'll dress as quick as ever I can.
My old hands tremble so.
And Polly, who used to help, dear heart,
Lies patient on the floor.

Put up the old pipe, my dear,
I couldn't smoke to-day.
I'm not so dazed and frightened.
And don't know what to say.
It's four o'clock in the house, here.
And I haven't a word to say.
I never knew what loneliness meant
In all my life before.

The bees go humming the whole day long.
And the first June rose has blown.
And I can't get a sun to-day.
You said to let me alone.
O, heart of love, so cold and cold!
O, precious lips, so white!
For the first and last in sixty years
You were out of my reach last night!

I can't rest, now—I can't rest—
Let the old days have their will.
And wander from path to garden path.
The house is so drearily still—
Wander and look for a minute of the past.
She has left me for me.
We had got so used to each other, dear
So used to each other, you see.

Sixty years, and so wide and good!
She made me a better man.
From the moment I placed her fair, young face,
And our lover's life began.
And I held her hand—Was it yesterday
That we stood up to be wed?
And, no, I remember, I'm eighty to-day.
And my dear wife Polly is dead!

What, Therefore, God Hath Joined To-
gether Let Not Man Put Asunder.

BY REV. C. C. ANDREWS, D. D.

It is sometimes said of a minister, "He can't preach much, but he is an excellent pastor; of another, he is a glorious preacher, but a very poor pastor." There seems to be a wide distinction between the two in the estimation of the church, and a growing disposition to relegate each to his place, expecting him to fill that alone. It is equally true that ministers have selected one or other of these roles and become content with it, supposing that they are relieved from obligation to qualify themselves for the other. One says: "I don't expect to become a great preacher; but, after all, more is dependent upon a faithful pastorate and a proclamation of truth by daily walk and conversation." Another avows: "I have no turn for visiting. It is irksome to me and I can not acquire an aptness for it; but, by God's grace, I mean to make myself an able minister of the New Testament."

If the people are right in their estimate, and the preachers are justified in such a parceling out of duties to themselves, then it would require two men to make one complete, well-rounded minister. The powerful preacher with no pastoral gifts, as well as the excellent pastor with poor preaching ability, would be each only half of a true man of God. But the truth is, he that would discover the two qualifications is doing violence to the teachings of the Scriptures, dwarfing his own capabilities, and needlessly limiting his field of usefulness. One truly moved to preach the gospel, though his gifts be meager indeed at the beginning, will yet by persistent effort so gather inspiration from the Bible, from the volume of nature and the best thoughts of men, as in the end to preach in the demonstration of the Spirit and with power. So, on the other hand, a man may be possessed of never so much logical aptness and literary culture, may be able to bring out of his treasure things new and old for the edification of the saints and the building up of the church; yet will he realize that this privilege, noble as it is, will not excuse him from the humbler, yet honored, duty of preaching to men as he meets them by the fireside or in the market place?

It is pitiful that ministers should excuse themselves from hard mental toil, from intermeddling with all wisdom, upon the plea of much pastoral work. Undue devotion to pastoral duties is apt to descend into a bare, soulless routine or, worse still,

into mere social and gossiping intercourse. Such persons pervert Mr. Wesley's sentiment, "gaining knowledge is good, but saving souls is better," by indulging in mere bodily exercise at the cost of mental idleness. It is true that knowledge gained while a soul might be saved will prove a curse; but it is nevertheless true that qualifications acquired in the study and in the closet will furnish such facility in impressing souls as to make the time spent in acquiring them inconsiderable indeed. The man who comes out of his study with a mind all aglow with stirring apprehension of truth, and with a heart all afloat with others acquainted with like enrapturing experiences, will frequently be gladly surprised that his appeal has been so effectual.

Paul's injunction to Timothy to study to show himself an approved workman has in it an impelling force other than the authority of inspiration. The heart yearns for knowledge of the sources of its power and is straitened that it may be continuously obtained. The preacher who studies not starves his soul and is in danger of apostasy. Once, while Bishop Soule was presiding over the Kentucky Conference, some discussion was had as to the proper disposition of an under-graduate, when Dr. Bascom arose and, in his own impressive manner, said: "Mr. President, I want to ask if the young man is a student, does he study? If not, then I can not vote to pass him; for, sir, as much as I now venerate you for your age and scholarship, if I were to learn at any time that you had ceased to be a student, that very moment I would cease to respect you."

As ignoble and reprehensible, however, as it is for a minister without studious habits, perhaps there is more danger in this age of progress and culture of a neglect of the pastorate and an injudicious devotion to sermonizing. One very able expositor of Scripture could scarcely repress his contempt for a minister whose labors emphasized the pastorate. He would even attempt to show that such a ministry was comparatively barren of results. Another popular sermonizer, but poor pastor, was very fond of declaring that his preceptor at the theological seminary, a very eminent divine, openly avowed that work in the study was vastly more telling than that around the fireside. Is it not true that as a minister acquires reputation for preaching ability, as his logical presentation of truth becomes more irresistibly persuasive, as he becomes what the world regards as "a big preacher," he is apt to regard the duties of the pastorate as rather behind his advanced position as methods too indirect for his enlarged and effective capabilities. A very different conception of duty had another grand preacher. He said: "I have taught you publicly and from house to house." Though an apostle he could not claim to be free from the blood of all men without visiting in their families and warning them night and day with tears.

Dr. Chalmers said: "A house-going minister makes a church-going people." People like persuasive eloquence and power in the pulpit; but the eloquence most attractive to them, and the power that most effectively draws, belong to the man whose intimate association evinces a hearty sympathy with their daily life, and whose most telling arguments and thrilling illustrations are gathered from their own experiences. Said one to Mr. Spurgeon, as he talked with him on the street about his wonderful industry: "Sir, how do you manage to find so many appropriate texts, and such practical sermons?" "Why," responded the great preacher, "I find them often among the people. I got a capital text, which, I think, can be developed into a telling sermon, from your just now." Such texts and such sermons never overshoot the people; each individual is made to feel, "thou art the man." The ministry which is not gathered largely from association with the people lacks an all-important element of success. What avail logic and learning, pulpit and power, if they are employed upon phrases of religious life to which the hearer is an utter stranger?

But apart from the furnishing for the pulpit, which is so aptly supplied from pastoral visiting, the duty and privilege of teaching the gospel in every-day life are authoritative and full of promise. Many a heavy community never go to church. How then can a man who recognizes the Pauline call, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise," claim to be free from the blood of all men if he neglects to preach from house to house? Said an Englishman to a pastor, who had found his cottage in the suburbs: "You are the first man of God who has entered my door since I left the old country." He was at service next Sabbath and soon became a member of the church. A wicked man living in a remote locality was visited by the same pastor. He said, with a troubled, yet respectful manner, "I should like to know what motive you have in coming to see me." As the minister explained to him, "I seek not yours, but you," appreciation succeeded bewilderment. A woman said, of Sumnerfield: "A

heavenly-looking young man came to see me and talked so sweetly of Jesus, as he sat by the fire and rocked the cradle, that my heart was melted." "Covet earnestly the best gifts," that the man of God may be perfect, thoroughly furnished, unto all good works.

Dr. Cottrell's Reply to "Gilderoy."

"Gilderoy," in the ADVOCATE of the sixteenth of November, is kind in his personal allusions to me, for which he will accept grateful acknowledgments. He is pleased to convert respectfully what I suggested touching the status of children. My challenge was that, when one will show me a man that lays rotten eggs, I'll show a woman who bears babes answering the Calvinistic orthodox description. "Gilderoy" replies that, when I show him a woman who bears babes that are not naturally inclined to sin, he will show me a man that lays rotten eggs. Is that a refutation of what is suggested by my proposition? To be by nature, inclined to do things whose shiftness is not in themselves, *per se*, and to be a sinner because of a positive somewhat insinuating other being, are quite different. Do children do wrong for the love, simply, of wrong-doing? Do they naturally take to badness because it is badness? Let us come to the concrete fact. A babe is born. It takes first to that which is most graciously provided for it. Anon, it opens its little eyes and catches the smile of its mother, and smiles response to her love making. At some point in its development it asserts its own will. It insists on having its own way. Is this evidence of sin in the nature of the child? Is it not rather a token of the very foundation principle of its individual, personal responsibility? By exercise of superior force the parent breaks the child into compliance, but not into obedience. Moral results are not operated by necessitating force. A child can be thus broken, as can a colt or pup; and the delinquent wrought after this manner of driving or compelling, in the name of parental discipline, is far beyond what would be allowed if it could be properly suited.

Now I come to the crucial test of the whole matter. Is there not that in us, by the constitution of our intellect and moral being, which the gospel of love and life finds, so as to assure us that we may bring up our children in the nurture and admonition of the Lord? The command that we do this implies the conditioning favorable thereto. Let theologians phrase it as they may, and say it is of grace and not of nature; that susceptibility of benevolent, holy influence is consequent upon the attainment, and that it is by operation of the Divine Spirit; and all of that, and the like, and I raise no issue. I only claim a little *a great deal* more on behalf of the Divine favor, presence and power, and affirm that the very being of man, from the first, was so rooted in the Divine word or wisdom of God that the events of his moral history were occasion of the evolution, phenomenally, as we have record thereof in Bible history. This goodly vine of the Father's right hand planting has ever had its root, not in nature, but in grace; hence, after the early bloom was blasted, it did bud and bloom again, and fruit and holiness, in some degree, has yielded on every bough that is, in every nation. The moralities are comparative—many of them exceedingly low as compared with the high ideal the gospel gives us; but, aback of all, God has a witness in the breast of every human.

Again, I repeat, in the economy of nature God has ordered it that we have sound nuts and acorns and seed for forests and for orchards and gardens, sound eggs for fowls and fishes, and quite competent is he to be aback of nature and the devil in every moral agent to lay the foundation of that structure he commands us to build. He has been preached as though he had come in with a kind of fourteenth and fifteenth amendment to the Constitution. Instead of the all-comprehending fact that "we are created in Christ Jesus into good works, which God hath before ordained that we should walk therein," the doctrine of grace was so long preached by Calvinism as synonymously with the doctrine of preference and partiality that it has been difficult for the mind of the religious world to recover itself from the perversion. As I once of twice before wrote, our Arminian theology, as wrought out by Wesley and Watson, is a magnificent show from a still old Calvinistic freeze alternating in rather a slash than in a peloid stream. In focusing the rays of philosophy thought to complete the theory of course, the old cry of *heresy, rationalism, and the like*, may be expected.

"Gilderoy" claims that it is the corruption of the depravity of every soul that desiderates the new birth. I can not so see it. When Christ told Nicodemus that unless a man be born again he can not enter the Kingdom of God, he certainly meant no derogation of the first birth by insisting on another. It was tantamount to saying, "Unless an egg be laid, and then hatched, we can not have a bird. The natural birth in order to

the spiritual. The antithesis is so evidently between the natural and the spiritual that it seems strange that being "born of water" (the typical expression of the natural birth) should ever have been supposed to signify baptism. This by the way, however.

No! In the economy of God's great love and power, and in his wisdom, all of nature is taken up and vitalized and made subsidiary to that which is the ultimate purpose for which all was projected. There is not an element of my being that I can spare. There is not one of them that is not liable to perversion. Why? Simply because I am an agent, and not a mere instrument. The pivotal point of moral government is just this, will in an agent which is the correlative of will in a sovereign whose authority obliges but whose power does not compel. All the sanctions of moral law witness to freedom. Will means freedom of mind. To say, free will, is to speak tautologically.

That children have a desire for things that attract them, and that they come at them otherwise than according to wisdom, virtue, or holiness, argues no more that they have in them inherently, or naturally, or however else it may be phrased, what may be denominated *sin* than that Adam had in him the like poison when he appropriated, after the same manner, what was forbidden. This point, calmly meditated, will bring any initial of logical balance to an apprehension of the fact which is alone vital in this question of moral government, namely: "It is not the condition of the nature that determines the conduct and destiny of a moral agent; but it is the will. When we come to this we have reached an ultimate—a foundationless foundation; a reason for which the mind does not, by its very constitution, require a reason. As to the nature of a child I have simply to say, it has a human nature. A human nature is not a divine nature. All that is less than divine will constitute forever a background that will give relief to the picture of ultimate excellence that principles and impulses to progress reaching through the eternities. Disobedience only is sin. It is unphilosophical to speak either of sinfulness or loftiness of nature. Sin and holiness are terms predicable only of character. God cannot give a character. That is conditional upon will in the agent. Adam had no character until he made one. How long he was obedient we are not informed. When he disobeyed it was not from any "total depravity," or "original sin" in his nature. When any agent of moral government sins it is not to be accounted for upon the hypothesis of sin in the nature of such agent. That philosophy of obedience or disobedience breaks down in the case of Adam. The more this point is contemplated the clearer it will appear that our intellectualities of thought and expression have come upon us through the old Aristotelian philosophy, which crystallized, theologically, in the form of Augustinianism, primarily, and secondarily in Calvinism. As long as we are ineptly required to do thinking in conformity to the primary, or secondary, formulation of public sopho-theologies of the middle ages, or of their successors, we will be balked. We will hiss and snigger and snort, those of us who talk at all; while the sphinx like dogmatists about us, in high and low places in Zion, orthodoxally seated, will seem fixed in solemn protest, and the chatter and hoar of ecclesiastical owls that perch upon and flutter around the dogmatists, will continue of course. We have only one little trip through this life, and it behooves us to avoid, above all else, a voluntary limboity."

I'll conclude by confession of my opinion touching infants. They are of the power, purpose, wisdom and benevolence of God; are in his favor; and, through the sacrament of Jesus Christ, are by the Divine Spirit so conditioned as that holiness is available to them from the genesis of their responsibility; and that they are closer akin to and more nearly connected with God than to any other being; and that God was never angry with a baby on anybody's account. Nor is this statement in denial of the fact that, by the transgression of the first man, sad effects have been fallen the race, giving rise, in the economy of infinite love, power and wisdom to all that elaboration phenomenally *exquisite* and *evangelical* "Gilderoy" will perceive that I come in all right on the home-straight. The old gentleman that thought I had blown the track? Why, it was my shadow he saw. It is evening time with him; and shadows reach a long way at the evening hour.

LANSVILLE, Kentucky.

A Short Letter from Texas.

Just home again from Conference (North Texas.) Picking up things for another man; but go ground for complaint. In all the forty-three years of my itinerant life I have never felt more completely given up to the work of a traveling preacher. Our Conference embraces greater fertility of soil, and exhibits more of the spirit of enterprise in every department of material interest, than

the same area in any portion of this grand and growing State. The demand is daily more and more pressing that the church should keep abreast of all other enterprises. If it were lawful I could wish that I was a young man once more that I might better endure the physical labor requisite to successful industry in this new country. But our great leader is raising a noble band of alibodied men to supply the demand.

I was glad to meet Bishop Parker and enjoy once more a brotherly greeting from one I have long known to love and honor as a true friend and brother. He has won all hearts in Texas. He conducts the business of Conference as if he had been born to preside.

A great many changes were made in the way of appointments, more than usual. Some of the preachers have to take long moves, and the weather just now is unfavorable. But we have more than ordinary railroad facilities in Texas. Lack of money to travel on is the great trouble. I am stationed for the next year at Pittsburg, Camp county, Texas, toward the southeastern border of the Conference—accessible by railroad, except for a distance of twelve miles in one direction or twenty-five miles in another. I mean by this, that traveling by private conveyance in either direction, the distance I can reach a railroad that leads directly to my appointments.

At Pittsburg two lines of railroad cross. It is a growing little city, an excellent community. They have a nicely finished, well furnished parsonage in readiness for the preacher, and it is one of the most desirable appointments in the Conference. My family have general good health. But for kindred ties in Mississippi, and the attachments of earlier material associations, I have no cause to regret my move to Texas. I have found kind friends here among the people. Among the preachers I have been treated with all the kindness and consideration that I could reasonably expect—doubtless as much as I deserve. Send my ADVOCATE to Pittsburg, Camp county, Texas. My subscription, I think, expires in December. I can not do without the NEW ORLEANS CHRISTIAN ADVOCATE. The subscription will be forthcoming. Oh, how I would love to be at the Mississippi Conference!

Your brother,

L. L. HARRIS.

LANSVILLE, Texas.

God Uses Instruments.

BY REV. DR. REEDS.

Our heavenly Father never does directly what he can do through others. He has begotten children in many respects like himself; like him in capability of knowing, feeling, acting; like him in the perfect freedom of their wills. He endows them. He gives them field. He gives them time. They must do all the rest. He will never do for any man, in any respect, what that man can do for himself. He will never do for the race what the race can do for itself. He gives word and deed and action. But he never builds a vessel, hauls out a boiler, adjusts machinery, or raises steam. He never constructs a locomotive, nor grades and lays a railway. He might have furnished Noah with a complete ocean steamer; but he did not. He let the patriarch hammer away at the ark through a century, but he did furnish him with the length, the breadth, and the height, because there was no skill in him to discover these, and they could not be known by the light of nature.

The Eternal Father could, in the very beginning, have stocked the world with all the implements of agriculture and trade, with all the facilities for the most rapid and comfortable traveling, and the instruments for scientific research, and have started his human family in housekeeping with every thing complete at once. But he did not. He put man down among the great acts of God, the great facts of the universe, the great laws of his government, with all the necessary physical, intellectual and moral powers, and with due scope for their exercise, and man was to produce the result. God made the golden seed man could not; and then set man to dress the garden because God would not. That has been his way ever, and will be his way forever. It is mere fanaticism to do or desire anything different from this or contrary thereto.

It is reasonable to suppose that the Eternal Father desires to have this earth brought to perfect civilization, so that every spot shall be equaled to bloom like the garden of the Lord, or to be made like a part of his holy temple, so that human life shall be enjoyed in its perfection, and the physical universe be the minister of the divine soul of man. In a moment, in a twinkling of the eye, he could make it such. But he does not. It may be said, "It may be eyes. He leaves man to advance steadily, learning from falls and failures and mistakes, each generation improving on its predecessor, until the earth shall be subdued to man, and man shall be subdued to the obedience of Christ. There was no Golden Age behind us, except in the minds of the poets. There is a Golden Age before us, and to that we must continually stretch forward."

The same rule obtains in religious working. Patience is a difficult virtue, and in this busy, overstrained age, it is becoming somewhat scarce. Oftentimes it is the best service that can be rendered. For they also serve who only stand and wait. Away from the glare of the world in the privacy of home, waiting not in idleness, nor in disappointed pride, but in faithful performance of the small duties, which come hour by hour, the soul's devotion to God is proved; its strength is nourished, and it acquires to higher work it is not found wanting. He that is faithful in that which is least is faithful also in much.—Rev. J. M. Campbell.

—Carry religious principles into common life, and common life will lose its transitoriness. The world passes away. The things seen are temporal. Soon business, with all its cares and anxieties, the whole "unprofitable stir and fever of the world," will be to us a thing of the past. But religion does something better than sigh and moan over the perishableness of earthly things. It thrusts them the seeds of immortality.—John Curd.

and spiritual man. We are taught the lesson, that man's agency precedes God's working, that in the spiritual regeneration of men there is first the agency of their fellow-men, doing all they can do, and then the power of the mighty God doing what man can not do.

Hence we have the operation of the law of human influence, of husbands and wives, parents and children, teachers and scholars.

The heavenly Father will not do for our children what their earthly parents can do. He will not exert his omnipotence one particle toward building up our church in what we can do ourselves. He will not clean and warm and ventilate the building, and sing the hymns, and preach the sermons, and pay the pastoral visits, and instruct the Sunday-school, because we can do these things, we must.

Good Words.

Faithful cross: always all right.
One and only sabbath free.
None in foliage, none in blossom.
None in fruit they poets may lie.
Sweetest word and sweetest truth.
Sweetest weight is lying on the
Verdant Paragon's.

To most, waiting is harder than working. Patience is a difficult virtue, and in this busy, overstrained age, it is becoming somewhat scarce. Oftentimes it is the best service that can be rendered. For they also serve who only stand and wait. Away from the glare of the world in the privacy of home, waiting not in idleness, nor in disappointed pride, but in faithful performance of the small duties, which come hour by hour, the soul's devotion to God is proved; its strength is nourished, and it acquires to higher work it is not found wanting. He that is faithful in that which is least is faithful also in much.—Rev. J. M. Campbell.

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The power of Christian character shining through the life of a Christian man is strikingly illustrated in the following incident: "An African once spent an hour in the camp of Dr. William Marsh, of England. When he heard that Dr. Marsh had said: 'His religion is now my religion; his God is my God; for I must go where he is and see his face again.'"

Some one estimates that all the prayers recorded in the Bible can be repeated in thirty-five minutes. Most of them are from one minute to two minutes long. The prayer of Solomon is less than ten minutes. There is not a lesson and warning in these facts which should be heeded by Christians. Let us not imagine that we are to be heard for our much speaking.

Use all means for growth in grace. The body grows stronger by exercise. Trading of money makes men grow rich; the more we trade our faith in the promises the richer in faith we grow. If we would be growing Christians, be humble. Christians. "This observed in some countries (as in France) the best and largest grapes, which they make the wine of, grow on the lower sort of vines; the humble saints grow most in grace. God giveth grace to the humble." T. Watson.

—Religion has its cost of arms, its fruits, its protracted happiness. Many a child of Satan has more trouble to find hell than a child of God to find heaven. Oh, how much pain, burden, silently and anxiously attend the children of the world in their sin, of which the children of God are free!—Starker.

A friend of Milton proposed to cut down a fine old tree "because it stood in the way of the house." "You mistake," said Milton. "It is the house that stands in the way of the tree, and, if either must come down, let it be the house."

Faithful prayer always supplies correlative exertion; and no man can ask honestly and hopelessly to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—John Ruskin.

—Many in this world, run after felicity like an absent-minded man, hunting for his hat, while all the time it is on his head or in his hand.—Sydney Smith.

—If you have any faith, give me, for heaven's sake, a share of it! You, doubtless may keep to yourself, for I have plenty of my own.—Goethe.

—Christ took the penitent thief with him to paradise, showing that forgiveness and association followed repentance.

—True coolness is the principal thing; therefore get it and prize it above all other things.

—Since the thing you wish can not be had, wish for that you can have.—Teresa.

birth and power who may never love, friend, or labor to make one happy. The good and the kind, the affectionate and the virtuous, see and feel the poverty in him to be remedied.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. J. W. EYRE, REV. W. L. O. HUNNICUTT

REV. C. W. CARTER, D. D., REV. J. T. SAWYER.

THURSDAY, DECEMBER 7, 1882.

Two dollars will get the "dear old Advocate" for one year.

Now is the time to push the Advocate canvass. Every new paper in a pastoral charge is only another strong friend of the pastor.

We look out upon a new year for our Advocate with great hopefulness. The North Mississippi Conference has now become one of us, and will add strength and influence to our columns.

At the session of the Little Rock Conference Bishop Wilson made special and searching inquiry into the subject of church conferences. This is important and timely. A church conference regularly held and wisely conducted is of incalculable value to a pastoral charge. Its minutes ought to be a full and correct history of the church. Pastors who are careful to hold this conference and that all the fiscal affairs of the charge are more easily and efficiently administered. We make an earnest plea for the church conference.

The following resolutions, passed at the recent session of the North Mississippi Conference, was graceful and timely. Many of the Bishop's honored years were spent within the bounds of that conference, and there he sweetly sleeps. His grave should be marked by a suitable monument—his free will offering of our people—whose snowy purity will typify the stainless glory of his character:

Resolved: That the North Mississippi Conference claims the privilege of erecting a suitable monument over the grave of our venerable deceased senior Bishop, the Rev. Robert Paine, D. D.

Resolved: That a committee of three be appointed by the chair to receive contributions to this object, and to correspond with the family of the deceased Bishop in reference to their will in the matter, and also to notify the Mississippi Conference of our purpose, and to receive any co-operation that the conference may be pleased to adopt.

W. T. J. SULLIVAN,
T. C. WHITE,
W. P. DARTON.

Startled Unitarians.

From the New York Observer we take the following statement, read by Dr. George E. Ellis before a Unitarian club in Boston. Gov. Long presided on the occasion, and a large audience was present. Dr. Ellis is the author of the history of the Unitarian controversy of sixty years ago. His paper, read on the occasion above, was on the aspects of Unitarianism and Orthodoxy as affected by the late Andover discussions. Having reviewed that discussion, he made the following statement. If it indicates the state of Unitarian thought there is a drift toward orthodoxy which is most significant in this age of false prophets and religious pessimists.

I have carefully considered the words and thoughts which I am about to express, fully apprehending their serious bearing, and that they may startle or grieve some others, if not you. Fifty years of study, thought and reading, given largely to the Bible and to the literature which peculiarly relates to it, have brought me to this conclusion: that the book—taken with the special divine quality and character claimed for it and so extensively assigned to it as inspired and infallible, as a whole and in all its contents—is an orthodox book. It yields what is called the orthodox creed. The vast majority of its readers, following its letter, its obvious sense, its natural meaning and yielding to the impression which some of its emphatic texts make upon them, find in it the orthodox creed. Only that kind of ingenious, special, discriminative and—indeed I must add—forced treatment which it receives from us liberals can make the book teach anything but orthodoxy. The evangelical sects, so-called, are clearly right in maintaining that their view of Scripture and of its doctrines draws a deep and wide division of creed between them and ourselves.

In that earnest controversy, by pamphlet warfare, between Drs. Channing and Ware on the one side and Drs. Worcester and Woods and Prof. Stuart on the other, a controversy which wrought up the pride of our community sixty years ago, more than did our recent political campaign, I am fully convinced that the liberal contestants were worsted. Scripture exegesis, logic and argument were clearly on the side of the orthodox contestants. And this was so mainly because the liberal party put themselves upon the same plane with the orthodox in their way of regarding and dealing with Scripture texts in their bearing upon the controversy. Liberalism can not vanquish orthodoxy if it yields to the latter its own way of regarding and treating the whole Bible.

North Mississippi Conference.

In answer to numerous and cordial invitations to attend the session of the North Mississippi Conference we left home on Tuesday afternoon, hoping to reach Corinth on the early morning of Wednesday. But an unexpected delay at Grand Junction prevented our arrival in the Conference-room until noon, near the hour of adjournment. When our party reached the Junction, about two o'clock, the skies were clear and the stars were shimmering in their silvery beauty. But when awakened, about seven o'clock, the snow was falling heavily, and the ground already covered. Along the way to Corinth the trees and fields reminded one of the pictures of the "ice king" on sale at all the Northern watering-places. But the full play for a few hours of a Southern sun soon kisses to its death the beautiful snow. Conference work was fully under way, with Bishop McTear in the chair and Revs. John Barcroft and J. S. Oakley at the secretary's table. The Bishop is in fine health, and is never more at home than in the chair of Conference. He had been appointed to preach the Thanksgiving sermon on Thursday, but took the authority to appoint this editor as his substitute. Having left our Thanksgiving sermon at home we trembled at the appointment; but, as we wanted the conference to do something handsome for the Advocate, we feared to rebel, and did the best we could. The Bishop was gracious enough to say to us in private that he was very glad to find a ram tied by the horns to be sacrificed in his stead.

This is a fine body of men, full of vigor and enterprise. It is a Conference of singers. Such singing we have not heard outside of a colored camp meeting. A goodly number of lay delegates were present, taking an active interest in the Conference proceedings. Among the number we mention Lieutenant Gov. Shands, of Mississippi, our agreeable chum at the hospitable home of Col. Wm. M. Inge. It speaks well for a commonwealth to have so many positive and pronounced Christian men to administer its public affairs.

This Conference brings back the memory of twelve years. Its first session was held in the town of Water Valley, in November, 1870, made up of fragments of the Memphis, Mississippi and Alabama Conferences. We were one of the Mississippi fragments. Bishop Doggett presided, and never in life did he preach with greater unction and eloquence. At that first session some little friction was manifested in trying to get the old lines readjusted. But soon everything worked smoothly, and now there is not a more harmonious Conference in the connection. Some of those brave men we met then have fallen on the field, but their places are well filled and the battle rages under skillful leadership. In missionary intelligence and enthusiasm it is abreast with the foremost, and in all connective work stands deservedly high. Bro. Palmer, of the Publishing House, said the Conference was a most liberal patron, and always sent him home with a clean book.

The Bishop's address to the class for admission into full connection was forceful and sometimes facetious. His words of exhortation were earnest and full of practical wisdom. Having spent years in the active pastorate, he appreciates its growing demands, and warns against all possible dangers. The following words we caught and here reproduce: "A preacher must be a good mixer," as they say in Illinois—a man of social qualities. You must mingle with the people and eat with them. A man will differ with you in politics, religion and almost everything else, and he your friend, that will never forgive you if you don't like what he has to eat. Learn, therefore, to eat corn-bread, bacon and lung collards."

The reports of the preachers marked an advance in some respects, but in others they had evidently felt the stringency of the times. The river district, under the superintendency of the genial S. C. Stone, had suffered greatly by the overflow. He had a brave band, and their labors were of the most heroic type. One brother not only traveled to his appointments in a canoe, but, rather than forsake his post, for awhile did his own cooking and washing. Such sacrifices deserve honorable mention, and indicate the constraining love of Christ.

A number of visitors and connectional officers were present, showing the popularity of the Conference. Bro. Palmer, of the Publishing House, is a man of affairs. He was before the Conference speaking in behalf of his interests in two minutes after entering the room, and then spent a busy two days selling books and securing subscriptions to his periodicals. Dr. Kelley, who is missionary or nothing, represented

the great cause now dearest to the heart of the church. He conducted the exercises on "Missionary day," and made the occasion profitable to the last degree. Dr. McAnally, of St. Louis, was present, and spoke with vigor and fervor on the subject of religious literature. Rev. D. D. Moore and Dr. J. A. Heard, of the Memphis Conference, were also present. Dr. Morton, secretary of the Church Extension Society, reached the seat of Conference on Saturday afternoon.

The Committee on Books and Periodicals, Rev. J. D. Cameron, chairman, presented an admirable report, giving cordial endorsement to all our connectional periodicals, and suggesting the NEW ORLEANS CHRISTIAN ADVOCATE as the official organ of the Conference. The report was adopted unanimously and enthusiastically, and this ADVOCATE henceforth will sustain official and intimate relations with our brethren in North Mississippi. We are profoundly grateful for that action, and feel sure it will be for the good of our common Methodism in the great State of Mississippi.

Rev. J. A. Bowen, the Conference host, is a prince in that line. With the utmost ease—without hurry or flurry—the guests were all conducted to their homes, and had twenty-five places unfilled. That speaks well, both for the skill of the pastor and the generous hospitality of Corinth. That is an excellent community, and our church there has enjoyed great prosperity. Many places historic of the late war were shown us—the grave of Gen. Rogers, for instance, where brave men met their death, and lines of defenses against which cannon thundered and squadrons charged. We spent one evening in the house where the body of Gen. Albert Sidney Johnston rested after his fatal fall at Shiloh, sixteen miles distant. When that chieftain was carried to his burial the Southern cause began a rapid decline.

With only pleasant memories of the session, we started homeward on Saturday afternoon.

Admitted on Trial.—James A. Leach, Robert I. Allen.
Remained on Trial.—Calvert L. Ballard, James M. Barnes, George H. Hodge, R. C. Calloway, George C. Stovall, J. H. Hunter, R. P. Goar, J. H. Smith, W. S. Shipman, E. W. Tarrant.

Discontinued.—J. H. Downing, E. H. Cook, J. M. Dunn.

Admitted Into Full Connection.—J. W. Anderson, T. W. Lewis, S. D. Long, W. W. Dorman, R. H. Davis.

Readmitted.—None.

Received by Transfer from Other Conferences.—E. S. Rayner.

Deacons of One Year.—E. H. Casy, E. L. Spraggins, W. F. Rozell, J. W. Dorman, J. Porter, H. L. Vaughn, J. P. Young, J. B. Johnson, C. C. Grisham, J. M. Wyatt.

Traveling Preachers Elected and Ordained Deacons.—T. W. Lewis, S. D. Long, W. W. Dorman, R. H. Davis.

Local Preachers Elected Deacons.—James Jones, C. L. Ballard.

Local Preachers Ordained Deacons.—James Jones, C. L. Ballard, J. V. Worley, F. A. Bryant, J. G. Babb, W. A. Randle, D. N. Patterson.

Traveling Preachers Elected and Ordained Elders.—J. M. Huggins, H. B. Scruggs, A. W. Gibson, H. R. Tucker, R. M. Standeford.

Local Preachers Ordained Elders.—J. T. Colley, M. L. White.

Located.—W. L. Peebles, T. C. Parish, J. K. Morris.

Superannuates.—S. B. Carson, A. A. Houston, W. S. Harrison, J. E. Eggleston, W. F. Rozell, T. G. Freeman, J. W. Bates, A. W. Langley.

Superannuated Preachers.—J. O. Woodward, H. Williamson, L. H. Davis, G. W. Wade, J. G. Carlisle, W. Murrill, J. Barcroft, J. P. Commander, E. J. Williams, G. Shaeffer, W. C. Green, J. P. Truslow, W. J. Reeves.

Dial.—K. Adams, J. E. Douglas, P. J. Eckles, W. E. Ellis, B. F. Morris, D. D. Comfort.

Church Extension Society.—T. Y. Ramsey, Sr., president; J. L. S. Hill, vice president; T. C. Weir, secretary; R. C. Clark, treasurer; J. M. Boon, R. P. Mitchell, J. D. Cameron, R. W. Jones, G. D. Shands, managers.

Publishing Committee of New Orleans Christian Advocate.—W. T. J. Sullivan, D. D., W. P. Barton, J. D. Cameron.

Number of local preachers, 102; church members, 29,948. Infants baptized, 681; adults baptized, 1,225. Sunday-schools, 279; officers and teachers, 1,511; scholars, 11,800. Collected for superannuates, \$2,190 50.

Next session of Conference to be held at Oxford.

APPOINTMENTS.

SARDIS DISTRICT.—C. N. Terry, P. E. Sardis and Davis' Chapel, J. D. Cameron; Como and Fredonia, E. B. Ramsey; Harmony, J. W. Luter; Senatobia, T. B. Malone; Senatobia circuit, B. S. Rayner; Horn Lake and Cold Water, J. M. Wyatt; Horn Lake and Lovetown, M. M. Dunn; Cockrum, J. H. Brooks; Chulahoma, R. M. Davis; Mount Vernon, J. B. Harris; Leavelle, S. A. Ellis; Batesville and Wesley, A. P. Sage, J. W. Bates, superannuaries.

GREENADA DISTRICT.—S. M. Thames, P. E. Grenada station, T. J. Newell; Grenada circuit, J. W. Poston, J. P. Markham; Water Valley, K. A. Jones; Wesley Chapel and Springdale, G. W. Brown; Taylor mission, to be supplied; Collierville, T. L. Foster; Charleston, J. Porter; Berea, J. Ritchey, R. H. Davis; Ox-

ford, W. T. J. Sullivan; Oxford circuit, G. C. Stovall, A. A. Houston, superannuaries; Toccatoia, S. W. Miller; Bannock, D. C. Foust; Pittsboro, R. P. Goar, J. M. Hampton; Benela, R. C. Calloway; Saropa, W. C. Lester; University of Mississippi, J. J. Wheat, Professor.

WINONA DISTRICT.—T. J. Ramsey, P. E. Winona and Valden, W. B. Murrill; Winona circuit, W. S. Lagrone; Carrollton, J. M. Huggins; Black Hawk, T. Cameron; West, Q. A. Oats; Lexington, T. W. Lewis; Richland, J. F. Evans; Newport, W. W. Williams; Attala, B. B. Brown; Kosciusko and Durant, S. C. Stone; Sldon, to be supplied; French Camp, R. A. Burroughs; Zilpha, to be supplied; Walthall, G. H. Hodge; Minter City, to be supplied; Kosciusko Methodist High School, T. A. S. Adams; District High School, at Black Hawk, E. W. Tarrant.

GREENVILLE DISTRICT.—J. W. Price, P. E. Greenville station, J. W. Honnold; Lake Lea and Leota, to be supplied; Deer Creek, B. T. Pearson; Rosedale, J. R. Robertson; Bolivar, H. L. Vaughn; Jonestown and Magnolia, N. R. Hamer; Clarkdale and Cherry Hill, W. W. Dorman; Belan, J. H. Smith; Friar's Point and Austin, H. C. Morehead; Indian Village, to be supplied; Concordia and Australia, R. M. Standeford; Falsonia and Indian Bayou, J. D. Newsom; Jones' Bayou, to be supplied; Burtonia, to be supplied.

ABERDEEN DISTRICT.—R. G. Porter, P. E. Aberdeen station, R. P. Mitchell; Okolona, S. D. Long; Okolona circuit, T. J. Taylor; Verona and Tupelo, J. B. Stone; Prairie and Paine Chapel, E. L. Spraggins; Buena Vista, H. E. Smith; Houston circuit, J. B. Adair; Houston and Wesley, T. J. Harris; Pontotoc, A. W. Gibson; Shannon, J. E. Thomas; Richmond, H. C. Parrott; Sallito, to be supplied; Fulton, J. M. Barnes; Smithville, W. S. Shipman; Athens, to be supplied; Ebenezer, J. T. Cunningham; Aberdeen Female College, A. D. McVoy, President.

COLUMBUS DISTRICT.—T. C. Weir, P. E. Columbus station, J. H. Scruggs; Columbus circuit, E. G. Kilgore, J. E. Eggleston, superannuaries; Crawford, H. R. Tucker; Brookville, H. D. Howell; Macon station, E. H. Moore; Hebron, B. F. Phillips; Shingalak, to be supplied; Louisville, J. W. Gooch; Webster mission, J. A. Leach; Chester, E. H. Casey; Starkville station, J. S. Oakley, W. S. Harrison, superannuaries; Starkville circuit, J. L. Futrell; West Point and Thibee, T. Y. Ramsey, Jr.; Timpico, T. J. Lowry; Lagrange, W. H. Rainey; Laboucha, G. W. Bachman.

CORINTH DISTRICT.—Amos Kendall, P. E. Corinth station, J. A. Bowen; Corinth circuit, E. Johnson; Iuka station, J. H. Mitchell; Iuka circuit, Joseph Johnson; Kossuth, G. W. Gordon; Blackland, J. McElhannon; Jonesboro, J. W. Dorman; Ripley and Blue Mountain, D. T. Cogdell; Rienzi and Booneville, J. W. Anderson; Baldwin, R. A. Ellis; New Albany, D. W. Babb; Marietta, R. L. Allen; Jacinto, A. G. Foster; Bay Springs mission, to be supplied.

HALEY SPRINGS DISTRICT.—W. P. Barton, P. E. Haley Springs, J. M. Boon; Holly Springs circuit, W. J. C. Bryant; Pine Mountain, to be supplied; Byhalia and Victoria, T. W. Dye; Marshall, D. M. Cogdell; New Salem, J. T. Moody; Early Grove, H. B. Scruggs; Ashland, J. H. Hunter; Emory, L. D. Worsham; Snow Creek, J. J. Brooks; S. B. Carson, superannuaries; Cornersville, C. C. Grisham; Hickory Flat, C. L. Ballard; Shelby Creek, to be supplied.

TRANSFERRED.—S. A. Steel, to Memphis Conference; W. M. Adams, to Texas Conference; J. B. Johnson, to Los Angeles Conference; J. W. Lowrance and D. C. Brown, to Southwest Missouri Conference.

Some Temporalities.

It has been a time-honored and highly-appreciated custom with the editors of this paper to discuss more or less every week matters pertaining to the moral, spiritual and eternal interests of its readers. The temporal interests and physical comfort of the people have, however, not been neglected. It is one of the excellencies of our gospel that it is for both worlds. It has promise of the life that now is, as well as of that which is to come. If one neither feed nor clothe nor take care of the body such an one must soon have here no soul to save. One of the first duties we owe to our souls is to take care of the houses they live in. He misunderstands Christianity who supposes that it consists in or is consistent with any neglect of the body. These suggestions are as applicable to a church as to an individual. We must have men and means to make a church. Christians must know something of the art of living in this world in order that they may make due headway toward the next. Some of these thoughts occurred to me, a few Sundays ago while reading in the sixty-fifth Psalm of the Creator's beneficence in the sending of rain.

In a literary point of view the passage is unsurpassed in the English language. But to its practical teachings we would now give emphasis: "Then prepared them corn when there was no seed sown for it." Corn, of course, means grain of any kind that is useful for man or beast. No shower of rain need ever fall in summer or in winter in this our favorite climate without being a direct fulfillment of these words of God to

thousands of our people. But our lands are bare and barren everywhere as soon as winter sets in. Why is this? Too much cotton-raising accounts for it in part. But the chief reason is the want of a stock law. Here and there we see a small spot charmingly green with oats or other small grain, yet only large enough to demonstrate that we might have thousands of acres green with grain all the winter through. Why do we not have them? Chiefly for lack of fences. Scarcely any farmer has more than two or three enclosures on his place, and in many instances from two to twenty croppers or plantation owners cultivate land solely within a single enclosure. As soon as the crops are gathered hundreds of mules and cattle are turned into the fields. Men are not able to fence land for small grain. Indeed, they can not keep up the fences they have. To fence land with wire costs more than the average land of the country will sell for after it is fenced. Some are, of course, opposed to a stock law. It would bring inconveniences to some necessarily, at least for a time. But that it is right in principle, and would promote the general good in the long run, can not be reasonably doubted. Whatever grows on private land belongs to the owner. It is every man's duty to keep and feed his own stock. They have no right to graze on another's land. But it is said a stock law would oppress the poor. Not at all. The renter pays for the fences after all. The cost of fencing is added to land rent. The poor laborer therefore not only builds the fences, but pays their cost, without receiving any benefit. Bermuda grass furnishes one of the best pastures in the world. When our planters learn to enclose pastures their tenants' stock can graze in them, as well as their own. The saving of labor and expense will be immense, since not one-tenth of the open land would be required for pastures. Besides, we should then raise better stock. Choice breeds would be introduced and be better cared for. As matters now stand, stock breaking over poor fences eat up a considerable part of the crops. Taking the crops all together they have been generally good this year. In places rain was excessive, and the cotton crop was somewhat injured. Cotton has almost all been picked, and the most of it sent to market. The common complaint of hard times is but slightly abated this year. No amount of Providential blessings can hush that chronic cry among us. Our people are slow in adjusting themselves to their surroundings since the late war. Yet they are doing it. Some of our young men still abandon their paternal estates and go to town or westward to seek for easier places. But our young ladies are beginning to learn that there is profit in cultivating the soil. I know half a dozen unmarried young ladies who have hired day labor and made money planting this year. The handsomest hay stacks I have seen in Jackson district were on a farm near Raymond, said to be owned and controlled by a young lady. More grasses and more grain are now actually taking the place of cotton. Cattle raising, too, is on the increase.

The completion of the Natchez and Jackson railroad facilitates travel very much. I was pleased to find that road receiving a goodly share of public patronage. The building of the railway from Jackson to Yazoo City within the next twelve months will almost completely supersede the necessity for a horse or a buggy in traveling Jackson district.

Our preachers are, as usual, stressing and pressing their collections at the close of the year, and hope to carry up tolerably good reports to Conference.

W. L. C. N.

Nature's Parable.

Dr. Haygood contributed to the last issue of the St. Louis Christian Advocate a newsy letter about his journeyings North. He saw and heard much and tells it in his own vigorous style. The following is so aptly and beautifully said, we beg leave to reproduce it:

We passed historic places; Sharpsburg, Front Royal, Port Republic and many others, where twenty years ago, great armies were marching, advancing, retreating, destroying and being destroyed. Some of the friends of my boyhood are buried in this fair land, one dear to me as a brother, uncoined and in an un-known grave. A man pointed out a little clump of trees on a hillside, and said, "Some Confederate soldiers are buried there." Maybe my loving and loved friend, whose name No. not the man, for as George MacDonald says in "Weighed and Wanting": "No person was ever yet laid in a grave." Ah, me—but I shall see him again. Presently the man pointed to a wood where Jackson's lines were in one of the great battles. "There," said he, "is a tree whose top was taken off by a shell." I could never have thought that such a mishap had befallen the tree, for

anything in its appearance to-day. Kindly nature has concealed the wound, sending out dozens of vigorous shoots that have now given the once-mangled tree a fuller crown than it had at first. The brown and gold and purple of its leafy limbs made it a nobler tree than any of its neighbors. Thus Nature heals her wounds, and hides her scars.

Shall the church of our Lord Jesus be behind Nature in works of healing and forgiving, or forgetting and of repairing?

"The Church" "Joking Over" "The Negro."

The following, from the pen of Dr. Atticus G. Haygood, in the New York Advocate, will be read with interest by every true friend of the negro. The sentiments so vigorously elaborated accord fully with our comment on the Congress several weeks ago:

Something has happened, and it is the unexpected. "The Church Congress" has been discussing the Southern negro and his religion. This is very good—good for the Episcopal saints to talk of the black brother's spiritual needs. If the good Bishops, doctors and dignitaries who have been talking the matter over at Richmond feel as badly as they ought, in view of what they said, it may be good, by-and-by, for the poor negro also. For if what they said is true—and it was true, we must believe, to them—then it stands to reason that "the church" will buckle on all its apostolical and other armor of whatever sort it has "proved," and go forth to do "mighty works" among the more than six millions of negroes in the South, of each of whom the Christian Union and many other papers report that the clergy said: "He would rob a hen-roost just as readily after conversion as before, and still adhere to his old paganism." True, this "hen-roost" allusion, being the essential thing in many a worn-out newspaper story, is as nearly "slang" as the successors of the apostles ever use; but we are bound to conclude, in charity to them, that they meant it as a joke. It is a little mortifying to believe that the worthy gentlemen who stand so near to St. Paul and the Sacred College would joke on such a subject. But I think too highly of them to believe that they were in earnest in their characterization of the Southern negro's religion. It would pain me to be convinced that they were in earnest. Indeed, I think too much of them to believe them when they say that nothing has been done, and that nothing to the purpose is being done for the evangelization of the negro. The correspondent of the Christian Union, in the issue of November 2, says: "I came out that the church had contributed voluntary funds gathered from parishes to the amount of just \$8,742 within a year for the religious regeneration of the negro race, and that in discussing the question as to the carrying on of the work with or without a colored Bishop the work itself had largely slipped away from those who had some right to be considered as the special guardians of the negro. The Southern clergy spoke rather bitterly on this point, and yet they were equally clear that the evangelized denominations were not making the negro a better man through the existing religious institutions."

These statements would be alarming if they were not absurd. At first I was inclined to explain these sweeping denials of religious life among the Southern negroes by the high church logic that binds the Bishops and clergy, and all who share their delusions, to conclude that what "the church" don't do, is not done, and can't be done.

They might have formed their syllogism thus: "What the church has not done is not done by any one; the church, and we have done nothing for the negro; therefore the negro is not made better by any one. Or, with a premise suppressed, we never did anything for the negro; therefore nobody ever did."

By their own showing at Richmond, and by the unmistakable records of full two hundred years in this country, well-informed people will unhesitatingly challenge the competency of these witnesses. It is not uncharitable to say that the clergy of "the church" are of all "religiously inclined" people in the Southern States of the Union, the least competent to give a faithful or other judgments as to the religious characteristics of the negro, for they have had less to do with him in his religious life. Before the war this was true; it is true now.

"I came out," says the reporter, "that within a year the church had contributed voluntary funds gathered from parishes to the amount of just \$8,742!" No doubt. "It came out" because would have suppressed such figures in official documents intended for the inspection of the world.

I verily believe that the "Hard Shell Baptists" of the South have voluntarily given "within a year" more than this pitiful sum for the religious regeneration of the colored race. Certainly no church there has done less. Will these gentlemen who have so poor an opinion of what the "evangelized denominations" have done for the negroes, tell us what they have done? What did they when they were slaves? What are they doing now? They need not answer these questions in the South; the matter is understood there. It is understood there that they have understood there that they have done as little for the negroes as they have done for the poor whites; that is, nothing. How poor white members are "the church" north of the Blue Ridge in church? How many in rural districts of the "wire-grass" have been in Georgia since the days of Oglethorpe. Georgia has a total population of about 1,600,000. The church counts hardly more than 7,000 communicants among them all. And "the church" is about as strong

MISCELLANEOUS

Cheesecake: MIX 6 eggs, 3 cupsful of
juice, 1 cupful of butter, 1 cupful of
milk, 2 heapingtablespfuls of cream of tartar, 1
teaspoonful of soda, 1 cupful of flour.

Rheumatism can often be relieved by the application to the painful parts, of liniments or a weak solution of sal soda in water. If there is inflammation in the joints, the cure is very quick. The cure needs to be lukewarm.

Mr. Berggren, the botanist who accompanied Prof. Nordenskiöld upon his trip to Greenland, in 1870, discovered a species of algae which grow in and among the cliffs of the ice, and which by its internal heat rotted the ice away. It is pronounced to be a dangerous enemy to men, even when in flocks of many thousands of feet in thickness and hundreds of miles in ex-

Great Variety, all latest Styles and Novelties,
all and see. Telephone in me.

75 Camp Street,
NEW ORLEANS

Shavers, Pen Vane Hakes,
and deliver goods along the river, direct from the
factory, and in our loads on railroads.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

New Orleans, Monday, Dec. 4, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	To-day.	Wed.
Low ordinary	9 1/2	9 1/2
Good ordinary	9 3/4	9 3/4
Low middling	9 1/2	9 1/2
Middling	9 3/4	9 3/4
Good middling	10 1/2	10 1/2
High middling	10 3/4	10 3/4
Extra	11 1/2	11 1/2
Receipts since our last	26,998 bales.	
Receipts previously	873,346 bales.	

Sugar, P. B.	To-day.	Wed.
Full	6 1/2	6 1/2
Prime	6 3/4	6 3/4
Choice	6 1/2	6 1/2
Yellow clarified	6 3/4	6 3/4
White clarified	7 1/2	7 1/2
Powdered	6 1/2	6 1/2
Crushed	6 1/2	6 1/2

Molasses, in bbls., P. B.	To-day.	Wed.
Common	30	30
Prime	32	32
Choice	34	34

Wine, Louisiana, P. B.	To-day.	Wed.
Common	4 1/2	4 1/2
Prime	4 3/4	4 3/4
Choice	5 1/2	5 1/2

GROCERIES.

Butter, P. B.	To-day.	Wed.
Western	16	16
New York	18	18

Cheese, P. B.	To-day.	Wed.
Western	6 1/2	6 1/2
Swiss	7 1/2	7 1/2
English	8 1/2	8 1/2

Vanilla, P. B.	To-day.	Wed.
Best	14 1/2	14 1/2
Second	13 1/2	13 1/2

Corn Meal, P. B.	To-day.	Wed.
Choice No. 1	2 1/2	2 1/2
Choice No. 2	2 1/4	2 1/4

Flour, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Wheat, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Oats, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Barley, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Peas, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Beans, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Lentils, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Onions, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Potatoes, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Cabbage, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Carrots, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Turnips, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Brussels Sprouts, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Spinach, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Kale, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Collards, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Swiss Chard, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Beet Greens, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

Turnip Greens, P. B.	To-day.	Wed.
Superfine	11 1/2	11 1/2
Extra	10 1/2	10 1/2
Choice	9 1/2	9 1/2

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NEWS OF THE WEEK.

DOMESTIC.

JACKSON, Miss., Nov. 28.—The council of the Protestant Episcopal Church of the diocese of Mississippi, assembled here to-day. Right Rev. Wm. Green, D. D., bishop, presiding. Rev. Hugh Miller Thompson, D. D., of New Orleans, La., was unanimously elected Assistant Bishop of the diocese.

WASHINGTON, Nov. 28.—Over 10,000 articles put in the mails which missed their destination will be offered for sale at the postoffice department, commencing next Monday. Seven-eighths of these articles were sent to the dead letter office because of insufficient postage, and also because the address was either incorrect or illegible.

BATON ROUGE, Nov. 28.—This community was shocked this morning to hear of the death of Gen. Andrew S. Herndon, Congressman-elect of the Sixth Congressional District, which event occurred at his residence at 12 o'clock in last night.

WASHINGTON, Nov. 29.—The National Board of Health sent their annual report to the Secretary of the Treasury to-day. The board asks for \$150,000 for the expenses of the board and for aid to local boards of health, and also for \$100,000 for a contingent relief fund.

The House appropriations committee to-day practically completed the Indian appropriation bill. It was decided to reduce the bill to the extent of \$37,000 less than the appropriation for the current year. \$115,000 more is allowed in this bill for the purposes of education than the amount allowed for the current year.

UNION POINT, Ga., Nov. 30.—At 1 o'clock this morning, four miles below here, an up freight train from Augusta while backing down for a cab car which it had left at Crawfordville, came into collision with an up passenger train; in a minute after another up freight train ran into the sleeper of the passenger train. The collisions occurred in a deep cut and on a curve of the road. Two engines and several freight cars were wrecked. One of the engines exploded. The passengers escaped injury. Jack Shephard, fireman, was painfully but not seriously hurt. Considering the circumstances, the light damages to rolling stock and escape from loss of life are remarkable. The wreck will be removed to-day and trains will then run regularly.

COLUMBUS, O., Nov. 30.—An epidemic of scarlet fever prevails at the Infirmary, with 21 cases and 6 deaths to date. The fever is spreading alarmingly.

NEW YORK, Dec. 3.—The enforcement of the new penal code began here this morning. About 200 persons were arraigned in the police court during the day, charged with breaking the Sabbath. They comprised milkmen, grocers, butchers, drivers of express wagons, bootblacks, newspaper vendors, barbers and Chinese laundrymen. They were nearly all discharged with a reprimand. Saloon keepers were not affected with the illa which befell their less fortunate brothers. The police were on the alert all day, not with the remotest idea of entrapping vendors of liquor, beer and cigarettes, but to see that people in other businesses did not violate the sanctity of the Sabbath day. All over the city it was next to impossible to get anything but cigars, beer and whisky. These "necessaries" were procurable from saloons without limit.

MONROE, La., Dec. 3.—The Methodist Church was dedicated to-day as per announcement, the Rev. Dr. Marshall, of Vicksburg, filling the pulpit. He was assisted in the dedicatory ceremonies by the Rev. W. C. Mason, pastor of the Baptist Church, of the city, and Rev. H. T. White, of the Methodist Church. The day was beautiful, the sun being out in all its glory. The house was filled to overflowing, a great many standing in the aisles and doorways. Dr. Marshall preached from the 11th verse, 23d chapter of the Book of Revelations, and took as his text the simple but sublime words, "Worship God."

STARKVILLE, Miss., Dec. 4.—This town is in an excitement over the announcement of the assassination of Gen. W. H. T. West in Italy, Miss., today, by Ed. Sanders. West was Speaker of the House in the last Mississippi Legislature.

WASHINGTON, Dec. 4.—There was the usual interest and anticipation prevailing to-day in the opening scenes of Congress. In the Senate there was a pretty full attendance and much cordiality in the greetings of Senators before the House was called to order.

LAKE, Nov. 29.—News from Annapolis is to the effect that Montrose has elected Virginia a traitor and has each served him.

There is much indignation in Chile against the Ecuadorian President for having inflicted corporal punishment on political prisoners.

THE HAVRE, Nov. 30.—There are extensive inundations in Holland. Large tracts of country are already submerged, and the rivers are still rising.

BRITAIN, Dec. 1.—Importation from America of pigs, pork, lard and sausages of all kinds is forbidden.

CARNO, Dec. 3.—The constitutional law had been announced to-day, assembled this morning. Arad has pleaded guilty to the charge of rebellion. The proceedings were very brief, the court sitting only a few minutes. In the afternoon the court reassembled and pronounced sentence of death against Arad. The Rumanian subsequently remitted the sentence to exile for life. It is believed that Arad will retire to some part of the British dominions. The sentence before the court was very degraded. The decree condemning the sentence says that Arad will be amenable to the sentence of death if he enters Egypt or its dependencies.

WITHOUT AN ENEMY. Heaven help the man who imagines he can delude himself by trying to please every body. It is an all too human weakness to be so easily beguiled. It is not that one should be going through the world trying to find heads to knock and thumbs to beat against, despising every man's opinion, fighting and abusing, and crowding all who differ from him. That again is another extreme. Other people have their opinions; so have you; don't fall into the error of supplanting your own with those of every body. Wear your own colors, in spite of the winds and weather, storms and sunshine. It costs the vacillating and irresolute ten times the trouble to wind and shuffle and to let than it does to stand on many independence to stand his ground.—Patrol.

North Alabama Conference.

APPOINTMENTS.

HUNTSVILLE DISTRICT.—Anson West, P. E. Huntsville station, John A. Thompson, Meridian station, G. W. Hamilton, Madison station, G. Copeland, Triana station, D. A. Burns, Limestone circuit, A. S. Whitehurst, Athens station, W. E. Mabry; Pettusville mission, to be supplied; Mayville circuit, to be supplied (by R. T. Blackwell); Vienna circuit, C. O. Neal, J. T. Bartee, sup.; Deposit mission, James H. Leslie; Larkinsville circuit, to be supplied (by J. C. Wallace); Scottsboro station, L. F. Whitton; Stevenson circuit, John C. Hunkailler; Paint Rock circuit, W. E. Johnston; New Market circuit, M. E. Cameron; Huntsville Female College, A. B. Jones, President.

TALLADEGA DISTRICT.—J. T. Morris, P. E. Talladega station, John B. Gregory; Talladega circuit, E. W. Jones; Mumfords circuit, W. Mod. Howell; Oxford circuit, W. R. Kirk; Alexandria circuit, J. B. Stevenson; Anniston mission, R. A. Thompson; Hatchee circuit, D. H. Carmichael; Oros Plains circuit, James A. Neely; Ball Play circuit, R. E. West; Harper's Valley circuit, S. P. West; Harpersville circuit, Sam. R. Emerson; Columbiana circuit, John G. Walker; Fayetteville circuit, F. T. J. Brandon; Plantersville circuit, J. T. Curry; Chancellors Springs circuit, to be supplied.

TUSCALOOSA DISTRICT.—T. G. Slaughter, P. E. Tuscaloosa station, R. T. Nabors; North Port station, Thos. H. Deavenport; North Port circuit, Derrell Harrison; Romulus circuit, H. G. Davis; Sipsey mission, to be supplied; Carrollton circuit, D. S. McDonald; Yorkville circuit, O. W. Samples; Gordons circuit, J. S. Glasgow; Fayette circuit, J. J. Crow; Luxapallia circuit, T. K. Thorne; Vernon circuit, D. W. Ward; Bantam mission, L. M. Powell; Clear Creek mission, to be supplied; Jasper circuit, Geo. L. Howitt; Hirdes Shoal mission, to be supplied; Godfrey High-school, R. G. Isbell, Principal.

BIRMINGHAM DISTRICT.—W. C. McGow, P. E. Birmingham station, J. W. Newman; Birmingham City mission, J. G. Rogers; Lyndhurst station, J. O. O'xmore; Northport station, E. Nicholson; Birmingham circuit, W. M. P. Rippey; Jones Valley circuit, B. F. Lee; Joneboro circuit, T. P. Roberts; Okato circuit, H. S. Mathews; Tuscaloosa circuit, Geo. W. Crutcher; Ashville circuit, W.

WHOLE NO. 1376

[illegible]

BY REV. J. A. PARKER.

prof. Joseph Henry, in the investigation of scientific questions involving operation of the forces of nature, reached the following conclusion, to which he frequently referred with a student of philosophy: "We explain when we refer it to law, and we explain a law when we refer it to the will of God." It must be remembered that this is the dictum of the man who, in the words of Hon. S. S. Cox, "un-

Faith Cure.

In this communication I am not going to enter into any argumentative discussion, for I am fully convinced that every one of faith and prayer of any Christian experience well understands the co-operative working of God with the instruments he has provided. I only wish to illustrate by a few incidents which may be profitable to the reader; they certainly have been a source of enjoyment in meditation to the writer. Years ago I was travelling through a part of the country with which I was no familiar. On inquiring for a place where I might spend the night without having to go to a hotel I was directed to a kind Baptist family. I announced my name and character. I was embarrassed at some manifest hesitation to take me in, but was asked to alight. Some half a dozen or more of the family were sitting grouped on one end of the piazza. I took a seat near them, and soon observed that a husband rested upon the household. I felt embarrassed. Finally the good lady of the house, addressing me, said, "I reckon, brother, you think we are all very gloomy here; just five weeks ago our oldest daughter went crazy, one week ago her husband went crazy, and has been growing worse ever since." Further explanations followed. I tried to offer consolation, but it seemed there was no promise in all the great book the family could take hold of. The weeping girl who stirred all my sympathies. I felt earnest in prayer that night. Next morning at family prayers, while I prayed for the distressed family, and that the afflicted son and husband be

The very word *humanity*," says
x Muller, "dates from Christian-
No such idea and, therefore, no
term was found among men be-
Christ came. — Advocate.

no writers, seeing no other way to
and magnify the character of
Christ, make him a very great
He was a greater man than
or David or Isaiah or Paul.
some of us have not learned
he was a greater general than
under, a greater statesman than
any, or a greater tyrant than

must not fail to tell of a pleasant
rise given to the writer a few days
More than money enough was
had in his hand by a friend and
ter, doubted by many of the kind
ons of Newton. Hickory Church
represented in an amount given by
worthy sheriff, who is also a stew-
of that church. I appreciated very
of the heart that was in the matter.
My friends, I have had
happy experiences amid this
of the year, and, if I am permitted
to Conference, will go feeling
I have grown in grace this year.
I gave my heart to God and my
to the Methodist Church, and my

and have never taken them back. My mother died well and my father well, mid, with a good and great I can say that "by the grace of our a Methodist," and the residue y days I still consecrate to him loved and gave himself for me. greatest desire is to be holier and more useful in my Master's cause, and in sight of the slipping home.

GEO. BANCROFT.

Little Drops of Water.

he reform movement three things
very necessary

The enemy is mighty, but the hosts
the Lord are mightier, and the Lord
himself is mightiest.

WILKINSON—MRS. LUCY T. MER-
 TAL was born in Hancock county, G.C.,
 on the tenth day of February, 1806, and
 died, at the residence of her son, Dr. J.
 Green, on Silver Creek, at the

hope and courage in the children
God, and strike terror to the hearts
all who are unprepared to meet the
age.

society have lost a shining orna-
ment, her husband a devoted coun-
selor, her children a kind and affec-
tate mother, and the church a true

ent and valuable member. Affable
fauty-like in her deportment, dis-
claiming and generous in her chari-

the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 200 million to 400 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

Christian Advocate.

Preachers and Teachers.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. C. W. CARTER, D. D., Editor, J. T. SAWYER, REV. W. L. G. HENRICHT.

THURSDAY, DECEMBER 14, 1882.

Those fond of church statistics can cut this out and keep it for reference. The following are the figures for 1881 of the two leading evangelical denominations: Methodists in the world, 5,069,109; Baptists, 2,933,673; Methodists in the United States, 3,775,753; Baptists, 2,452,878.

In our editorial letter from the North Mississippi Conference, by an unaccountable omission, no mention was made of the presence of Rev. James A. Godfrey, of the Mississippi Conference, and a valued member of our Publishing Committee. He had entire charge of our business matters at the Conference, and was at all times active in promoting the interests of the ADVOCATE. His presence and preaching were much appreciated by the brethren. This paper has never had a warmer friend or more efficient supporter.

Our government is certainly in a good financial condition. The President's message says that the surplus remaining in the treasury last year, after paying all expenses, including interest on the public debt, pensions, etc., was \$445,000,000. That is a pretty good cash balance. With that showing we can not understand the great hue and cry over a small appropriation of a few millions to the Mississippi river. Our inland sea must be protected.

The Committee on Books and Periodicals at the Arkansas Conference made commendatory mention of this ADVOCATE. We have a number of subscribers within the bounds of that Conference, and feel pleased that our weekly visits are appreciated. To send out a sound, orthodox, religious, fraternal, Methodist journal is the labor of all connected with this office. If the brethren will help us we will aid them in all spiritual and pastoral work.

More and more the fact is being developed that the church must educate. The doctrine that divorces moral training from mental culture is disastrous to religion and our country's welfare. No government can long survive whose citizens are not developed in all moral virtues. When they are neglected its stability is undermined and its overthrow assured. In their morbid fear of a too intimate relation between Church and State some politicians are advocating theories that are repugnant to the Christian conscience. It surely is a very contracted view that separates between secular education and moral training. Men have read history to little profit who become its advocates. But this only serves to arouse the church to its duty. It can not be neglected or relegated.

Senator Logan, of Illinois, has drafted a bill which provides that the income from the whisky tax shall be used for public education. We sincerely hope that the bill may meet with a speedy and well-deserved death. The whisky business has too long been dignified in State legislation by appropriating its income to educational purposes. Whisky dealers already taunt the threat in the faces of colored voters that their schools will be destroyed with the destruction of their business. The tax ought to be increased rather than diminished, but let the revenue go into the general treasury, and not be made respectable as the patron and support of public education. If specific direction be given, it should be made to bear the expense of criminal prosecutions and support the jails, poor-houses and lunatic asylums.

The Roman Catholic priests of Syracuse, N. Y., have issued a mild protest against open liquor shops and billiard rooms on Sunday. They unite in exhorting their people, first, not to keep their liquor shops or billiard parlors open on Sunday, and not to frequent any that are open; second, not to keep their liquor shops or billiard parlors open after eleven o'clock any night, and not to frequent any that are open after that hour; third, not to sell intoxicating drinks or grant the privilege of their billiard rooms to minors, or habitual drunkards. All of which is an endorsement of the business, but a feeble admonition against certain excesses and abuses. But we are thankful for even those "few feeble remarks," and hope the Catholic clergy of this city may aid in the cause of Sabbath observance. If the Roman Church stood side by side with the Protestant on these great questions a moral revolution would soon be wrought in our country, and especially in this city.

The discussion of Mississippi's Agricultural and Mechanical College trouble is taking wide range in the State press. Some in their eager defense of Gen. Lee, the president, charge the whole difficulty upon the two preachers in the faculty and then proceed to read homilies on the general subject of their connection with educational institutions. The subject, therefore, ceases to be local and must command the patient and prayerful consideration of all Christian citizens. If ministers, as representatives of Christian morality, are to be excluded from our schools and colleges, parents should know it and seek institutions where their children can be properly educated. In reply to an article in the Vicksburg Commercial the editor published the following communication in that journal. As its interest reaches beyond our State lines we transfer it to the columns of the ADVOCATE:

"PREACHERS AND TEACHERS."

In your issue of Monday two editorial articles appear concerning the Agricultural and Mechanical College trouble. The article with the above title I beg leave to consider. As to the matters personal, between Gen. Lee and the professors named, I shall not speak, further than to say that you, following the lead of the Columbus Index and Meridian Mercury, have prejudged the case. You are pleased to pronounce these gentlemen "recalcitrant professors," and Gen. Lee "to be entirely free from all blame." The Rev. Dr. Sullivan you considered "a pure, cultivated and refined Christian gentleman," but "not entirely competent for the chair of mathematics." I know that gentleman as a scholar and educator and must submit that, in the above, you have done him gross injustice. Until all the facts are produced we have no warrant in charging Drs. Sullivan and Roudelush with being "recalcitrant." Would it not be more charitable and more in accord with the facts, to charge the president with martinetism, innocence of true scholarship, and a lack of the administrative faculty? The sensitiveness of official prerogative is an infirmity of the flesh. Whether or not that entered into the controversy will be known when its history is made public.

In your article on "Preachers and Teachers" I find the following: "Preachers, as a rule, are not the best teachers of youth in even purely literary institutions, much less are they fitted to teach branches pertaining to scientific agriculture. There is an incompatibility in the two callings which is seldom reconciled by practical experience. Teaching is a profession requiring technical knowledge of the subject taught and the entire mind and thought of whoever does the business well. The same is true of the ministry and the two vocations seldom go together. The selection of ministers as teachers is a relic of the past and should be dispensed with in the present advanced stage of general education."

Those are certainly very remarkable deliverances, and if they indicate the drift of modern thought, may well cause our people to pause and consider. But, as a matter of fact, is it true that preachers are not fitted to be teachers? Are the two professions so incompatible that success in one impairs efficiency in the other? That can only be settled by the history and experience of the past and present. The greatest and most successful educators of the world have been ministers. That is history, known and read of all men. They have ever been the foremost champions of the higher education and at once the projectors and administrators of institutions of learning. Their labors performed in every department, from the "old field school" to the university chair, are the heritage of this generation. The centuries have been almost entirely dependent upon them for scholastic and University training. And now it is reserved for "the present advanced stage of general education" to repudiate their works and scholarship, spit upon their graves and disavow their successors. Dr. Thonias Arnold was the greatest educator of his time and yet he was a minister. The name of "Arnold and Rugby" is to-day the synonym of ripe scholarship, successful teaching, wise administration, lofty culture and purest eloquence. There was no "incompatibility" in his case. The great Universities of England and Scotland have been manned for centuries and are to-day, by "preachers." The same is also true of the far-famed German Universities. In our own country we find a like condition of things. It was the liberal bequest of a "preacher," the Rev. John Harvard, that founded Harvard College, the oldest, and, to-day, most amply endowed institution of learning in the United States. Every president of Yale College has been a

minister except one, and through all of its history "preachers" have filled the literary professorships. And what might be said of Columbia, Princeton, Oberlin, Syracuse, Rochester, the University of Michigan, etc.? In Mississippi our University has been officered, from chancellor to tutor, mainly by "preachers." So the facts of history do not sustain the charge of "incompatibility." But why and how incompatible? So far as my capacity can venture, there is no reason why a knowledge of practical and systematic theology should interfere with an understanding and demonstration of the binomial theorem. Hermeneutics and homiletics are not at war with mathematics. I can not see why I should forget geometry and surveying because I may have studied divinity. Instead of this being true, many of our standard text-books on the physical sciences, mathematics and the classics taught in school and college, have been written by "preachers." Could this "relieve of the past" — the employment of ministers as educators — be "dispensed with," suddenly, it would disorganize almost every institution in the land and clog the wheels of our educational machinery. I read that statement from your pen with surprise and pain, and must believe that it was written without careful and dispassionate premeditation.

But there is a question back of all this, that passes by a mere personal controversy in a college, and appeals to the conscience of every Christian citizen. It is the idea that the influence and principles represented by ministers, shall not have place in the institution. If that be the meaning of this war — if that be the inspiration of much of the writing we have seen on this subject — then every Christian parent is bound under the imperatives of conscience to keep his son from entering those halls. The man who utterly ignores the moral and religious training of his son, in connection with his mental discipline, is an immoral monster unworthy the dignity and honor of parenthood. The Agricultural and Mechanical College and its president, can not afford to be defended by such arguments as those advanced by the Index, Mercury and Commercial. The logic of your position would make the institution another Girard College, whose portals are too sacred to be profaned by the unhallowed footsteps of a gospel minister. Let that doctrine become current and you have written Tehabod upon its hopes and fortunes. Every true parent would stun his halls as he would flee the pestilential vapor of the deadly upas. When "preachers" apply for professorships and have superior scholarship, it is a narrow and unjust discrimination that refuses them the chairs. Let equal and exact justice be done.

CHAS. B. GALLOWAY.

JACKSON, MISS., DEC. 5, 1882.

Thurlow Weed.

The death of Hon. Thurlow Weed, in New York City recently, removes from earth one of the notable men in American politics. His history was long and eventful. He died at a very advanced age, but in the midst of active literary labors. From the busy and exciting arena of politics he retired some years ago, and spent his last weeks in preparing his autobiographical papers for the press. He attained his celebrity as a journalist — the proprietor and editor of the Albany Journal. For many eventful years, especially from 1830 to 1863, he was possibly the most conspicuous and influential figure in New York politics. He impressed himself also upon national affairs, having much to do with shaping legislation and the making and unmaking of cabinets and Presidents. And yet he was without ambition for office. In that respect he is an exception and a lesson. The love of official position is the bane of our political life. Most every man who reads the newspapers, and manifests a little activity in a few elections, feels that he deserves something "at the hands of the party," and forthwith begins to plan and scheme to be rewarded. No office should be given as a reward. The citizen who simply does his duty — who labors for his country's good, who studies its interests and advocates the right — deserves no reward. Men ought to be elected because of their eminent qualifications, and not because they demand pay for service rendered. That is appropriately denominated the "spoils system" in politics. Thurlow Weed never desired office. He was content to elect others, and direct the course of affairs without being conspicuous. He seems to have possessed many amiable and noble qualities that attached to him warmly a large circle of friends. He was a regular attendant upon church service, and, it is thought, died in the Christian's faith.

Non-Sectarian Lesson Helps.

The Baptist Record has a well-written and timely article on the above, from which we extract the following. The thoughts presented are worthy of our consideration. Every argument in favor of appointing a Methodist preacher to a Methodist pulpit applies with equal force to the use of Methodist literature in Methodist Sunday-schools. Our children should be taught the doctrines and polity of the church. If they are firmly grounded in our creed, and made acquainted with the heroic history of the church, pages of which are little less than miraculous, they will not become the easy prey of proselyters, but will be able to give a reason for their denominational name and preference. The church relation of many is determined by purely local and personal considerations. They have no intelligent convictions on the subject. For this the Sunday-school may be somewhat chargeable.

The season has arrived when the publisher of the non-sectarian lesson helps starts on his annual tour through the Sunday-schools, seeking whom he may induce to subscribe. Perish the thought that he is moved by a less worthy motive than the advancement of righteousness; but his notion of righteousness has respect primarily to the prices charged by denominational publishers; whereas his benevolent soul is so sorely vexed that he can not forbear launching a cheap revolution into the placid stream of Sunday-school literature. A careful comparison of prices soon shows the boasted claim of cheapness to be simply an artful manipulation of figures for entrapping the unwary.

Other claims to patronage are based on the employment of "the best writers," and on containing "nothing partisan or sectarian." The first of these claims may be dismissed at once; for the best religious writers are not those who have no convictions on the vital doctrines of Christianity.

If the other claim is true, all discussion of leading Christian doctrines must be suppressed. Christianity, severed from its doctrines, is like a man without a skeleton. Its strength is gone. What vital doctrine is not controverted by some denomination calling itself Christian? Sift out the doctrine concerning which there is no controversy, and the residue will be small indeed. If undenominational Sunday-school helps contain "nothing partisan or sectarian," they must exclude all intelligent consideration of many of the fundamental truths of Christianity. If any conviction touching these be expressed the claim to be non-sectarian disappears.

From Texas.

BY BISHOP PARKER.

Mr. Editor: A Sunday in Dallas before the Conference at Galveston. At midnight I found no room in any inn in the metropolis of North Texas. It was the time of the races, and the city was full of visitors. They need in Dallas larger and better hotels, and less horse-racing. Dallas is a city — over twenty thousand population is claimed. It is growing with wonderful rapidity; has the electric light, street cars, gas and water-works. It is in a productive region, black land for the most part, and prairie. It has a progressive western tone, something of the swift movement of the people further north. Plenty of cotton, wheat, oats, corn, hay can be seen, and there seems to be a lively business in real estate. Things in this line all go one way; that is, up. The female college here is a fine property, and belongs to the Lamar Street Church. It is now about paid for, and the congregation use its ample hall as their place of worship. The hope is that they will rise up and build a church this coming year. It is a supreme need. There is a large membership, flourishing Sunday-school, albeit in the latter I did not find our literature. They will mend Berean, I hope. Congregations large, and a cordial reception. Floyd Street, under Bro. Hill's pastorate, prospers much; a fruitful revival there; must enlarge that house; people sit on the fences and about for lack of room within. A grand opportunity now for Methodism in Dallas. Our brethren there must make the most of it.

My way, from Dallas to Galveston, was by way of Sherman. Dinner at the North Texas Female College, an institution over which Judge Onins presides, assisted by his accomplished wife, a daughter of our loved and lamented Dr. C. G. Young. This is a fine school, and deserves large patronage. Sherman is beautiful for situation, a place of pleasant homes, and a thriving business. Galveston, the seat of the North Texas Conference, is a new city, thirty-five hundred inhabitants, alive with cotton, stock and other trade, and at present at the end of a railroad. Within five miles of Red river and the Indian Nation, it has some business from that quarter. Rolling prairies are about it, rich black and yellow soil, much grass, and also extensive tillage. A delightful climate, excellent water, good society.

The North Texas Conference is

large, compact in its territory, and composed, for the most part, of large, healthy men. Some trials during the session, but peace and good will prevailed. Many collections, at the missionary anniversary \$600, and about as much more for other things. The reports were generally good. Adjournment Monday night, November 20. Not much growling. It is the habit of the Bishop to remain till the crowd disperses. "The clouds return after the rain," sometimes. With mine host, Dr. H. H. Forline, I drove to the nearest point on Red river, and from the hills looked across into the Indian Nation. The river here is narrow, tortuous, low enough to ford, and winds through a valley of great beauty. The scenery on the Texas side is the loveliest I have met with anywhere in the Southwest. Such vales, swells, expanses, vistas. Some artist, with skilled pencil, ought to visit the spot and put these views on canvas. In this jaunt I encountered one of the cold south winds of Texas. It is the north wind coming back, and more penetrating than from the opposite quarter. Within two or three years buffalo meat was plentiful in Galveston. Now there is venison, wild turkey, prairie chickens. Fat wild geese, I was told, are often retailed at from fifteen to twenty-five cents apiece. A paradise this — almost. Methodism seems to be doing well in Galveston. A snowy, shabby Sunday, and the churches packed.

This North Texas impresses me much. Dallas, McAllen, Sherman, Galveston, Denton, Greenville, I saw each one a gem on the bosom of a prairie. In some respects the country is better improved than the prairie sections in the Northwest Texas Conference. There are better houses and barns, and more extensive orchards and more cultivated land. And the whole country is according to Hogarth's line of beauty. It is in curves, undulating, blue and high horizons, and has apparently received the finishing touch of the creative hand. I was surprised to learn that the farmers are regretting that they have devoted so much land to the plow. It is a fact that, with the present prices for cattle, grass pays better than tillage. The prairie sod once broken can never be restored. The native grass does not return, and the cultivated fields are almost worthless for grazing.

This prairie sod and grass are something wonderful in Texas. An old horse from the East turned upon the prairie becomes young and frolicsome, and hard to catch. Cattle bought up in Louisiana and Mississippi and elsewhere, and brought here, grow fat quickly, and are soon ready for market. There is a spell in these prairies, a fascination in them for men, and something marvelously nutritious in the grass. And the black land! A soil that grows better with years of use never treads, never can be exhausted, a soil that would be insulted by the suggestion of fertilizers!

From Galveston to Tyler. Dr. Moody is right; I have a weakness for the timber, and Tyler is in the timber. The forests were clad in green and gold, recent frosts have gilded them. But it rained all the time of my stay in Tyler, and I only had glimpses of this most picturesque and delightful city. A restful Sunday, because of the rain. It was probably well for the preacher, and also for the people. With some delays, and with thoughtful preparations by Bro. Little, at Troupe and Overton, our company reached Henderson, the seat of the East Texas Conference, on Tuesday morning. The Conference opened November 23, closing December 4, at midnight. Small in numbers compared with the Northwest and the North Texas Conferences. Light and quick work, and no hurry. I do not know what my more experienced colleagues think, but it seems more difficult to fix the appointments in a small Conference than in a large one. Combinations and adjustments are more readily effected where the appointments are numerous. A estimate of four presiding elders is not as good, in some respects, as one of ten.

A very pleasant Conference however. Noble men, and in point of ability, self-sacrifice and effectiveness, comparing most favorably with the sister Conferences in Texas. Reports as good, perhaps a little better, and the health of the preachers equal to the West Texas, or any part of the west. This is a fine field, including the Beaumont district. The Louisiana preachers would regard it as very suburban throughout. Favorably impressed with East Texas Conference. A few more young men will be needed another year. They can come and have nothing to fear. Our people in the town are of the best in point of intelligence, refinement, piety and temporal prosperity. Henderson has a population of about twenty-five hundred, and is not behind any town I have visited in good society and generous hospital-

ity. Dr. McFerrin was with us at this Conference; he did good service at the missionary anniversary, and by a memorial sermon on Bishop Paine. At a Conference where Dr. McFerrin is the Bishop does not amount to much. I wish he could be at all my Conferences. He was the leading feature of this occasion. May he abide with us long.

From hence to Austin, thence to Bryan. Home again some time, and for a brief space. Sorry to see that my much-loved brother, P. M. Goodwyn, is dead. The best hearer that any preacher ever preached to, and himself a faithful preacher and a good man. Thanks to Bishop Keener for his appreciative sketch of him in your columns.

HENDERSON, TEXAS, Dec. 1, 1882.

From Shreveport.

MR. EDITOR: A brother writes as follows: "We have between thirty-five and forty whisky establishments on this circuit. So, we can not do much for this country as long as the devil has such formidable works before us. It is awful to contemplate the future of this bayou. May God bring us deliverance is my prayer. One man wanted to join the church this year that sold whisky. I told him so, that I could not receive him and the grocery into the church. No, no, never will I receive any such, and a preacher that will ought to be located." The picture drawn by the brother is no doubt true of many sections of our land, yet the friends of prohibition are strengthening in every State, and, in spite of occasional setbacks, the cause of temperance is making great headway. The church is becoming more and more aroused to her duty, and it can not be many years before the ministry and laity of all denominations shall be advocates of prohibition, and have the courage to vote as they believe. The church greatly needs the baptism of the Holy Ghost to the accomplishment of this and other good works demanded at her hands. I have been delighted in the reading of a pamphlet written by D. L. Moody, and published by F. H. Revell, of Chicago. The name of the work is: "Secret Power, or the Secret of Success in Christian Life and Work." Written as he talks, everything in it is to the point, and backed up by the word of God. I wish many powerless Christians might be led to read the book. From the chapter headed "Power Unleashed" I make the following extract:

"Then, another thing, I think, that grieves the Spirit, is the miserable policy of introducing questionable entertainments. There are the lotteries, for instance, that we have in many churches. If a man wants to gamble he doesn't have to go to some gambling den; he can stay in the church. And there are fairs — bazaars, as they call them — where they have raffish and grab-bags. And if he wants to see a drama he don't need to go to the theaters, for many of our churches are turned into theaters; he may stay right in the church and witness the acting. I believe all these things grieve the Spirit of God. I believe when we bring the church down to the level of the world, to reach the world, we are losing all the while and grieving the Spirit of God. But some say if we take that standard and lift it up high it will drive away a great many members from our churches. I believe it, and I think the quicker they are gone the better. The world has come into the church like a flood, and how often you find an ungodly choir employed to do the singing for the whole congregation; the idea that we need an ungodly man to sing praises to God. It was not long ago that I heard of a church where they had an unconverted choir, and the minister saw something about the choir that he didn't like, and he spoke to the chorister, but the chorister replied: 'You attend to your end of the church and I will attend to mine.' You can not expect the Spirit of God to work in a church in such a state as that. Paul tells us not to speak in an unknown tongue, and if we have choirs who are singing in an unknown tongue why, is not that just as great an abandonment? I have been in churches where they have had a choir who would rise and sing, and sing, and it seemed as if they sang five or ten minutes, and I could not understand one solitary word they sang, and all the while the people were looking around carelessly. There are, perhaps, a select few, very fond of fine music, and they want to bring the opera right into the church, and so they have opera music in the church, and the people who are drowsy and sleepy don't take part in the singing. They hire ungodly men, unconverted men, and these men will sometimes get the Sunday paper and get back in the organ loft, and the moment the minister begins his sermon they will take out their papers and

MISCELLANEOUS.

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WASTE IN FEEDING CORN-FODDER.

The amount of corn-fodder annually wasted on every farm through carelessness is very large. To throw it loosely over the fence into the barn yard in hopes that it may be eaten in place of other provender is only to place it where it can be picked over and finally trampled under foot. It saves time and labor, of course, to feed it in that manner, but it depends on the supply whether such usage will enable the farmer to carry his stock over winter and bring them out in the spring in good condition. The stalks are never eaten when the fodder is given directly from the shock, but, after the blades are selected from them, are wasted. It is the judicious use of corn-fodder that will lead to fast till grass, and as labor in winter is expensive, in a certain sense, owing to the fact that but little out-door work can be done, the preparation of the corn fodder for feeding should be made an object on every farm. For this purpose, the corn should be cut into short lengths, but also crushed and tear them to pieces after they are cut. As most owners do this, the manner of doing the work is well known. As to the importance of so doing, it can be safely stated that horses and cattle will eat corn when so cut and crushed, especially if they are moistened and sprinkled with bran or molasses and seasoned with a little salt. The crushing tears the outer hard covering of the stalks in such manner that stock will not reject them. In fact, they become easily digestible, and when fed in connection with good hay will take the place of it in proportion to the quantity used. It is not claimed that corn-fodder is a complete food, for neither hay, if animals are to be wintered with the expectation of the best results; but as all stock must have a practice of feeding concentrated food in addition to coarse provender, corn-fodder answers a good purpose when it is prepared, and, while the item of labor is to be considered, it should be remembered, also, that it is much cheaper to keep laborers at work on a farm than to purchase hay, and, as the whole of a corn-stalk can be made serviceable, there is no reason why we should allow any portion to go to waste, especially at times when the stock of hay is insufficient for the winter's demand.—Indiana Sentinel.

The walnut is now one of the most valuable trees that grows, and large fortunes can be made from the sales of that kind of timber. Here in Ohio many of our people have walnut trees successfully growing in their yards as ornaments, and their thrift is a proof that every farmer should turn his attention to this enterprise. The leaves of the walnut tree will enrich the soil. There are many ways and means of planting on the farms that could be profitably practiced in these trees. Dr. C. C. Parry of Joplin, Mo., who is one of America's most eminent botanists, has been in Ohio for a week past as the guest of General Bidwell. In his expedition over Raucher's Ohio he was pleased to find such handsome walnut trees, and said that in his opinion every farmer should begin the cultivation of them. He made arrangements with the General to send a specimen of the black walnut to the Smithsonian Institution. A fine tree was cut down and prepared for shipment. The tree was ten years old and measured twenty inches in diameter. The fluke of bark showed that the tree had averaged over an inch in growth in each year. The present is Dr. Parry's third visit to Ohio, and on each occasion he has found many curious and interesting places, and he has contributed many interesting articles to the leading scientific magazines concerning his botanical researches in this section. Dr. Parry was botanist for the Mexican Boundary Commission in 1875-76.—Ohio Record.

There has been a vast amount of discussion as to the proper time of pruning; some insisting that it should not be done in winter, while others hold that the proper time is "whenever your knife is sharp." There is one season especially in which pruning should not be done, viz: during the period of active growth, from the time the buds start in spring, until buds for the next year are formed. Winter is preferred by many, as more time can be devoted to the work; and with the apple and pear, it probably does not make any difference at what period it is done between the fall of the leaf and the swelling of the buds in spring. It is not well to prune when the wood is frozen, as buds and cracks may result. If young trees are taken in hand from the start, and proper attention given to forming the heads, there would be little need of severe pruning in the orchard. The too common method is, to plant the orchard and let it grow unpruned for. The trees, after they begin to bear, yield fair crops for a few years, and then, when they decline and fall, pruning is suggested as a remedy. Too often the pruning is done by ignorant persons, and as a result, nearly as much wood is cut out as there is left. This great waste should be avoided. The labor of the tree, so to speak, expended to produce these numerous branches, should have been directed to the production of fruit, as it might have been had proper care been given to the orchard when young. The principles of pruning are readily understood, and one should never remove a branch large or small, without having some definite object in view.—Agricultural American.

An economical farmer says: "This is what I do with my crops. I have most of it carried and thrown on the stable manure, which is under cover. This makes the manure in better order for use in three months than it otherwise would in nine months. I also keep a box or barrel near the kitchen packed full of the short straw and dust, which comes from a fanning mill, etc. Into this barrel or box are thrown small quantities of wash and dish water. The water drains through, leaving the substance in the straw and dust. When it is fully charged I move it away and supply another box. You will be surprised to see what a valuable feeder you will acquire during the year. This substance is generally thrown on the ground, which finds its way into the well, is drunk and followed by sickness in the family.—Western Christian Advocate.

Does your cellar in which you have stored vegetables smell foul? Then look for the cause in the family in the early spring. We are glad to believe that very many farmers are taking their collars away from the house, and that the system of modern storage is a vast improvement over the old one. Foul collars from reeking, rotting vegetables make good-sized drugstore bills. If milk is kept in the same cellars, it ab-

sorbs the foulness. And yet we have seen pans of milk and bowls of butter standing alongside of filthy bins of onions, potatoes and other vegetables.—N. Y. Herald.

Keep nursing ewes by themselves and give scalded bran or oatmeal daily. Sugar beets, or potatoes, sliced and sprinkled with a quart of middlings or bran for each ewe, will produce abundant and rich milk. Keep huts where they will have plenty of sunshine. When rough, shaggy wool appears in the fleeces or the wool drops off in locks the sheep are not healthy, or the food has been too dry and heating. Stop the corn meal and give some linseed oil cake meal; a few potatoes will be useful if roots are not to be had. Give salt frequently and freely.

The importance of compacting or "firming" the soil about the roots of newly set plants or over seeds cannot be too strongly insisted upon. When seeds are sown, the soil should be well patted down with a spade or rolled, so that the earth will come into close contact with the seed. In sowing out garden plants, such as celery, cabbage, etc., the soil should be pressed firmly about the roots with the foot; and the same course should be pursued with trees and shrubs, the soil being first carefully worked in among the roots.—Chicago Journal.

It is not best to breed from turkeys the first year. Persons commencing with a pair of young birds cannot well avoid this, but if you are going to make a purchase do not take birds less than two years old. Some breeds attain maturity at two years, but bronze turkeys not till they are three years old. If possible select those for breeders that are not only two years of age but those that have been bred from well matured birds.

The Asiatic breeds, such as the Brahmas and Cochins, if overfed with rich grain and succulent roots will soon become too fat to be serviceable as layers. Poultry need to be well fed in cold weather, but great care must be exercised with the stock in particular, as if they become too fat their eggs are often infertile. Allow plenty of chopped green vegetables, such as onions, cabbages and turnips.

The Rural New Yorker says: "There is quite as much necessity for barn-cleaning on the farm as for house-cleaning, and if farmers were as meticulous about the renovation and purification about the out-building as farmers are about the dwellings, they would speedily be an improvement in the appearance of things; and of convenience, too."

Because you do not intend to sell your stock immediately that is no reason why you should let them run down. By and by you will want to sell, and it will cost much feed and covering to build up. Too many farmers let some stock run down. A farmer who lets his stock run down will, like "Grandfather's Clock," get run down himself.

As a rule we should prune young trees more and old trees less than has formerly been the practice. In pruning old trees it is very damaging to the longevity of the tree to cut out large branches. The superfluous branches should have been cut out when the trees were young.

We may raise a goodly number of promising pullets, and carry them successfully through the summer and fall; but if we neglect them now, and do not provide good house-quarters, grain, animal and vegetable food for their use in winter, the summer labor will much of it be thrown away.

What is the proper time and method of applying lime to land? Some prefer spring, but the prevailing opinion is that it should be put in the fall. As it sinks in the soil fast enough without help it ought not to be plowed under but only lightly covered with the harrow.—N. Y. Tribune.

Some farmers in California do a thriving business buying stock hogs and feeding them in fields of locusts and alfalfa grain. In some cases feeding wheat to hogs have paid handsomely. The cost of harvesting was saved, which often amounts to a considerable sum.

Charred corn is excellent to feed to hogs in order to increase their egg laying capacity. It is not desirable to feed it as their general food, but a portion of it every day will be found beneficial. Char the corn on the cob pretty thoroughly, taking care not to reduce any part of it to ashes.

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, Dec. 11, 1882.
Our readers should bear in mind that our quotations represent prices for round lots, and that in all small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	70-day	80-day
Low ordinary	8 1/2	8 1/2
Good ordinary	8 1/2	8 1/2
Low middling	8 1/2	8 1/2
Middling	10 1/2	10 1/2
Good middling	10 1/2	10 1/2
Middling fair	10 1/2	10 1/2
Sales to-day	8,000 bales	
Receipts since our last	25,184 bales	
Receipts previously	642,413 bales	

SUGAR, P. B.

Full	5 1/2
Full fair	5 1/2
Prime	5 1/2
Choice	5 1/2
Yellow clarified	5 1/2
White clarified	5 1/2
Powdered	5 1/2
Crushed	5 1/2

MELASSES, in bbls., P. B.

Common	28	40
Prime	28	40
Choice	28	40
Crushed	28	40

RICE, Louisiana, P. B.

Common	10	10
Prime	10	10
Choice	10	10
Crushed	10	10

COCOA, P. B.

Western	10	10
New York	10	10
Choice	10	10
Crushed	10	10

CORN MEAL, P. B.

Choice	10	10
Crushed	10	10
Choice	10	10
Crushed	10	10

FISH, P. B.

Blackhead, No. 1, in bbls.	11	12
Blackhead, No. 2, in bbls.	11	12
Blackhead, No. 3, in bbls.	11	12
Blackhead, No. 4, in bbls.	11	12
Blackhead, No. 5, in bbls.	11	12
Blackhead, No. 6, in bbls.	11	12
Blackhead, No. 7, in bbls.	11	12
Blackhead, No. 8, in bbls.	11	12
Blackhead, No. 9, in bbls.	11	12
Blackhead, No. 10, in bbls.	11	12

OILS, P. B.

Coconut	10	10
Coconut	10	10
Coconut	10	10
Coconut	10	10

SOAP, P. B.

Coconut	10	10
Coconut	10	10
Coconut	10	10
Coconut	10	10

GRAIN AND FEED.

Wheat	10	10
Wheat	10	10
Wheat	10	10
Wheat	10	10

COW FEED, P. B.

Wheat	10	10
Wheat	10	10
Wheat	10	10
Wheat	10	10

PROVISIONS.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

MEAT, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

LARD, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

BALING STUFFS.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

SUNDRIES.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

POULTRY, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

EGGS, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

HONEY, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

PEANUTS, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

ORANGES, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

WOOD, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

FEATHERS, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

HIDES, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

OX HORN, P. B.

Beef	10	10
Beef	10	10
Beef	10	10
Beef	10	10

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Dec. 5.—Gen. Gibson to-day called on the President and presented him the telegram from New Orleans expressing the appreciation of the merchants and people of the city and lower valley for the kindly words in his message with regard to the Mississippi river improvement. The President was much gratified with this evidence of appreciation of his effort in behalf of the great river, and reiterated his willingness to do what he could to aid the great work of making the river the most important highway of commerce in the world.

VICKSBURG, Dec. 7.—Mr. John F. Halpin, president of the Cotton Exchange, at this place, telegraphed the thanks of the Exchange, to-day, to President Arthur for his earnest and friendly interest in the Mississippi river improvement. The telegram was based on a series of resolutions adopted at a meeting of the Cotton Exchange this morning.

WASHINGTON, Dec. 7.—Intense cold prevails all over the Northern United States and Canada and Great Britain. In the Northwest this morning the thermometer ranged from 5° to 15° below zero. In the Hudson river valley the thermometer had fallen 25° in 24 hours and is still falling. All over Great Britain a fierce storm rages. Telegraphic communication between London and Glasgow is interrupted, and also in other directions. Many wrecks are reported along the British coast.

MACON, Ga., Dec. 8.—The passenger train which left Macon for Montgomery this morning, ran off the track one mile east of Georgetown, near Enfield, about four o'clock p. m. The entire train was thrown 100 yards from the track down an embankment. Every person on the train, except the engine crew, was more or less injured. Mail Agent Wiley Harris, Express Messenger F. M. Foles, and train hand Nathan Williams, were badly hurt. The injured passengers were sent to the hotel at Georgetown and medical aid was procured.

WASHINGTON, Dec. 8.—It seems that Dr. Bliss has concluded to accept the \$50,000 which the Garfield Board of Award has offered him for his services during Garfield's illness. It was stated when the award was first made, that he did not intend to accept it, because it was only about a quarter of his claim. It is doubtful, however, if there is any way that he can get any more than the award.

MINNEAPOLIS, Dec. 8.—The thermometer throughout Minnesota, Dakota and Manitoba, this morning, ranged from 37° below, at Bemarck, and 30° at Winnipeg, down to 15° degrees below zero at some points in Minnesota. To-day, the cold has perceptibly abated.

WASHINGTON, Dec. 8.—In reply to the resolution of Senator Jones, calling upon the Secretary of War for estimates of the Mississippi River Commission, the estimates were to-day transmitted to the Senate. They aggregate \$4,573,000. This is proposed to be expended in narrowing the channel and protecting existing banks on six reaches below Cairo, as follows: Plum Point reach, 40 miles; Memphis reach, 30 miles; Helena reach, 30 miles; Choctaw bend reach, 35 miles; Lake Providence reach, 30 miles; and for improving the harbors at Vicksburg, Natchez and New Orleans, for making a lock at Bayou Plaquemine; for the rectification of Red and Atchafalaya rivers, and for closing crevasses and outlets as auxiliary to the channel improvements.

WASHINGTON, Dec. 11.—The House committee on education and labor to-day authorized Chairman Sherman to report favorably his bill appropriating \$10,000,000 annually for the next five years to advance public education. It is proposed that this sum shall be distributed among the several States and Territories by the Secretary of the Treasury upon the ratio of illiteracy. It is provided that an amount not exceeding 5 per cent. of the sum apportioned to any State or Territory, may be expended by it in the education of teachers.

FOREIGN.

CAIRO, Dec. 7.—Mahmoud Sami, Abdulla Pasha, Ali Pasha and Taha Pasha were arraigned this morning and pleaded guilty to the charge of rebellion. They were all sentenced to death, but their sentences were commuted to exile for life by the Khedive.

It is rumored that a European mob in Alexandria will attempt to lynch the prisoners.

LONDON, Dec. 8.—The fire which broke out last night in the premises of Foster, Porter & Co., wholesale hosiers, on Wood street, was the greatest that has occurred in London since the celebrated Tooley street fire. The loss is estimated at upward of £2,000,000. The whole block between London Wall, Philip Lane, Adelle and Wood streets, except the warehouses on the corners of London Wall, has been destroyed. The fire now raged, but the remainder of the block is still in danger. It is believed that eight persons were injured, some of them seriously. Foster, Porter & Co., it is stated, had a stock of silk goods alone estimated to be worth £500,000. The burned area covers over two acres. The whole fire department was called out.

The total loss by the fire is now estimated at £3,000,000.

St. John, N. B., Dec. 8.—Diphtheria is raging to a frightful extent in the settlements of Little Sands and Pleasant Valley, Prince Edward Island.

St. Petersburg, Dec. 9.—The Novoe Vremya says: The Prefect has ordered the police to expel all Jews residing within the municipal boundary of St. Petersburg without official permission.

The Golos says: The Senate has decided that Jews are incapable of holding landed property in Russia.

LONDON, Dec. 10.—Gen. Sir Evelyn Wood will leave Chatham on the 16th inst. for Egypt to take command of the Khedive's new army.

LONDON, Dec. 11.—A fresh outbreak at the scene of the recent great fire in Wood street occurred on Saturday night, and the warehouse hitherto injured, belonging to Stibler & Fleming, was destroyed.

Exceptionally dense fogs prevailed yesterday and to-day. Traffic in the streets, on the river and on the railways is much impeded, and in some cases suspended.

A true assistant to nature in restoring the system to perfect health, thus enabling it to resist disease, is Brown's Iron Bitters.

Memphis Conference.

APPOINTMENTS.

MEMPHIS DISTRICT.—T. L. Bassett, P. B. Memphis: First Church, S. A. Steel; Central, R. H. Mahon; Hornsboro Street, Warner Moore; Salihans Street, J. P. Walker; Georgia Street, J. A. Moody; Springdale, W. S. Malone; Bethlehem circuit, J. C. Hooks; Collierville and Germantown, J. W. Knott; W. M. McFerris, sup.; La Grange and Moscow, J. A. Heard, D. D. Moore; Bartlett circuit, W. A. Cook; Shelby mission, W. J. Taylor; Embury circuit, R. Y. Blackwell; Bradley circuit, A. F. Hendrix; Grand Junction and Salsbury, G. T. Peoples, D. C. Wells, sup.; Hickory Valley, J. E. Treadwell; Mexican mission, J. W. Grimes; President Bellevue Female College, J. A. Heard; Principal Memphis District High School, A. H. Thomas.

BROWNSVILLE DISTRICT.—W. C. Johnson, P. B. Brownsville station, W. T. Harris; South Brownsville, W. L. Duckworth; Brownsville circuit, G. H. Martin; Somerville station, E. K. Bransford; Macon circuit, A. C. Smith; Williams circuit, J. S. Renshaw; New Castle, J. A. Russell; Bolivar, W. T. Locke; Bolivar circuit, D. A. Ross; Whiteville circuit, J. A. Fife; Dancyville, W. M. Leatherwood; Stanton, R. W. Newsome; Purdy and Pleasant Grove, J. D. Sullivan; Adamsville circuit, W. F. Harrier; Hamburg circuit, N. Futrell; Denmark, D. L. Hines; Falcon, E. L. Fisher; Taylor's Chapel and Oak Grove, R. V. Taylor; Mexican mission, R. N. Freeman; Principal Brownsville District High School, J. D. Sullivan; Principal Greenleaf Female College, John Williams.

JACKSON DISTRICT.—A. R. Wilson, P. B. Jackson: First Church, David Leith; East and West Jackson, A. L. Pritchett; Jackson circuit, R. A. Upstead; Spring Creek, W. O. Lanier; Millin circuit, E. B. Graham; Lexington circuit, R. S. Swift; Scott's Hill mission, W. B. Matthews; Decaturville circuit, T. P. Ramsey; Saltillo circuit, J. G. Burks; Henderson station, James Perry; Montezuma, B. E. Blackmon; Perry circuit, T. F. Sanders; Humboldt station, G. K. Brooks; Trenton station, J. C. Brown; Trenton circuit, E. B. Davis; Mexican mission, W. M. Patterson; Principal Jackson District High School, R. F. Blackmon; President M. C. F. Institute, A. W. Jones.

DYERSBURG DISTRICT.—J. H. Evans, P. B. Dyersburg station, M. M. Taylor; Dyersburg circuit, S. B. Adams; Newbern, S. B. Love; Kenton, T. J. Simmons; Rutherford, O. P. Parker; Alamo and Bell's, B. A. Hayes; Alamo circuit, J. F. Carl; Friendship circuit, W. T. C. Young; Woodville, C. J. Mauldin; Ripley and Durhamville, E. Hamilton; Ripley circuit, M. Maxwell; Covington, J. C. Clark; Covington circuit, G. B. Baskerville; Mount Zion, H. J. Turner; Randolph circuit, E. B. Plummer; Hale's Point mission, John Randle; Principal District High School, H. J. Turner.

UNION CITY DISTRICT.—N. P. Ramsey, P. B. Union City, G. T. Sullivan; Pleasant Valley, J. E. Beck; Hickman, R. M. King; Hickman circuit, F. Bynum; Tiptonville, J. R. Hardin; Troy circuit, B. B. Risenhoover; Salem circuit, Peter H. Fields; Center circuit, R. S. Swift, M. D. Robinson, sup.; Obion mission, R. S. Harris; Sharpsburg, J. W. Waters; Martin, J. T. Collins; Walnut Grove, J. G. P. H. Fulton station, O. B. Whitten; Fulton circuit, S. Weaver; Dresden, Job R. Bell; Cottage Grove, Josephus Edwards; Lynnville, W. H. Evans; Pisgah mission, to be supplied by J. C. Poyner; Principal District High School, R. W. Erwin; Principal Dresden High School, E. T. Hart.

PADUCAH DISTRICT.—J. M. Spence, P. B. Paducah, J. M. Scott, J. V. Fly, sup.; South Paducah mission, W. L. Lehigh; Paducah circuit, R. E. Graves; Hinkleyville, L. R. Martin; Millington, J. J. Smith; Columbus, J. H. Stewart; Clinton station, W. C. Sellers; Clinton circuit, J. L. Currie; J. G. Jones; Wingo, R. L. West; Mayfield, W. G. Heiley; Wadesboro, W. H. Frost; Murray and Benton, G. W. Evans; Benton circuit, H. C. Evans; Birmingham circuit, H. C. Gamble; Brinsburg, C. D. Hillard; Wickliff mission, to be supplied; Principal District High School, J. T. Wiggins.

PARIS DISTRICT.—T. C. Whitten, P. B. Paris station, G. W. Wilson; Paris circuit, A. M. Sears; Huntington circuit, R. J. McCall; McKenna, J. H. Roberts; B. C. Ellis, sup.; Glasgow, H. Wilt; Spring Hill, H. M. Sears; Bradford, W. H. Blalock; Trezevant, J. B. Garrett; Milan, W. H. Armstrong; Milan mission, to be supplied (by J. W. Jones); Murray circuit, R. Medlin; Paris Landing circuit, to be supplied by R. Newton; Big Sandy circuit, W. H. Waters; Camden and Big Sandy station, J. B. Sears; Camden circuit, J. B. H. Maunon; Laynia circuit, R. E. Peoples; Morgan, C. R. E. Humphrey; Principal McTyeir Institute, E. B. Chappell; Principal Big Sandy Academy, J. B. Sears; Bible Agent, Jno. H. Johnson.

TRANSFERRED: J. D. Bush, to Denver City; J. M. Major, to Denver Conference.

East Texas Conference.

APPOINTMENTS.

MARSHALL DISTRICT.—John Adams, P. B. Marshall station, to be supplied; Harrison circuit, F. J. Browning; D. Merse, supernumerary; Delery circuit, W. H. Ardis; Hallville circuit, H. M. Booth; Longview circuit, J. P. Smith; Bellview circuit, G. A. LeClare; W. H. Crawford, junior, preacher; Henderson station, J. M. Truitt; Mineola and Big Sandy, B. R. Bolton; Overton and Troupe circuit, A. Little; Sarville circuit, C. H. Smith; Garden Valley circuit, Lacy Boone; Edom circuit, J. F. Henderson; Canton circuit, J. P. Rogers; Alexander Institute, I. Alexander.

PALESTINE DISTRICT.—R. S. Finley, P. B. Palestine station, W. A. Sumpsey; W. N. Bonner, S. W. Turner, supernumeraries; Trinity circuit, J. P. Archer; Athens circuit, J. C. Wooliam; Kickapoo circuit, T. T. Booth; Palestine station, J. B. Phillips; Palestine circuit, J. N. Bridges; Crockett and Augusta station, J. R. Wages; Crockett circuit, D. P. Cullen; Loye lady circuit, M. E. Blocker; Mount Vernon circuit, E. T. Brasher; Rusk circuit, E. F. Boone; Jacksonville circuit, L. M. Fowler; Larissa circuit, T. P. Smith; Bible Agent, J. C. Huckleabee.

SAN AUGUSTINE DISTRICT.—Jno. W. Johnson, P. B. San Augustine station, J. T. Murrill; Melrose circuit, Geo. D. Wilson; Nacogdoches, J. L. Dawson; Lynn and Dallas circuit, J. B. Bond; A. D. Parks, supernumerary; Pleasant Grove circuit, L. C. Grimes; Pine Hill circuit, J. S. Matthis; Carthage and Beckville station,

J. M. Carter; Carthage circuit, J. B. Hall; Concord circuit, J. M. Mills; Buena Vista circuit, D. S. Watkins; Carthage circuit, J. B. Hall; Memphis mission, to be supplied by G. R. Hughes; Sexton, J. M. Smith.

BEAUMONT DISTRICT.—R. W. Thompson, P. B. Beaumont and Orange, F. M. Stovall; Spurger mission, W. R. McDow; Newton circuit, J. C. Allen; Jasper station, W. B. Patterson; Jasper circuit, M. Donagan; Woodville circuit, B. A. Thomason; Homer circuit, H. D. Vaughan; Barsola circuit, J. C. Calhoun; Moscow circuit, to be supplied by C. A. Martin; Livingston circuit, R. M. Sprinkle; Wallsville mission, D. W. Towns; Sabine Pass mission, to be supplied by J. T. Browning; Pine Island mission, I. M. Kirby; Liberty circuit, J. M. McCarty.

TRANSFERRED: J. A. Stafford to North Texas Conference.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FIRST ROUND.

Richland	Dec. 23, 24
Kosciusko and Indian	Jan. 30, 31
Winona and Valdem	Jan. 31
Lexington	Feb. 6, 7
Shiloh	Feb. 13, 14
Shiloh	Feb. 20, 21
French Camp	Feb. 27, 28
Zelpha	Feb. 28
Albia	Feb. 28
Walsh	Feb. 28
Winona circuit	Feb. 28

The district stewards will meet at Durant, January 3. I hope to see a good attendance of stewards at all the quarterly conferences.

THOS. Y. RAMSEY, P. B.

COLUMBIA DIST.—FIRST ROUND.

Columbia station	Dec. 23, 24
Jackson circuit	Jan. 6, 7
Jackson circuit	Jan. 13, 14
Boonville circuit	Jan. 20, 21
Kosciusko and Keokuk	Jan. 27, 28
Clinton and Keokuk	Feb. 3, 4
Clinton and Keokuk	Feb. 10, 11
Clinton and Keokuk	Feb. 17, 18
Clinton and Keokuk	Feb. 24, 25
Clinton and Keokuk	Feb. 31

The district stewards will meet at Durant, January 3. I hope to see a good attendance of stewards at all the quarterly conferences.

THOS. Y. RAMSEY, P. B.

AMERICAN DIST.—FIRST ROUND.

Shiloh station	Dec. 23, 24
Shiloh station	Jan. 30, 31
Shiloh station	Jan. 31
Shiloh station	Feb. 6, 7
Shiloh station	Feb. 13, 14
Shiloh station	Feb. 20, 21
Shiloh station	Feb. 27, 28
Shiloh station	Feb. 28
Shiloh station	Feb. 28
Shiloh station	Feb. 28

The district stewards will meet at Durant, January 3. I hope to see a good attendance of stewards at all the quarterly conferences.

THOS. Y. RAMSEY, P. B.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec. 23, 24
Holly Springs station	Jan. 30, 31
Holly Springs station	Jan. 31
Holly Springs station	Feb. 6, 7
Holly Springs station	Feb. 13, 14
Holly Springs station	Feb. 20, 21
Holly Springs station	Feb. 27, 28
Holly Springs station	Feb. 28
Holly Springs station	Feb. 28
Holly Springs station	Feb. 28

The district stewards will meet at Durant, January 3. I hope to see a good attendance of stewards at all the quarterly conferences.

THOS. Y. RAMSEY, P. B.

SARDIS DIST.—FIRST ROUND.

Christian Advocate.

VOL. 28.—NO. 51.

NEW ORLEANS, THURSDAY, DECEMBER 21, 1882.

WHOLE NO. 1377.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

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Christian Advocate.

CHAS. B. GALLOWAY, D. D., Editor.
T. J. CARVER, Business Manager.
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Ministers and wives of deceased preachers half price.
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NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. W. P. BARTON.
REV. J. D. CAMERON.

BEFORE THE DAYBREAK.

Before the daybreak shines a star
That in the day's great glory fades;
Too brightly bright in full light
That her pale gleaming lamp upbraid.
Before the daybreak sings a bird
That fills her song ere morning light;
Too loud for her is the day's air,
The woodland's thousand-toned delight.
Ah! great the honor to be shine
A light wherein no traveler errs;
And rich the prize to rank divine
Among the world's lone choristers.
But I would be that paler star
To shine with hope; while hope's afar,
And sing of love, when love's unheard.
—The Spectator.

Bro. Andrews' Apology.

MR. EDITOR: I have just received, through a friend, some clippings from the Mississippi Methodist and New Orleans Christian Advocate, that from the ADVOCATE being the same as one of the others, with your comments on the same. I must admit that they took me by surprise. I am very sorry that I have given offense to my hitherto very good friends, Dr. Spillman and Bro. Powell. In my letter to the ADVOCATE, from which a quotation is made, I alluded to my visit to the Methodist office in proof of my assertion that "that everybody seemed to be involved" in the matrimonial insurance business. Dr. Spillman is correct. He never said the article was good, or had merit; but he did say that he consulted Mr. Powell about it, and they agreed that it would not be best to publish it, as it would likely cause them to lose the patronage of the insurance associations. It was Mr. Powell, the publisher (I had a conversation with him also), who said, "We thought it a good thing," and assured me that it would have been published but for fear of hurting his business. You may judge whose memory is at fault when I assure you that the title of the article was "Matrimonial Insurance," notwithstanding that the doctor says, "There was nothing in his article relative to matrimonial associations," and Mr. Powell adds, "It was a poor attempt at burlesque on insurance companies; not matrimonial associations—they were not mentioned." I called three times for the paper, but it could not be found. I hope the brethren will look it up and forward to you, not for publication—it is too late, but for you may know who is correct. Or, if they prefer, they may publish as an advertisement in the Methodist, and I will pay charges (if they are reasonable).

I expect Mr. Powell is about right when he says, "It was a poor attempt; but he ought not to have attempted to flatter me by telling me the contrary to my face, and the editor, as he claims, did me a special favor in not publishing it." Dear doctor, accept my thanks; more than one editor has favored me in the same way, and I have not yet taken offense. I have never thought that there was any special merit in the article, or "equity" if you prefer; but thought, as Mr. Powell claimed to think, that it might injure the business of the matrimonial insurance companies, and thereby save some of the readers of the Methodist their money and, perhaps, morals, or that it might spur up the editor and cause him to substitute something better for it.

For Dr. Spillman's sake I will not give the conversation held with him concerning certain omissions on his part, and to which Mr. Powell refers; but do say that the doctor and I do not agree as to the duties of a minister and editor, and that it (the conversation) caused me to come to the conclusion, though reluctantly, that I could no longer support the Methodist, to which I have been a friend (as a local paper) from the beginning. I do not deny the right to the publisher and editor of the Methodist to conduct it to suit themselves, but I also claim the right to discard it if it does not suit me. My opinion is, that a religious paper, or any other paper, for that matter, ought not, knowingly, to permit its readers to be duped and demoralized for the

sake of gaining a few dollars; and if it does so, the good people ought to drop it and look out a more faithful sentinel. I admit that the Methodist, under the present management, has done much to indoctrinate its readers; but the editor seems to have forgotten that the Methodists have "general rules" as well as "articles of religion." It advertises matrimonial insurance companies, gambling saloons, etc., and calls attention to the advertisements without one word of disapproval, and I am now afraid that the reason it has had so little to say on the subject of "closing the saloons" is that the publishers are afraid of losing the job work of the saloon keepers.

I fall to see the point of the good doctor's "moral." Who has used "harsh, fiery expressions"? I am sure they are not found in my letter to the ADVOCATE, nor in my "poor attempt at burlesque," and if I am in the habit of using such expressions I am not aware of it. But, suppose such to be character of my expressions, where is the proof that they are less effectual than the "soft words" of the Methodist? Personally, I have ever had a high regard for Dr. Spillman, and my relations with Mr. Powell have been most pleasant, and I still bear them no ill will, and would not harm a hair of their heads, but pray God's blessing upon them, and wish them success in all laudable undertakings.

I have no taste for controversy, and am sorry that there is a necessity for this communication. I hope this will satisfy the Methodist. If, however, it sees proper to notice me further, I trust it will do me the justice to republish this. It will be seen that I have no quarrel with any one connected with the Methodist; but simply decline to support a paper that has not the courage to speak out on moral questions. I do not require that it use "harsh, fiery expressions," or even publish my offerings.

Now, Mr. Editor, if you do not think it will cause you to lose advertising and job work, please give place to this "poor attempt" and oblige. Fraternalty yours,
W. P. ANDREWS.
MONROE, LA., Nov. 30, 1882.

"Gilderoy" to Dr. Cottrell.

My good friend, Dr. Cottrell, writes a good article in reply to "Gilderoy"—one of the best I ever read from his pen. I am truly glad that I provoked him to such a full and clear expression of his views on the subject of human depravity. "Gilderoy" understands perfectly well that depravity is not sin *per se*, that it is the misfortune, and not the fault, of human beings, and that no one is to be blamed for being depraved. This is reasonable, scriptural and logical. I understand, or think I understand, how sin is an act and not a state, and, also, how sin, in the strict philosophical sense of the term, is not predicable of human beings, except those who are morally responsible. All this is plain enough. This is Arminianism; but the fact of human depravity is not affected by it. This disease, this moral corruption, this depravation, has effected every part, power and faculty of human beings—the intelligence, the sensibilities, and the will. The human will is free, but powerless, for good until renewed and strengthened by the Holy Ghost. It is true the "preventive gifts" have been secured to the race by the death of the second Adam. This is not denied; but of what avail are they if young immortals do not co-operate with them at the first moment possible? How comes it that there is a natural and luberous disposition or tendency to resist or reject divine help when offered for the first time? This is the point.

How comes it that it is not perfectly natural to accept divine aid when the need of extraneous help is first realized? There has been no sin as yet; but it is about to be. Grace wants to prevent it and offers aid. The moral agent realizes an inward bent or inclination, a natural and irresistible propensity for sin. The natural drawings are all in that direction. How is this, and why? Why are not the inward natural drawings towards holiness? What causes the opposition, the war between nature and grace? Is the child graciously inclined or sinfully inclined? "Gilderoy" believes that, notwithstanding the preventive gifts of the Holy Ghost, the actor, about to be a sinner, will certainly and irresistibly commit sin unless he co-operates with the grace given. If he co-operates, and thus keeps from sin, he will most certainly go against his natural bent or inclination. I wish Dr. Cottrell would focalize his philosophic thought on this particular point. It certainly is not the slush created by the Arminian thaw of a hard Calvinistic freeze.

"Gilderoy" will not raise any cry of heresy, or of rationalism, or the like. The doctor's orthodoxy will not be called into question. This is a knotty point, a hard question, and I will not be too exacting in regard to phraseology, so the depravity of man is not denied. If Dr. Cottrell means to say that children are born into the world in a regenerate state, then why don't he say so? and be certain to explain what he means by "regenerate."

If I had a philosophic turn of mind I would not ask my friend to focalize his thought on this question; as it is a light and help. Are children in such a state of nature by the prevalence of grace that they can be brought up in the nurture and admonition of the Lord without personal regeneration? Is a general redemption of human nature equivalent to personal regeneration? My good friend will, I hope, excuse me for my dullness and my want of apprehension; but really I do not yet see my way out of the mud. I admit now and here that depravity is not sin, that it is not even sinful, and that it is not character. I insist, however, that it will certainly lead to the formation of a bad character unless it is overruled by the co-operation of the agent with a superior and supernatural agent. Not to co-operate is sin enough to give the agent the character of a sinner. Co-operation gives the character of a holy being. Now, is the propensity the natural bent to co-operate? As I see things the germinal, inherent bent of the child is to get along without God, and this is what I call moral depravity. Let Dr. Cottrell dry up this Calvinistic Arminian slush if he can, and I will then stand on a "foundationless foundation."

Letter from Missouri.

MR. EDITOR: "Gilderoy" wrote me some time ago, and said, "When you get the lay of the land, write me." I have been thinking for some time that I would write you, but don't know that I have "the lay of the land." It would be a task to describe "the lay of the land" in this city; yet, notwithstanding the hills and hollows, we have a population of 80,000, and still they come. The sanguine expect 500,000 before the end is reached; but they may belong to the school of the great German philosopher who says, "Life is a dream." Suppose our population is composed of us nearly "every nation under heaven" as any you could find.

The various churches are all represented, some of them strongly; still this is comparatively a non-church-going people. The two Methodisms are both pretty strongly represented. Numerically, I suppose, the Northern wing has the advantage, but I am told the Southern wing is in advance socially and financially. The Northern population is much larger than the Southern. I think there is as little sectional feeling here as you would find anywhere. Many of the communicants in our church are Northern people. I learn the division is almost equal in the towns throughout the State, but in the country the Southern branch predominates. Up to two years ago our church was comparatively weak in this city, only having one organization. We now have three well-organized churches, and are making arrangements to plant two or three more during this winter. Dr. Matthews is at Walnut Street, the mother of us all. I need say nothing of him. His house is always full, and hardly a Sabbath passes that does not witness accessions to the church. Bro. C. H. Hawkins, pastor at Washington Street, is a young man of fine ability, and is doing a good work for the Master. Lydia Avenue is located in the eastern part of the city—it is the residence part—and is destined, in a few years, to be one of the strongest churches in the city. It is now about two years old, with an energetic working membership, and almost every Sunday witnesses an increase. I am delighted with the climate. The cold is intense, though the atmosphere is dry, hence I suffer no more when the mercury is below zero than in the South, when twenty-five degrees above.

I have just read your paper, containing appointments of the North Mississippi Conference. Some of them surprise me greatly. I rejoice that the NEW ORLEANS CHRISTIAN ADVOCATE was adopted as the Conference organ. I always hail its coming with gladness. It is a letter from my own Sunny South. Since it is the organ of my old Conference it will be thrice welcome.

J. W. LOWRANCE.
KANSAS CITY, Dec. 15, 1882.

Our Gifts.

We may not have at our command "gold, and frankincense, and myrrh." What, then, shall we give? We may give sincere, honest heart to all. We may do this, not only at Christmas time, but during all the days of life. And what an unspeakable gift is this! How Christ-like it is to dwell in the world, interest ourselves in its concerns, transact its business, and all the while maintain a pure heart, a good conscience, and faith unfeigned! Better this than all the priceless rubies of earth. It is not so much a gift that wins by its exterior beauty; it is the inner, enduring substance that constitutes its value. Give this—a pure, open heart—and you will bestow more upon others than royal diamonds or glittering gold. What shall we give? We may enrich others with our *unaffected personal influence*. Our choice of duty will help others; our adherence to the right will strengthen

their purpose; our constant religious life will contribute to a similar result in them. We, consciously and unconsciously, may mold their character, giving it later, dignity, and lofty aim. Thus the donation of a true personality in this sinful world becomes a rich benefit. We may give our prevailing, intercessory prayers. Through these our children may be brought to Christ; dull, blind souls may be awakened from stupor, and the hearts of God's laborers may pulsate with a quickened life. Wondrous power of "giving gifts unto men!" It is our privilege to bestow prayer, even upon our enemies. It, then, not only blesses the recipient; the gift enriches, even more, the giver. Here, also, it is true, "he that soweth bountifully, shall reap also bountifully." Or, what a reaction of wealth in holy tempers and sanctified purposes is insured to the true suppliant, waiting upon God in behalf of needy souls! Verily, it is "more blessed to give than to receive."

We may give, furthermore, *sympathy, succor* to the distressed. Waiting about our daily path are the widow, the orphan, the stranger. A generous word costs little, but it may uplift the fainting heart. Even an expressed willingness to help when the opportunity is deemed is often to lighten a heavy burden. None of us are so poor that we can not, at least in spirit, engage in the noble ministry of relieving others. It is a comfort to remember that in all this we are doing it as unto our Lord. So it is not a pleasant fancy, but a reality, that whatever may be our means or station in life, we may daily bring "gifts; gold, and frankincense, and myrrh," and lay all at the feet of Jesus. And could the heavens open as of old above us, doubtless an observant multitude of angels would break forth anew in rapturous strains, inspired with our blessed privilege of giving to men, and so to the divine Christ.

Gift-Making.

We have known, in former years of households from which Christmas was quite jealously excluded. Regarded in the light of a Popish festival, it was treated strictly as an ordinary day; and the dinner, instead of being a banquet or a ceremonial of eminence, was sternly confined to cold meats and remainder biscuit. In these homes, where good cheer and jollity reigned easily enough at other times, no holly or pine was permitted to decorate the walls or swing pendant and aromatic over mirrors and pictures. Christmas was ignored, its observance forbidden, and its rites regarded as idolatrous and profane. But who can withstand the sunbeam? It is love that informs the sweet and sacred day which the world holds in memory of its Redeemer's birth. It is love that makes the desert of December to blossom as the rose of June. It is love, incarnate in the person of a helpless babe, which with its mighty sceptre sways the world. And once more

The star reigns its fire,
And the beautiful shine,
In the manger of Bethlehem,
Jesus is King.

They brought to the infant Saviour, where cold on his cradle the dewdrops were shining, gifts—gold, and frankincense, and myrrh. The first worshippers at the shrine of the Lord brought their richest and sweetest treasure to offer him. As we, in this day and age, give to friend and child the tokens of our love, it is done in his name. But for the conquering persuasiveness of the Christian spirit the gentle amenities of life would be unknown. Even the worldly and sceptical, and those who scoff at religion, are lifted without their consent into a purer atmosphere than they could breathe in a land where the kingdom of heaven had not been felt; they, too, are kind, courteous, and beneficent, because they live where Christ's comforting Spirit has shed a glory over the world.

In gift making two or three things are essential. One, that love shall pervade the transaction. In so far as the present smacks of the market or shop, or flashes its mere money value at the recipient, it is vulgar, a thing of commerce and barter. The cheapest flower may outweigh in real worth the rarest ruby or diamond. Another thought is, that gifts should so suit the giver and receiver that they may not seem empty baubles, but be filled with warm and generous life. When one bestows on us that which we yearned for, longed for, pined for, yet said nothing about, we feel that the gift is trebled in worth, because we know that our tastes were studied and our secret wishes guessed. A cordial hand clasp and a gentle greeting may be better than any gift to some who are wearying because in life's shadow their merry Christmas days have been obscured. A bright face may go to some eye like a sunburst in the dark.

Christ's Birth.

On the night of the birth of Christ a group of shepherds lay out, with their flocks, on the hillside. Some of them were keeping their turn of watching while the others slept. St.

Luke expressly tells us they were "watching the watches of the night." To have received such surpassing honor from above they must have been members, though poor and humble, of that true Israel which included Mary and Joseph, Zacharias and Elizabeth, Simeon and Anna, the representatives in those dark days of the saints of the nation in their brighter past. They must have been men looking out in their simple way toward the invisible and eternal, and seeking that kingdom of God for themselves which was one day, as they believed, to be revealed in their nation at large. Only that mind which has sympathy with external nature can receive, in their true significance, the impressions it is fitted to convey, and only the heart, which has sympathy with spiritual things, can recognize their full meaning. Poetic sensibility is required in the one case, and religious in the other. In each it is the condition of sincere emotion. The stillness over hill and valley, broken only by the bleating of the sheep, the unclouded brightness of the Syrian sky with its innumerable stars, and the associations of these mountain pastures, dear to every Jew as the scene of David's youth were over and around them.

With the ever-memorable anthem—the first and last melody of heaven ever heard by mortal ears—the light faded from the hills as the angels came once more in the shadow of night, knowing and thinking nothing of that which so supremely interested distant worlds. Wondering at such a vision, and full of simple trust, the shepherds had only one thought—to see the babe and his mother for themselves.

Climbing the hill, therefore, with eager haste, they hurried to Bethlehem, and there found Mary and Joseph, and the babe lying in a manger, as had been told them.

No details are given; no heightening of the picture of this first act of reverence to the new-born Saviour. Nor are they needed. The lowliness of the visitors, the pure image of the virgin mother and her child, are better left in their own simplicity. Infancy is forever dignified by the manner of Bethlehem's womanhood is ennobled to its purest ideal in Mary; man, as such, receives abiding honor in the earliest accepted homage to her Son being that of the simplest poor.

A great teacher has pointed some striking lessons on the way in which the whole incident was received, as St. Luke relates, by those immediately concerned. The shepherds spread abroad the story with hearts full of grateful adoration; the hearers wonder at it; but Mary ponders in her heart all that had been told her. "There were more virgins in Israel, more even of the tribe of David than she," said the great preacher; "but she was the chosen of God. It was natural, and it is easy to understand, that when a second appearance of angels, like that which she had already herself experienced, was seen, she should ponder in her heart their words which concerned her so nearly. But if we ask ourselves, was this pondering the words in her heart already the true faith that carries the blessing, the fruitful seed of a personal relation to the Saviour? did Mary already believe, firmly and immovably, that the Saviour of the world should see the light of life through her?—the gospels leave us too clearly to think the opposite. There was a time, long after this, when Christ was already a teacher, when she wavered between him and his brethren, who did not believe in him; when she went out with them to draw him away from his course, and bring him back to her narrower circle of homelife, as one who was hardly in his right mind. Firm, unwavering trust, that knows no passing cloud, is a work of time with all who have an inner personal nearness to the Saviour; and it was so with Mary. She reached it only, like us, all, through manifold doubts and struggles of heart, by that grace from above which roamed her, ever new, and led her on from step to step."—Dr. C. Geikie.

Good Words.

The time is short; the more the reason, then,
For filling it as full as it can hold
With thrills of beauty, yearnings for the truth,
And joys of love and labor manifold.

Then should it chance, as we would fain believe,
Life's glory waits us in some other sphere,
Its first great joy shall be we did not miss,
God's meaning in the glory that is here.

John W. Chadwick.

—There is one sin which seems to me everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises about its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which most probably every one in the room, or on the stage, or the car, or the street corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is wet, it is dry;

somebody has broken an appointment, ill-cooked a meal, stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye on that side of things. Even holy writ says we are born to trouble as the sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above, and the less time they waste on the mud, the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt.

—We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning; and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to me!"—Norman McLeod.

—Believers are not dependent upon circumstances. Their joy comes, not from what they have, but from what they are; not from what they enjoy, but from that which has been suffered for them by their Lord. It is a singular joy, then, because it often buds, blooms, and ripens in winter time; and when the fig tree does not blossom, and there is no herd in the stall, God's Tabernacles rejoice in the situation.—Southern Churchman.

—It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has a commencement, will never, through all ages, have an end. The life of every man is as the well-spring of a stream; whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanse of infinite years, only the Omnipotent can discern.—Carlyle.

—Meditate long, meditate humbly on what it is to live a Creator, and comfort will come at last. If you daylight should never be yours or feet in the twilight that they should not stumble, and at last, with all more love, and all the more speed, will, he will find you to his home who himself the light Eternal.—F. W. Faber.

—If I be a Christian, I must be of others. I must care for them, must see how I go through the world I stumble upon them. A Christian man is not only to abstain from deliberately rushing at a man, knock him down, but he is careful to keep himself from stumbling lest he fall against the man and knock him down.—Dr. C. F. Deems.

—The great purpose in the world's history is human redemption, and it is set forth in the earliest and oldest records of the race. The great hero of this history is Christ, and the earliest records sing to us the promise of his appearing. For four thousand years the heart of humanity was beating with the expectation of its Saviour.—Bushnell.

—We speak of the snow as an image of death. It may be this, but it hides the everlasting life under its robes, the life to be revealed in due time, when all cold shadows shall melt away before the ascending sun, and shall not be unclothed, but clothed upon; and mortality shall be swallowed up in life.—Robert Collyer.

—The intuition of the noblest human souls has taught us, and all experience has ratified their teaching, that every one who asks of God light, and strength, and patience, receives them, and that him that knocks at the "wicket gate" of the true path of right, to him it is opened.—Rev. F. P. Cobbe.

—William Howitt, the well-known English author, who died in Rome at the age of eighty-three, was a total abstainer, and was able to accomplish an immense amount of mental and physical labor, "simply," as he says, "because I avoided spirituous liquors as I would avoid the poison of an asp."

—The one great purpose of the existence of the church is to make itself the instrumentality of saving souls. What more melancholy spectacle, therefore, than to see a Christian church go through a twelve month without gathering a single sheaf, or bearing the least visible fruit?—Bishop Shipman.

—Man too easily cheats himself with taking repentance for reformation, resolutions for actions, blossoms for fruit, as on the naked twig of the fig tree fruits sprout forth which are only the fleshy rinds of the blossom.—Richter.

—God's treasury, where he keeps his children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in his eyes for the love's sake that was in them.—Fenton.

—The wonder of wonders to me, in the personal dealings of God with me, is the patience he has had with me. Oh, how he has had to bear with me! How he has borne with me.—Horace Bushnell.

Christian Advocate.

THURSDAY, DECEMBER 21, 1882.

GLEAMS OF IMMORTALITY.

BY W. E. GALLAGHER.

The sweetest songs are never sung,
Deep in the heart they ring,
Nor find a fitting voice and tongue,
Their happy home is in the soul,
Their music is a beautiful bloom,
The perfect breath of heaven,
As in our hearts it finds a sweet room,
A moment, then, is past.

The grandest thoughts are never penned,
Nor spoken in the ear,
Nor floating from the world's end,
For all the earth to hear,
Word-clothing needs their living life,
Like snow, with melody away,
And far beyond the tongue and lyre,
They mount the heights of day.

Unhappy.

BY J. V. PENN.

What! a Christian unhappy? "Yes, I am truly unhappy constituted, with a disposition naturally sensitive to the delicate shades of pain, wrought up by mental suffering to a morbid sensitiveness, verging upon gloomy solitude, yet constantly in the unpleasant bustle of company; with a mind of high aspirations and but just enough educational advantages to keep them alive, and not enough to keep them in vigorous life; with a soul of illimitable passions and longings, yet without power to control or direct them, and, phantom-like, in their highest flight of fancy they are cast down." What a doleful confession! Is it any wonder that unhappiness should overshadow such a mind?

Thus writes a young friend of excellent attainments, who not long since was called to preach the gospel, but from various reasons has concluded that he was mistaken. The picture presented is that of man attempting to accomplish a supernatural end by the use of natural means, making an effort to satisfy divinity with humanity. Instead of looking to Christ as the "Author and Finisher" of faith, he has looked to the subtle foe of mankind—self, that leech-like "old man of the sea," who rides his hapless victim into the gloomy waves of misanthropy and despair.

What a combination of contraries is self! What a charnel-house of bright hopes and lofty aspirations! What a Barmecide feast it constantly spreads before the famishing soul! Alas! I fear there are many (especially young people) in limbo-like ranks who are cumbered with this load. The question is how shall the soul be rid of this gloomy specter, and its baneful influences be banished from our lives? And the answer comes naturally enough, by supplanting it with a superior power; then let the Christian look where he may he will not find anything in the earth or heavens to supply the want but Christ. Young people do not always realize the necessity of growth in religion. His nourishment being neglected, self feeds the soul upon empty visions, and stimulates a desire it can not satisfy. They forget that the soul requires food as well as the body. It will not do to supply the vacancy made in our natures by the casting out of sin, with Christ for a season only, but if we would enjoy the blessings of religion we must abide in him, and he in us.

By striving to bring "into captivity every thought to the obedience of Christ," you will, my friend, be no longer harassed with those dreary visions, and those "illimitable passions and longings" will become subservient to your peace and happiness, and be guided to a glorious end. By being "filled with the Spirit," your soul shall delight itself in fatness, and rejoice continually in the "fruits of the Spirit."

As one who has experienced the oppression of self, I beseech you, dear reader, if you suffer from its tyranny take Christ as your "all in all," and you will surely obtain and retain that "peace of God which passeth all understanding."

TRINITY, LA., Dec. 5, 1882.

A Dangerous Refuge.

Mr. Editor: If it should meet your approval I request that you publish the following article, which I have found in an old Pseudographical Journal, and which I believe to be worthy the calm and serene consideration of every individual who has the well-being and interests of his fellow-man and church at heart.

Sacred feasts are common in nearly all religious systems. With the ancient Jews these feasts were numerous. In the Christian system our Saviour instituted but one. He made it a duty for all his disciples to partake. The provisions were symbolic, more than nutritive; abundant, more than appetizing. The bread untempered, the "fruit of the vine" unfermented, such only the passover feast allowed. The Christian feast supplanted the Jewish, but used the same elements, with a far higher and more vital significance. The "bread," the "cup," nothing more. How simple, but how vividly expressive! "My body," "my blood," symbolized; spiritual life, identical with faith in Christ. Sincerely accepting these symbols, our Lord incorporates himself with the loving believer. "I in them, that they may in me," said he. What marvel that every one seeking to learn of Jesus should eagerly, though humbly, desire to come to this feast "in remembrance

of him." Here surely is a secure refuge, here a safe retreat for the lowest and weakest.

Can there be danger in this symbolized refuge? Alas! that there should be. But how? By sadly perverting one of the symbols. Take a case: Mr. P. had been for years a victim of the drink curse. He had fallen very low. A devoted Christian mother agonized in prayer, and the heart-cries and long-suffering efforts of a God-fearing wife finally prevailed. He is brought to reformation and repentance. He tremblingly gropes and creeps his way up to faith and hope in a Saviour's love. He seeks to honor him by a public profession. He needs, he longs for a place of refuge. He hears the call of the Master to his disciples: "Eat, Oh! friends; drink, Oh! beloved." He comes, he eats of the bread, and by faith is strengthened and blessed. He takes the "cup" and puts it to his lips. This little slip—aye, the very fumes and taste pierce his heart, as if an arrow, tipped with the fires of hell, had searched his soul. The slumbering demon is aroused. He tries to resist, but brain and heart cower and tremble under the violent clamors of the old tyrant. The strife is terrific, but the demand is imperative, irresistible. He forgets all but the raging thirst. He leaves the church and rushes to the drug store. He drowns his agony with brandy, and gains temporary oblivion. But the reckoning day must come. A new disgrace is found in church discipline. He repents, and is restored. But the same sad experiment is tried over and over just as long as that church set before the communicants intoxicating liquors to symbolize the great love of Jesus to poor, weak sinners. This case may seem incredible to many, but is one well known to the writer.

Scores and hundreds of similar experiences, only in many instances with sadder and more fatal ending, are occurring throughout the churches. Not only the reformed drunkard, but his offspring are involved in this terrible hazard. "More and sadder still the habitual 'moderate drinker' often, as surely as the drunkard, transmits his vitiated vitality and dipsomaniac tendencies to his children. To such children the old 'first glass' has many times proved the fatal opening to a drunkard's grave.

Dr. Willard Parker, president of the New York State Inebriate Asylum, and no better authority can be named, asserts that "this devastating curse follows the law of descent with more certainty than scrofula, heart disease or insanity, and a hundredfold more numerous." Other eminent medical men give the same testimony.

Can the church of Christ afford to betray his "little ones"? Can it be that to obey his loving invitation to remember him in the "bread" and the "fruit of the vine" necessitates the possibility of perdition? Nay; does it not prima facie preclude such perdition? Would not the use of unfermented instead of alcoholic wine, or what our Lord always called "fruit of the vine," be a perfect protection? Most assuredly, in every case.

W. H. MAXFIELD.

MONROE, LA., Dec. 6, 1882.

Church Dedication at Monroe.

Mr. Editor: We have just had our little church dedicated. We have built this church without resorting to suppers or festivals or any of those means so often used, which are worldly and wicked in their tendencies. We have a very neat, cosy, plain house, sixty feet long and thirty-five feet wide. It is Gothic in its architecture. We have a Gothic ceiling, twenty-seven feet high at the apex. Our audience-room will comfortably seat three hundred people. We owe not a dollar on it. Dr. C. R. Marshall will pardon us for saying "the old man eloquent" preached the sermon from the words "Worship God," and, having the house presented to him in due form, he dedicated it to Almighty God. Dr. Marshall preached again at night. Both sermons were grand—grand in thought, argument, pathos and power. He planted faith, which in blooming will perpetuate its aroma forever. Over one hundred persons turned away from the door for want of accommodation in the morning, and at night he had a fine audience. We now need a parsonage. This community has raised and expended in Methodist Church building since the war, and previous to this enterprise, about twelve thousand dollars. Our little church has cost about twenty-seven hundred dollars. We have truly a liberal people here. Dr. Marshall delivered one of his lectures on Europe last night. He was honored with a good audience, and delivered a very elegant and instructive lecture. He very kindly divided the proceeds with us to assist in building a fence around our edifice. I am closing my second year at this place. I love this people. There is not that vital godliness characterizing the church here that God offers and that we need, but there are those here who adorn the profession of Christ. We have received into the church fully one-third of its present membership. Our Sunday-school is a great success. We hope to report the collections fair. Pray for the peace and prosperity of this vine of God's planting.

D. V. WHITE.

MONROE, LA., Dec. 8, 1882.

Mr. Editor: My last visit to the family of Rev. J. H. Shelton, of Boling Ford, credit, Mississippi Conference, was painfully saddened by the absence of him. Here surely is a secure refuge, here a safe retreat for the lowest and weakest.

of two bright ones from the family circle. The angel of death had been there and taken away a lovely daughter and an only son. Miss Susan H. Shelton had just entered her twentieth year when, on the twenty-second of August, she was called to yield all of earth that either charmed or shaded her pure young life. The world was brighter within the circle of her influence because she lived in it, and is now poorer, with less of the light of love's ministries, because she has been taken from it. She is missed, sadly missed, not only in the parsonage, but in the Sunday-school and at the church organ, where she gracefully presided. To say that she was a general favorite within the circle of her acquaintance is not, in her case, an empty compliment, but a just tribute to one who only had to be known to be loved. "But death loves a shining mark," and the "angel reaper" often gathers the brightest and purest first.

John Barley Shelton was fourteen years old July 27, 1882, and died October 9. He was sprightly, amiable and well developed physically and mentally, and promised to be the stay and comfort of his parents for coming years. But our hopes and plans are not always in harmony with the Divine providence. Our heavenly Father knoweth what will prove best for us and ours, and what will contribute most to our capacity for usefulness, and the maturity of the graces of the Spirit here and the joys of heaven in the end.

The younger daughter was, at the time of my visit, just recovering from a prolonged attack of typhoid fever. Her life was despaired of for many days, but, in the good providence of God, she was raised up again.

The good people of McKinneyville, where they live, have endeared themselves greatly to Bro. Shelton and family by their unprecedented kindness and sympathy in their time of sore affliction.

N. S. WOODWARD.

A Sad Affair.

Mr. Editor: A shocking affair took place about six miles south of here on the night of November 24 at a party given at the house of one Mrs. Doggett. A young man named Cox was present, and after asking those who were engaged in music and dancing to be seated, told them that his mother taught him to attend Sunday-school and church, and to be a good boy, but now he had gone astray; he had been led off by bad company, and he wished all present to take warning from him and do better; he had received a letter from his mother, which gave him such trouble that he could not hear to meet her again. After bidding all good-by he drew a pistol, placed the muzzle against his head and shot out his brains. An inquest was held, and his body was brought to Buckatanna and shipped to his home, on the Montgomery railroad, where he had formerly lived, and where his mother still resides. Can any one imagine what must have been the feelings of the mother when her boy, her own boy, was brought home a corpse, the result of disobedience to parental instruction, and the following of the counsels of the ungodly? Young men who may read this article, I pray you respect and obey your mother. Avoid bad company, for disobedience is the first step to ruin, and bad company is the next.

W. W. CANNACK.

WINCHESTER, MISS., Dec. 6, 1882.

From Vienna, La.

Mr. Editor: Rev. David A. Roddie, of the Methodist Protestant Church, but formerly a member of the Louisiana Conference, our church, was thrown from a wagon and instantly killed on the sixth instant. He was moving from his home in Jackson parish to the neighborhood of some of his children in Lincoln parish. He had traveled all day, and just at nightfall, within sight of his destination, the team took fright, and his body was left mangled upon the ground. His wife and daughter, being left in the wagon, were witnesses of the terrible tragedy. His funeral was attended yesterday by Dr. Hickerson, of his church, and by Bro. Cornett and myself.

Yours truly, J. W. MEYER.

From Brookhaven, Miss.

Mr. Editor: The ladies of Brookhaven charge met in the church last afternoon, according to previous appointment, to organize a Wesleyan Society. The meeting, which was composed of the very first women of our little city, was a full, pleasant and successful one. The ladies manifested much ability for business, and showed that they understood a good deal about parliamentary matters. They organized readily, elected officers, and laid plans at once for future operations. By the way, Mr. Editor, Brookhaven boasts, and justly too, of her women. The \$10,000 beauty, mounted upon an elephant and paraded through our streets by Batcheller & Doris, a few days ago, was no sight in Brookhaven. Some of the bystanders remarked as she passed: "Brookhaven can boast that ten thousand times." And the women of Brookhaven are not only beautiful, but they are intelligent and cultured in a high degree, and many of them are truly devoted to the church. Through the efforts, principally, of some of our ladies, backed by the strong and willing hand of Dr. Johnson, and helped by the young ladies of Whitworth College, an elegant new

parsonage, nearly ready for occupancy, stands on the lot where the old one was burned last year. So the Brookhaven charge can now boast of an elegant and commodious place of worship, and a Wesleyan Society. The object of the society is to finish paying for the parsonage, and then furnish and take care of it. Owing to extra demands made upon it in rebuilding the parsonage, and to its weak condition financially, the report of our charge will not be good, I fear, as it regards the various annual assessments, at the approaching session of Conference. Nor will our reports to the gathering of members be very good. We have had but seven-teen accessions up to the present. This is far below our usual report at Conference.

J. M. McLAURIN.

DECEMBER 5, 1882.

Marriages.

MILLS-KEENAN.—At the residence of Dehl. La., by Rev. Robert S. Isbell, Mr. J. H. Mills and Mrs. Martha E. Keenan, both of Richmond parish, La.

VIVRET-BAKER.—At the residence of the bride's father, by Rev. Robert S. Isbell, Mr. W. R. Vivret, of Texas, and Miss Lulu K. Baker, of Franklin parish, La.

STANWOOD-SMITH.—At the residence of the bride's father, by Rev. Robert S. Isbell, Mr. William P. Stanwood and Miss Maggie E. Smith, both of Madison parish, La.

BARR-POTTER.—At the residence of Capt. J. C. Potter, of Lapidale, Miss., on Thursday, November 16, 1882, by Rev. D. C. Langford, Mr. D. L. Barr, of York Station, Ala., to Miss M. A. Potter.

THETFORD-CURRIE.—At the residence of the bride's father, by Rev. D. C. Langford, Mr. D. L. Thetford, of York Station, Ala., to Miss M. A. Currie.

BICKHAM-BROWN.—At the residence of the bride's father, in Caddo parish, La., November 16, 1882, by Rev. D. C. Langford, Mr. D. L. Barr, of York Station, Ala., to Miss M. A. Brown.

HOUSTON-PATRIDGE.—At the residence of the bride's father, near Estes Mills, Leake county, Miss., November 26, 1882, by Rev. L. V. Miller, Mr. O. H. Houston to Miss Mollie Patridge.

BARNETT-JONES.—At the residence of the bride's father, near Estes Mills, Leake county, Miss., November 26, 1882, by Rev. L. V. Miller, Mr. O. H. Barnett to Miss Anna Jones.

FORTUNE-EVERT.—At the residence of Mr. W. E. Fortune, near Walnut Grove, Miss., November 26, 1882, by Rev. L. V. Miller, Mr. W. A. Fortune to Miss Mollie Evert.

GILCHRIST-MULLINS.—At the residence of the bride's father, in Weason, Miss., November 21, 1882, by Rev. W. W. Hopper, Mr. D. Gilchrist and Mrs. A. E. Mullins.

WALKER-FERGUSON.—At the residence of the bride's father, in Beaufort, Miss., December 7, 1882, by Rev. W. W. Hopper, Mr. G. J. Walker and Miss Katie Ferguson.

MOORE-PORTER.—At the residence of Sylvia G. Porter, Esq., of Iberia parish, La., November 29, 1882, by Rev. Thomas J. Cason, Mr. J. H. Moore, of New Orleans, to Miss Jennie Porter, of Iberia parish, La.

WARD-WALL.—At the residence of the groom's mother, in Hinds county, Miss., on December 7, 1882, by Rev. J. H. Calkins, Mr. Stephen Ward to Miss E. T. Wall, all of Hinds county, Miss.

COPELAND-MYERS.—At the residence of the bride's grandmother, in Rankin county, Miss., November 30, 1882, by Rev. J. H. Evans, Mr. E. C. Copeland and Miss Ella W. Myers, all of Rankin county, Miss.

Obituaries.

TENNANT—Mrs. LOUISE TENNANT was born in Wilcox county, Ala., May 12, 1829, and died in great peace in Muscogee, Eschambia county, Fla., November 18, 1882, aged forty-three years, six months and six days. Within these dates was comprised a life of more than ordinary Christian integrity and devotedness to the cause of Christ. She was the daughter of James R. and Nancy Kelley. She did not defer that most important step of all things, the salvation of the soul, until late in life. At the age of sixteen she joined the Methodist Episcopal Church, South, at the navy yard, under the ministry of the Rev. James P. K. Brandon, of the Alabama Conference. She was not at the time converted, but, regarding the privileges of church membership, she was converted, and she was soon happily converted to the use of these means. In November, 1851, she was married to Emanuel Wesley Holman, with whom she lived in love and harmony until January, 1855, when her husband was removed by death, and she was left a widow with two children, a daughter and son. In 1855 she was again married, to Robert J. Tennant, her second husband, who was a pious and devoted man, and who, after a long and arduous life, died in the arms of his wife, and was buried in the same grave. She was a true and faithful wife, and a true and faithful mother. She was a true and faithful Christian, and a true and faithful citizen. She was a true and faithful friend, and a true and faithful neighbor. She was a true and faithful servant of God, and a true and faithful servant of man.

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our church, we gently laid her mortal remains away in the narrow and silent house appointed for all living, to await the resurrection of the just.

WESLEY R. DENNIS.

STANMYRE—Died, on the sixth of October, 1882, MARY LINDA STANMYRE, aged twenty-one years and seven months, adopted daughter of Charles and Mary Stanmyre. This girl has gone forth, "Death loves a shining mark," and truly this fact was exemplified in the above notice, which struck the hearts of relatives and friends with its swift and terrible knell. To all on earth the grim destroyer comes an uninvited guest; yet often his approach is known and looked for, as sleep by step, we mark his dreaded course, and we prepare ourselves to meet the fell invader. But when, with one keen stroke, the mighty reaper cuts down some beloved, youthful object in our path, like patriarchs of old we "refuse to be comforted," and cry aloud in our untold anguish: "Eloi, eloi, lama, sabachthani?" Few in daily existence realize that, in the moulding of immovable marble, we sprinkle here and there, touch this part and that, with crystal drops of water, until the dull and lifeless features and outlines, and through this chrysalis, so moistened and formed, shines forth the perfect soul.

And thus it had been with the subject of our notice. Moulded and modeled by a tender mother's hand, the form was just assuming a more perfect shape, the soul a nearer approach to the mercy seat of Jehovah, when death, with a sudden and mighty summons, entered her modest dwelling unawares and bore the form of this prized one from the doing mother's sight. "And who can console that agonized parent? Whose presence fill the vacuum made by the loss of that beloved object? Can all the treasures of earth atone for this one lacking gem? Can the missing link in the chain of love ever be replaced? Is the diadem complete without the noblest jewel? We can but answer: No! But this 'pearl of great price' shines resplendent in a fairer cline than ours, and a brighter orb than this we behold: Behold, these are my jewels! Mary was an affectionate daughter, a kind sister, and a loving friend to all who esteemed her. The writer had known her for years, and had ever appreciated her great and moral worth. Life to her had just begun; the glowing prospects that ever crown the radiant path of youth were just opening to her untired eyes; the glorious hills of success were 'just ahead'; and the Eldorado of her young life lay just ahead, when, in the terrible hour of death, she was snatched from the world, and left behind her a vacuum that no power could fill. Not only will, but mine, be done, and one of earth's fairest, sweetest flowers was transplanted to the immortal dome above, there to bloom forevermore. Then why should we weep? Those unending soul attributes, so bright in existence, those life-giving essences, so replete with perfection here, must shine with increasing glory above. "Our loss is her eternal gain." No more sickness, no suffering, no more hard battles to fight, no more trials and tribulations for the youthful heart and untried soul; no long years of weary toil and privation along the rugged road of life; no dead sea fruit to gather; no unattained goal to wreck a fair, young existence for! The soul God gave us for a little time has returned to its rightful home; the eternal gate has opened and a limited our loved one who has joined the angel band beside the Saviour, and the music of the angel voices is wafted back to us on earth. Then why should we weep? Could we but draw aside the veil that screens God's world from ours, we would bow our heads and hearts in submission and thank our Father in his tender mercy for transplanting our cherished flower to immortal shades above, for beautifying his holy bosom with our unending gem.

BROWN—Miss MOLLIE BETTIE BROWN, daughter of Rev. Dr. J. W. Harmon, formerly of New Orleans, and now of the Mississippi Conference, and wife of L. P. Brown, Esq., of Meridian, Miss., was born in the city of Baton Rouge, La., October 3, 1851, and died in Meridian, Miss., November 21, 1882, being at the time of her death thirty-one years, one month and eighteen days of age. All who knew her best can testify how sad it is that one so young and so beautiful in character and personal appearance should so soon pass away. Less than two years before her death she was the picture of health and activity; but her health began to decline, and at last the hour of death came. It was her dearest wish that her funeral should be written of her when she had gone. And in compliance with this proper desire I will only say what all who knew her well can truly say. I may say with great propriety that she was faithful as a wife, daughter and mother. She was beautiful in the family circle. Her husband found in her a rare and rich treasure. Ever thoughtful of his comfort, and planning to help and encourage him in every good work, she was truly a blessing. But her usefulness did not end with the home and the domestic duties, but she went out to care for the distressed. She was a burning and shining light in the church. She was an earnest worker in the Woman's Missionary and Ladies' Aid Societies. She sought to know the wants of her pastor and family, and to supply them. She was ever the pastor's friend. She was a bright, happy Christian, saying and doing nothing that would give pain to any. Such an one is greatly missed. Her bright face, smiling sunshine wherever she went, will be seen no more among us. Her cheerful voice, cheering the sad and lonely will be heard no more. How did she wait for the expected—triumphantly she was ready. She has gone home, and is at the beautiful gate waiting and watching for the loved and left behind. Then cheer up, dear husband, father, mother, sister and brothers, your loved one is safe at home, where there is no more sickness, sorrow, pain and death. She has left a father, a mother and a little family, Mary Clark, about four years old. May she be taught to walk in her mother's steps, and at last be safely carried home.

W. D. NONSWORTHY, Pastor.

HANEY—Mrs. NANCY C. HANEY was born January 19, 1802, and died November 19, 1882. Never was there a more complete and perfect union of the Divine precept, "honor your father and mother," than in the life of this dear lady. Not only was she a true and faithful daughter, but she was a true and faithful mother. She was a true and faithful Christian, and a true and faithful citizen. She was a true and faithful friend, and a true and faithful neighbor. She was a true and faithful servant of God, and a true and faithful servant of man.

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her eye watches over me as I visit
a long since hallowed to the mem-
of my mother, Lord Macaulay.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. C. W. CARTER, D. D., REV. J. T. SAWYER, REV. W. L. C. HENRICHT.

THURSDAY, DECEMBER 21, 1882.

The new Conference year is bright with promise, but renewed consecration is necessary for the fairest prophecies to find blessed fulfillment. The successes of the past do not assure triumph in the future without a fresh endowment from above.

Bishop Wilson's masterly sermon at the Mississippi Conference will take root and bear fruit. He deals and dwells with the higher spiritualities. He preached out of the word and his own full experience. No doubt every preacher left that sacred place with stronger faith in the Spirit's work, and a holier purpose to speak as the Spirit gave him utterance. It was an occasion of power.

It sometimes occurs that an article of real merit, on account of its length on the subject discussed, is not adapted to our columns. Brethren must not therefore conclude that we deprecate their writings, and fail to send forward other communications. We want correspondence, but not too long. An article should rarely exceed in length four pages of large letter paper.

The English Wesleyans have in hand a commendable enterprise—building a church at Hanesworth, now a suburb of Birmingham, as a memorial to Francis Asbury, the first Bishop of American Methodism. Hanesworth was his native parish, and it is fitting that the memorial temple should be erected there. Great was Francis Asbury. He was the man above all men for the work God appointed him to do.

The new penal code which went into effect in New York City two Sabbaths past caused general dissatisfaction and intense opposition. The illustrated papers had cartoons satirizing its exactness, and the daily press spoke strongly against it. No doubt many things were done in order to bring the law into contempt. There was a strained construction of some of its provision, and an extreme, vigorous enforcement, that formed a part of a plan to destroy its operativeness and respect. Alas! for our country when the Sabbath is destroyed. Though regarded as the diseased and fanatical fear of the preachers, history has demonstrated that the loss of the Sabbath is the decadence of a true civilization and healthy national life. With the large influx of people among us from abroad has come also an Eastern desecration of our holy day of rest. This also is vitally connected with personal holiness. Let the children be more carefully taught, and the parents become more reverent and particular in their observance of the day. A home without a Sabbath is without piety.

Bishop Robert Paine.

The following resolutions were passed by the Mississippi Conference by a rising vote, and to carry out the provision a committee was appointed as follows: C. G. Andrews, C. B. Galloway, J. A. Godfrey.

Resolved, That heath pleased the Supreme Head of the church to remove from the church militant in a ripe old age, our senior Bishop, Robert Paine, D. D.; therefore,

Resolved, That while we submissively bow to the will of God in his removal, we unitedly offer to him thanksgiving and praise; for having given us such a superior minister and general superintendent, and continued to bless the church so long with his holy example and highly appreciated and useful labors.

Resolved, That we recommend his example through the whole course of his long life, as worthy the imitation of all our ministers of every grade.

Resolved, That as a token of our love for our honored Bishop who was a citizen of our State, we will unite with the North Mississippi Conference in raising funds to erect a suitable monument at his grave to perpetuate his name and virtues to future generations.

Resolved, That a copy of these resolutions be published in the Nashville and New Orleans Christian Advocate and the Mississippi Methodist.

J. C. JONES,
J. M. JOHNSON.

Mississippi Conference.

The thirty-fourth session of the Mississippi Conference met in Crystal Springs, December 13, Bishop Albion W. Wilson presiding. Dr. C. G. Andrews was elected secretary, J. A. B. Jones, assistant, W. R. Sims, recording secretary, and J. W. McLaurin, statistical secretary. Most all of the preachers were present at the first morning session, and quite a number of laymen. The brethren all looked healthy, well dressed and cheerful despite overflows, droughts and hard times. A Methodist preacher is a wonderful defiance of changes and seasons. The session was harmonious and delightful throughout, only interrupted by a few cases of discipline. The weather was favorable and the hospitality of Crystal Springs most generous. Bishop Wilson's presidency of the Conference gave eminent satisfaction. He adorned his high office. His observations on points that arose during Conference proceedings were timely and full of strong, practical wisdom. The address to the class for admission into full connection was, singularly appropriate and felicitous. He is making a grand Bishop, and is honoring the ministry of the word.

The reports of the preachers, under all the circumstances, were very good. It was especially gratifying that the revival spirit had been prominent and powerful in many pastures. Accessions to membership were reported, and many sound conversions.

Dr. Kelley was present, not only to advocate the great cause of missions, but to represent our publishing interests at Nashville. The doctor was worked to the full measure of his strength on the platform and in the pulpit. He spoke often and to profit. "Missionary day," was a good occasion, and will tell upon the cause during the coming year. The Conference, by resolution, promised to raise the assessment for foreign missions for 1883, and forward the same to the treasurer at Nashville by the first of April. A special offering for missions was then made, on motion of Rev. B. Carradine, amounting to over three hundred dollars. At the missionary anniversary, after addresses by Bishop Wilson and Drs. Johnson and Kelley, there was a collection of four hundred dollars. The memorial service on Saturday, in honor of Dr. W. E. M. Linfield, who had died during the year, was a profoundly solemn and impressive hour. The appreciative memoir was read by Rev. J. G. Jones, and a number of beautiful tributes were made by the brethren. He was a prince in our Israel, and his memory will be tenderly cherished.

The report on publishing interests was read by Rev. T. L. Mellen. The full and cordial endorsement of this Advocate, the Conference organ, was much appreciated by the new administration. We shall publish the report in due time in our columns.

There had been a good degree of enterprise in the building and repairing of churches and parsonages. In providing and furnishing homes for the preachers the Mississippi Conference has shown a commendable spirit for some years past, and now, in that respect, ranks with the foremost. Parsonages are now a necessity to the efficient administration of our system. Pastors must live among their people, but can not well do it with the expense of moving and maintaining their families on meager salaries, without furnished homes free of rent.

The Bishop's method of inquiring into the administration of pastors and the state of the church was somewhat different from other years, but searching and satisfactory. He not only asked about the collections, but the general and particular work of the pastorate.

Our educational institutions were reported as enjoying prosperous terms, and doing a good work for the church. This is a matter of growing importance. The church must educate, and not simply have deeds to school property, but give Christian education to the youth of the country.

Joint Board of Finance.—C. A. Powell, B. B. Rayner, H. P. Lewis, E. H. Moulter, C. McDonald, R. D. Norworthy, W. C. Black, Lay: H. E. Newson, R. Babbington, J. H. Thompson, W. L. Nugent, W. M. Thornton, L. P. Brown, T. A. Holloman.

Committee of Examination.—For admission on trial: B. Jones, J. A. Ellis, J. P. Drake. First year: W. B. Lewis, W. D. Dornick, J. M. Weems. Second year: D. M. Rush, C. McDonald, J. M. Carley. Third year: C. B. Galloway, R. J. Jones, J. W. McLaurin. Fourth year: C. G. Andrews, W. C. Black, E. H. Moulter.

Visitors to Colleges.—Whitworth College: C. G. Andrews, W. C.

Black, Port Gibson Female College: W. L. C. Hunnicutt, E. H. Moulter. East Mississippi College: J. M. Pugh, Thomas M. West. Centenary College: R. S. Woodward, J. P. Drake. Woodville Female Seminary: C. A. Powell, W. E. Ballard.

Committee to Publish the Minutes.—C. G. Andrews, C. B. Galloway, J. W. McLaurin.

Superannuated.—J. G. Jones, W. Spillman, L. Pearce, E. R. Strickland, D. W. Dillehay, J. N. Williams, J. Nicholson, E. A. Flowers, T. Y. Armstrong, C. W. Calhoun, A. B. Stewart.

Superannuated.—G. T. Vickers, R. Abbey, J. Lusk, A. M. Barrington. *Admitted on Trial*.—William G. Backus, Virgil D. Skipper, Samuel J. Cotton, Henry Lee Scarbrough.

Admitted Into Full Connection.—N. M. Clark, W. R. Shins.

Deacons of One Year.—W. W. Cammack, J. T. Nicholson, M. C. Callaway, J. W. Chambers, R. T. Davis, J. J. Lovett.

Traveling Preachers Elected Elders.—R. F. Flowers, B. F. Jones, I. L. Peebles.

Located.—G. W. Brown.

Received by Transfer.—Gabriel Hawkins, from the Alabama Conference.

APPOINTMENTS.

WOODVILLE DISTRICT.—D. A. Little, P. E. Woodville station, T. S. West; Wilkison circuit, T. V. Brown; North Wilkison circuit, D. A. Glens; Amite circuit, E. F. Edgar; Clinton, La., C. A. Powell; East Feliciana circuit, G. M. Gilmore; Bayou Sara and mission, to be supplied; East Baton Rouge, J. Wilson Brown; St. Helena, J. S. Parker; Amite City circuit, B. Jones; Livingston mission, D. Merchant; Jackson, La., to be supplied; Epikipi's Chapel and Port Hudson, C. D. Cecil; Centenary College, D. M. Rush, President.

SEASHORE DISTRICT.—B. S. Rayner, J. E. Moss; Rot station, J. M. Weems; Americus circuit, to be supplied; by Irvin Roberts; Vande circuit, J. H. Holland; Ocean Springs circuit, R. B. Downer; Seaboard circuit, J. T. Heard; Whittington circuit, C. F. Gillespie; Frankington mission, J. J. Lovett; Covington circuit, N. B. Young; China Grove circuit, W. W. Simmons; Mt. Carmel circuit, J. W. McLaurin; Westville circuit, to be supplied; Enon circuit, to be supplied; Spring Cottage mission, D. F. Guice; Ellenville circuit, J. J. Jones and one to be supplied; Scranton circuit, T. Price.

JACKSON DISTRICT.—W. L. C. Hunnicutt, P. E. Jackson station, Chas. B. Galloway; Madison circuit, P. A. Johnson; Hinds mission, Henry Lee Scarbrough; Sharon circuit, H. R. Caldwell; Benton and Midway, L. W. Cooper; Dover circuit, T. W. Adams; Tranquil circuit, R. T. Davis; Silver Creek circuit, Martin A. Bell; Camden circuit, J. W. Chambers; Yazoo City station, T. B. Holloman; Edwards circuit, E. H. Moulter; Raymond circuit, D. P. Bradford; Canton station, H. R. Singleton; Missionary to China, J. W. Lambuth; Editor New Orleans Christian Advocate, Chas. B. Galloway.

BRANDON DISTRICT.—J. M. Gann, P. E. Brandon station, R. J. Jones; Fanula circuit, J. W. Ellison; Marvin circuit, G. F. Thompson; Cato circuit, R. A. Sibley; Trenton circuit, A. D. Miller; Raleigh circuit, James Halley; Lake circuit, I. L. Peebles; Walnut Grove circuit, J. H. Evans; Carthage circuit, N. M. Clark; Newton circuit, George Bancroft; Forest and Morton, F. M. Williams; Hillsboro circuit, L. P. Meador; Decatur mission, supplied (by M. J. Miller); Homewood mission, C. McDonald; Vanderbilt University, W. R. Sims.

MERIDIAN DISTRICT.—James A. Godfrey, P. E. Meridian station, R. D. Norworthy; Enterprise and Quitman, J. M. Pugh; Meridian circuit, to be supplied (by J. C. Williams); Vossburg circuit, to be supplied (by J. B. Baldwin); Paulding circuit, G. Hawkins; Shubuta circuit, W. D. Dominick; DeSoto circuit, J. C. Brogan; Wayneboro and State Line, J. W. Harmon; Winchester circuit, W. W. Cammack; Marion circuit, R. F. Wilt; Lauderdale circuit, D. C. Langford; DeKalb circuit, D. G. W. Ellis; Linwood circuit, L. S. Jones; Philadelphia mission, R. F. Flowers; East Mississippi Female College, J. W. Adkins, President.

Vicksburg DISTRICT.—C. A. Andrews, P. E. Vicksburg station, R. B. Woodward; Warren circuit, B. W. Hurst; Mayersville and Skip with, L. Carley; Rolling Fork circuit, J. H. Shelton; Mt. Olivet circuit, P. Howard; Rocky Springs circuit, R. Bradley; Cayuga circuit, J. S. Calhoun; Port Gibson station, W. E. Ballard; Fayette circuit, J. P. Drake; Kingston circuit, to be supplied (by A. F. Watkins); Natchez circuit, W. C. Black; Natchez City mission, supplied (by T. L. Mellen); Meadville circuit, J. W. Sandell; Port Gibson Female College, T. C. Bradford, President.

BROOKHAVEN DISTRICT.—J. A. B. Jones, P. E. Brookhaven station, J. A. Ellis; Hazlehurst, W. G. Millsaps; Beauregard and Hesson, J. L. Forsythe; Spring Ridge circuit, M. C. Callaway; Terry circuit, J. D. Hays; Providence circuit, H. P. Lewis; Fair River mission, W. G. Backus; Brandywine circuit, V. D. Skipper; Bayou Pierre circuit, A. B. Nicholson; Scotland circuit, B. F. Jones; Adams and Bogie circuit, S. J. Cotton; Summit circuit, W. B. Hines; McComb City circuit, J. T. Nicholson; Sunday-School and Tract Agent, W. H. Hopper; Whitworth Female College, H. F. Johnson, President.

TRANSFERRED.—B. Carradine, to Louisiana Conference.

The Question Still Before Us.

The question of schools is one of perpetual interest. Like most vital organisms, they require constant nutrition, and must adapt themselves to the changes in their surroundings or perish. The demand is for good schools. Good schools must have good teachers. Good teachers must have good hearts and good heads, and skill withal, not only to impart what they know, but to quicken youthful energies and awaken youthful aspirations in the study of books. Such teachers are not everywhere to be found, and, when found, must be paid for their services. The general effort to cheapen education is the bane of its excellence. There is no good reason why education should be made peculiarly a charity. Public schools are agrarian in principle and leveling in tendency. The public schools of Mississippi have, upon the whole, been a disadvantage to the people. Their sphere is too low and too limited. They are not adapted to our people's wants either in the length of their sessions or in the quality of their instruction. The idea of the system was imported from the North, and forced upon us during the period of reconstruction. Public schools may suit other States; but do not suit Mississippi at present. Our people have been suffering under them for years, hoping for what they have not realized. Private schools are the only remedy. These we must have, and have them speedily. The throng of students with which the Agricultural and Mechanical College at Starkville was overcrowded, at its opening demonstrated at once the college patronizing capacity of our people, and their eager desire for better schools than are furnished under the public school system. We are glad to see our people waking up to the demands of the times in this regard. These columns have recently afforded unmistakable evidence that our brethren in North Mississippi are looking with intelligent and determined eyes toward more ample provision for higher education among them. Throughout the State parents are beginning to realize the necessity for instituting and maintaining private schools. At Yazoo City a gentleman recently offered to give \$1,000 to aid in organizing a high school for the benefit of that city and the surrounding country. We were greatly gratified to find that some liberal gentlemen in Jackson were inaugurating plans for the establishment of a high school that shall be an honor and a blessing to that city. They began by purchasing a piece of property, consisting of ample grounds and buildings, very desirably located for school purposes. The further prosecution of their plans will, we hope, result in the establishment of such an institution of learning as will supply a much-felt want of the people of that city and its vicinity. Every district in our Conference ought to have a good high school. The fact that perhaps a majority of those who apply for admission into the several colleges in this State are unprepared for even the lowest of the classes furnishes distressing proof of the want of adequate preparatory schools. We need schools that can thoroughly prepare students for college, and furnish a fair education to the thousands who can never go to college. To this end our people must be willing to pay for education what it costs. Education is a valuable capital at all times susceptible of profitable investment. There appears to be no good reason why all the cost of education should not be embraced in its price. Those who receive it should be willing to pay for books, buildings and teachers' labor. Begging for education is humiliating, as other begging, and the result is generally not ennobling to the receivers. Why should not a college be established on the same pecuniary basis as a cotton factory? The prevalent idea that the general government or the State or a few rich men should provide the means of education for the young has starved our private and high schools to death, and put most of our colleges to living, in part at least, by begging. If any wish to bestow the means of education gratuitously they should not be hindered nor their work disparaged. A gift for such a purpose is an excellent charity. But disappointment awaits the people who ask or expect the government or the rich to educate their children.

a patrimony, and that method of education is to be preferred which fosters and does not taint a spirit of independence. W. L. C. H.

The First Day of the Week.

The Jewish Sabbath was the seventh day of the week, and was kept in commemoration of the completed work of creation, and also from the time of Moses, in commemoration of their deliverance from Egyptian bondage. "And remember that thou wast a servant in the land of Egypt, and that the Lord, thy God, brought thee out thence through a mighty hand and outstretched arm; therefore the Lord, thy God, commanded thee to keep the Sabbath day."—Deuteronomy v, 15. The Christian church keeps the "first day of the week," or "the Lord's day," in commemoration of the triumphant resurrection of Christ, who rose on the "first day of the week." There is no written command to make this change, or to keep the first day of the week, but what might seem lacking in precept is sufficiently supplemented by example.

The Christian doctrine is that Christ "was God manifested in the flesh," that Christ, "the word," was God. That as God he instituted originally the seventh day as the day of rest, in commemoration of the creation; that afterward he added the additional reason for its observance, the fact that the Hebrews were delivered from bondage to the Egyptians. The Christians believe that Christ, as the "Son of man," God in the flesh, was, as he taught, "Lord of the Sabbath," and, as he at one time added to its observance and additional commemorative reason, so he had equal right, while he maintained the weekly rest, to change it from the seventh to the first day of the week, to commemorate the greatest fact in the spiritual history of the race, his resurrection on the first day of the week. The whole Christian institution rests on the resurrection of Christ; "if he is not risen it is all vain," a baseless vision; therefore it was infinitely important that the proof of it should be strong and indubitable, not only at the immediate period of its occurrence, but should carry with it a monumental proof to the ends of the earth, and until the close of time, and so it does in the observance of the first day of the week as a day of rest and worship. This great change can be explained on no other rational hypothesis but that Christ rose from the dead, and that he rose on the first day of the week.

Before Christ's crucifixion he recently observed the seventh day as the day of rest and worship, but we have no proof that he ever did so during the forty days from the resurrection to the ascension, but we have positive proof that he appeared several times on the first day of the week while the disciples were gathered together. On the first day of the week the disciples were gathered, with one accord, in one place, and the promise was fulfilled to them, and they were baptized with the Holy Ghost.

Christ promised that he would send the Spirit, and the Spirit should guide them into all truth. The apostles claimed this supernatural guidance; as Christians we accept this claim; for the apostles did works that no man could do except God was with them. When Paul visited Troas, and was there a number of days, why did he wait until "the first day of the week," "when the disciples came together?" But that was their appointed and established day of worship. They came together, we learn, "to break bread,"—celebrate the supper of the Lord.

That it was a marked day, a day above others for things pertaining to Christian duty at Corinth, it seems to us clear from the fact that Paul wrote to the Christians at Corinth on that day to lay aside their charitable and missionary collections. In the Revelation 1, 10, St. John speaks of the "Lord's day" in the same way that Paul, in his epistle to the Corinthians, speaks of the "cup of the Lord" and "of the Lord's table." "The first day of the week" was the "Lord's day" of triumph over death and the grave.

It must be remembered that the Jews who believed constituted, as we read in many places in the Acts of the Apostles, the nucleus of the churches. Acts ii, 41: "And the same day there were added unto them about three thousand souls." Acts iv, 4: "Howbeit many of them which heard the word believed, and the number of the men was about five thousand." Acts v, 14: "And believers were the more added to the Lord, multitudes both of men and women." Acts vi, 7: "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Paul's custom was to go first to the synagogues of his coun-

trymen, because they were countrymen, believers in one God, and were in expectation of the promised Messiah. Now, it is very natural these believers, bred to respect with profoundest reverence the seventh day, would for a long period continue to respect it; and so they did, and observed it, and the first day of the week also. It would seem that some of them wished to bind Gentile believers to observe the seventh day. In the epistle to the Colossians ii, 16, St. Paul says to the Christian saints: "Let no man, therefore, judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath." Now, we can scarcely conceive it to be possible that the inspired apostle would so have written if he did not know it was the Lord's will that the first day, rather than the seventh, should be religiously observed. The first day of the week was also the day on which the sun worshipers offered their sacrifices and devotions, and therefore it was called *dies solis*—day of the sun. Was so called more than a century before Constantine's decree commanding its observance as a day of rest and worship, A. D. 321.

The Mosaic system was meant to be local. The seventh day could be observed in that small country with great exactness chronologically, all celebrate it during the same hours; but Christianity is meant for the race, the whole earth, and therefore it is nearly chronologically impossible that all men can celebrate and observe exactly the same hours, it being always at the same time somewhere or other sunrise and sunset, noon and midnight, it seems unreasonable to lay so much stress upon particular hours. A weekly rest can be observed on each hemisphere and in each nation sufficiently near the same time to prevent confusion and secure a uniform time for rest and worship.

We suppose no one can prove, or will attempt to prove, that the seventh day, observed by our Jewish fellow-citizens, is the seventh day from the creation.

J. B. WALKER.

The Church and the Theater.

BY REV. DR. DEEMS.

The following question is submitted by a valued friend, and, as our answer may be useful to others, we give that reply in print:

"Suppose that you had been an occasional attendant on theaters, and you saw no evil in it, and yet your pastor did not believe that it was right for Christian people to attend theatrical exhibitions, would it not be your duty to withdraw from the church?"

Certainly not. Nor can it be yours. You have as much right to the church as your pastor has. Your question is simply this: Shall I withdraw from the church because my pastor and I differ in opinion? Now, perhaps no member of any church agrees with his pastor thoroughly on all subjects. If one member withdraws because he fails to agree with the pastor on one ground, and another withdraws because he fails to agree on another ground, there could be no church association. Moreover, your pastor is not to lord it over your conscience. He does not presume that he is infallible. He does not excommunicate you because you do not agree with him in opinion. But if you withdraw from associating with people whom you have chosen as your Christian brethren, it is your act, voluntarily performed, by which you break up your church home. That is a very serious affair, and must not be done hurriedly, lest you harm yourself and others.

If the rule of the church forbids your attendance on theaters that is another thing. You knew that rule before you became a member, and knowing it, you should not have offered yourself for membership. With your views you should have joined a church which would not exclude you for being an attendant on theaters. But your question supposes that there is no such rule in your church, and that every member is allowed to decide the question for himself.

In either case *clinging to your church*. It will be a sad day for you when you break that connection.

Is your pastor a man of intelligence, learning, piety, and tender regard for the members of his church? If so this is your duty: let his carefully-prepared and well-expressed opinion set you to serious and prayerful thought. Which is likely to be right, in general, on questions of Christian conduct, he or you? Why did you select that particular man as your pastor? Was it not because you had confidence in his intellectual and moral character? If so, and you find that he and you differ, is it not probable that he is right? If he is right take his advice: if he be wrong kindly and modestly try to show him his error. But do not leave the church.

Step aside from the difference of opinion between you and your pastor into your closet, and there, between your Master and your own soul, settle this question which involves your conscience: Is it right for me, as a baptized Christian, who had covenanted to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same and all carnal desires of the flesh, so that I will not follow nor be led by them"—is it right for me to be an attendant on theaters? Does it give me an innocent recreation, so as not to interfere with my spiritual growth and influence? Am I thereby a

Household.

TEN-MINUTE CAKE.—One-fourth of a pound of butter, a little less than a pound of flour, the same of sugar, six eggs beaten separately, flavor with mace, or other flavoring to taste, and bake in muffin rings.

WHITE-MOUNTAIN CAKE.—One cup of sugar, one-half cup of butter, one-half cup of sweet milk, one-half cup of corn-starch, one cup of flour, the whites of six eggs, a little vanilla, two teaspoons of baking-powder. Bake in layers. Frosting: cream and sugar, the whites of five eggs, twenty tablespoons sifted sugar beaten very light, a little vanilla. Spread between layers and outside of cake.

TIN WEDDING CAKE.—Rub one cup of butter and three of sugar to a cream; add one cup of milk, four cups of flour, five eggs, one teaspoonful of cream tartar, half teaspoonful of soda, one-fourth pound of citron. This makes two loaves.

SCOTCH CAKE.—Three-quarters of a pound of powdered sugar, three-quarters of a pound of fresh butter beaten to a strong froth, six eggs well beaten, three-quarters of a pound of sultana raisins, a quarter of a pound of candied lemon, orange and citron, mixed, two ounces of blanched almonds. These all to be mixed together, then add three-quarters of a pound of flour and bake in a quick oven for three-quarters of an hour.

CREAM CAKE.—One egg, one teaspoonful of sugar, one teaspoonful of sour cream, of medium richness; one teaspoonful of soda, a little salt, nutmeg to season, and two small cups of flour. Beat the eggs and sugar together, add the sour cream and flour. Stir well together. Add the soda last, stirring it in briskly, and bake at once.

ORANGE CAKE.—Two cups of sugar, one cup of butter, five eggs, one cup of sweet milk, two teaspoonfuls cream tartar, one teaspoonful soda. Grate the rind of an orange in the cake.

APPLE CAKE.—One pint bowl of hopped sweet apples, one pint bowl of milk, four tablespoonfuls of flour, one teaspoonful of salt, one teaspoonful of baking-powder, two eggs, one cup of brown sugar. Bake in a hot oven three-quarters of an hour.

VIENNA CRISP CAKE.—Four eggs, one cup of sugar, one cup of flour, one tablespoonful of melted butter, three teaspoonfuls of baking-powder, one teaspoonful of lemon. Bake in jelly tin. For the cream, take one cup of thick cream, one cup of sugar, one cup of hickory nut meat, rolled fine. Stir all together and put on the stove and boil for five minutes; spread between the layers.

MOTHER'S MILKSHAKE CAKE.—Three-quarters cup of butter or beef drippings, one cup of brown sugar, two cups of molasses, one cup of milk, sweet or sour cream, five eggs, one cup of flour, one cup of corn-starch, one cup of baking-powder, one cup of ground ginger, one cup of raisins, one-half cup of currants.

VERMICELLI PUDDING.—Two ounces of vermicelli, three-quarters of a pint of milk, quarter of a pint of cream, one ounce and a half of butter, two eggs, one ounce and a half of sugar, boil the vermicelli in the milk until tender, then stir in the remaining ingredients; after a small art dish and bake.

LEMON PIE (WITH CRUST).—One cup sugar, one lemon grated, remove seeds, one tablespoon corn-starch, two eggs, yolks and whites beaten separately, one teaspoon butter, one cup boiling water.

COTTAGE PUDDING.—One cup sugar, one tablespoonful butter, two eggs, one cup sweet milk, three cups flour, two teaspoonfuls baking-powder, one tablespoonful salt. Mix the butter and sugar together, then mix in the eggs, milk, salt and flour. Bake in a buttered mold, turn out, cut in thin slices and eat with liquid sauce.

BOSTON BROWN BREAD.—Five cups of Graham flour, two cups of corn meal, one cup of molasses, one spoonful of soda; mix with milk and steam for three hours; then place it in the oven a short time to brown the top. I can mix with water if milk can not be had.

A SIMPLE RICE MERINGUE.—To three tablespoonfuls of rice add only as much water as will boil it soft. Put into this boiled rice a little salt, one pint of milk and the whites of two eggs, and the yolks of three, beaten well together with sugar sufficient to sweeten it. Put the milk and boiled rice over the fire, and when they have come to a boil, stir in the eggs quickly, so that they do not curdle. Set it aside to cool. Beat up the whites of the eggs, with quite stiff and ten teaspoonfuls of powdered sugar, and any flavoring you may like, spread over the top of the pudding. Bake in a Country Gentleman.

BRICKS PUDDING.—Dissolve one-half a box of gelatine in a pint of boiling water; add two cups of sugar and the yolks of three eggs; after this has become cool not cold, break it into the whites of three eggs, beat it into a stiff froth; make a soft custard with the yolks of the eggs, adding three eggs and a quart of milk; pour the whites into molds, and when ready for use, turn them out, pouring the custard over.

BAKED INDIAN PUDDING.—Mix three gills of Indian meal, one gill of wheat flour, one gill of molasses, one teaspoonful salt, half teaspoonful of powdered ginger, one teaspoonful powdered cinnamon and the grated peel of one lemon. Pour over all one quart of boiling milk, stir well, and when a little cooled add six eggs beaten separately and one pound of dried peaches, or apples, well washed and dried in the sun, or well substituted. Boil a half hour, and then boil the pudding in its cooking plenty of space for it to swell. Boil five hours, and serve with wine sauce.

PREPARED CRAM.—Chop the one and one-half ounces of sweet almonds; mix with one quart of thick sweet cream and one-half pound of sugar; add a few drops of almond extract; a blanched almond, of course, first blanching by pouring hot water on them, when the brown skin will slip off easily; cut one ounce of citron in thin slices, and stir in the almonds and sugar; freeze like ice-cream; when ready to serve, dip a bowl in boiling water and put around the freezer; repeat this until the cream will slip from it, and you can cut it in slices.

Hygiene.

FAT AND LEAN PEOPLE.—People who come under our hands, professionally, ladies especially, ask what they can do to be less fat or stout, while others again wish to know how they can gain ten or twenty pounds.

Now, the amount of flesh depends greatly on the course of living, though some constitutionally have a fuller habit than others, while some seem to be constitutionally thin. In nine cases out of ten, those who are burdened with obesity, who have red faces and pimples, who are so fleshy that they cannot exert themselves without getting out of breath, who are too plump to be graceful or comfortable—get into this condition by means of what they eat; and a large proportion of those who are thin are so because their diet is not that which is best calculated to produce proper health and a comfortable fullness. Generally, those fat, red-faced people, who are inclined to pimples, are of the blonde order. Those who are of the brunette order, instead of redness and pimples, have brown, rough complexion; but both originate in the same dietetic errors. We caution such people that they should eat sugar very sparingly, that they should exclude the use of butter or oily matters, and especially of rich and pastry that are rich with hard or butter or sugar. They generally reply, "But I am very fond of all you mention, and eat a great deal of candy and drink my coffee as sweet as it can be."

When persons eat digest starch, or in other words, fine flour in all its forms—puddings, pastry, also butter, sugar, and oily matter generally—they become loaded with fat, because these articles tend to produce fatness and retard strength or vigor. Such food provides nothing for the building of brain or muscle. It will often be found that fat people are very weak; they have neither toughness nor strength. On the other hand, thin people are often so by using the articles of diet which make the other people fat; they can not digest the sugar, butter, and fine flour to any considerable extent, consequently their systems are kept in a feverish, dyspeptic state; they become nervous to the last degree, and the fact is that their life is being burned out, and many such people are in consumption for no other reason than that their diet is such as to produce an inflammatory state, while the people who can digest such food lay it out in the shape of fatness and the, prematurely, of fatty degeneration of the heart, liver, or kidneys.

We could relate cases where persons have gained ten pounds a month by changing their diet, and we remember one lady who was thirty-four years of age and weighed two hundred and fifty-six pounds. We advised her to adopt the use of lean meat, Graham bread, and simple vegetables, with tart fruit; and though she maintained her strength and vigor, she fell off six pounds a month for six months, and was working down to one hundred and seventy, which was about the proper weight for one of her frame. And we remember another case, that of a young man who weighed one hundred and three pounds and stood five feet eight inches high. He was using articles which kept his system blazing hot—such as sugar, butter, and fine flour. We advised him to take Graham bread and oatmeal and beef, and in less than three months he had reached the weight of one hundred and thirty-five pounds.

People sometimes hear it said that sugar, butter, and fine flour produces fatness, and so they do in people who can digest them, though they produce nothing else but heat and fatness; and thin people adopt this carbonaceous diet, which will make a person fat, who has a preponderance of the vital temperament and who has excellent digestion, while these articles in the systems of the thin only produce fatness and biliousness, and they are kept in mean condition than they were by the very means which they adopted to make them fat.

The truth is that a proper diet, such as wheat entire, (the whole of it being taken), milk as provided by nature, vegetables, fruits, lean meat, constitute a normal diet, and it will generally produce a normal amount of fatness; whereas an artificial diet—such as spices and acids and sweetenings and shortenings—tends to keep the system in an unhealthy condition, and the result is that no person in ten is healthy, and not one person in ten who is not considered unhealthy and is supposed to live a good old age, lives as long as many years as he might if he had abstained on a normal diet, and all ailments and unnatural modes of living had been avoided.

It has been wisely said that men "dig their graves with their teeth," and do this not only by drinking whiskey, but by drinking coffee, using tobacco, and in eating food which is loaded down with material which produces inflammation in some, and biliousness, dyspepsia, and bilious fever in others. Annual of Phrenology and Health.

IMPURITY IN ICE.—The popular delusion that water in the process of freezing somehow eliminates any impurity it may contain, or that the vitality of animal or vegetable life is destroyed by the cold, is now very generally exploded. Now, however, that the season for gathering ice is once more approaching, it will be just as well that attention should be again drawn to the dangerous nature of the fallacy alluded to. An American naturalist has been microscopically examining fragments of ice taken from various canals and ponds. He took only such specimens as appeared clean, and were quite transparent to the eye. On melting them and subjecting them to magnifying powers, varying up to 300 diameters, he says that vegetable tissue and unobtrusive growth were in most cases observable at once. He found no instance in which animalcules were present in an active state after freezing, but after being allowed to stand for a while in a moderate temperature, the water presented monads whose movements were easily distinguished with a magnifying power of from 200 to 300 diameters. After a while conifers were observed growing and taking form similar to the ones employed by the young of the Paramoecium, common in stagnant water. The result of the observations is to prove beyond question that freezing does not in any way eliminate impurity or prevent the subsequent development of animal or vegetable forms. This is merely a confirmation of what has already been asserted and proved before, and it is not likely to be urged with unnecessary frequency. Many persons who will look askance at a glass of unfiltered water will not hesitate to cool their drink by dropping a knob of ice into it. That from ponds and canals is, of course, occasionally gathered for non-dietary purposes, but it is not to be feared that food or weather ice is so, and that much risk of belief is often incurred.—London Globe.

Scientific.

CHARACTERISTICS OF A LAVA-STREAM.—The surface of fluid and semi-fluid lavas is covered with vast quantities of frothy foam which has been generated by the action of the escaping steam. If the lava consists of mass of crystals floating in a liquid magma, this froth cools into the rough, clumpy-looking material which is called scoria. If the lava is glassy it becomes pumice, a mass of minute glass bubbles drawn out in one direction by the movement of the mass while it was still in a plastic state. Fragments of scoria and pumice are often thrown by a violent escape of steam to a height of hundreds or thousands of feet into the atmosphere. While going up and coming down, they encounter each other and wear each other away by their frequent rubbing, with a noise which is one of the most noteworthy accompaniments of volcanic eruptions. Mr. Powell Scrope, who watched the Vesuvius eruption of 1822 for nearly a month, remarks that at first fragments of enormous size were thrown out, but that they were gradually reduced by constant rejections till at last only the most impalpable dust issued from the vent—a dust which was so excessively finely divided that it went everywhere, even into the most closely fastened boxes. Mr. Whymper estimates that no less than two million tons of dust must have been ejected during a single night outbreak of Cotopaxi which he witnessed, and Professor Bonney calculates from actual examination that it would take from four to twenty-five thousand particles of this same dust to make up a grain in weight.

The temperature and consistency of lava-streams vary greatly, and the variations give rise to differences in the appearance of the cooled mass. The surface of the stream cools rapidly in the air, so that it appears dull-red at night and black by day—like a great mass of rough cinders—while all is of a white heat beneath, and may be so seen looking through the rough, cindery masses. Some lavas are very liquid, resembling rivers and filling every channel in their course; while others, cooler and stiffer, might be more fully compared to glaciers, creeping along so slowly, that the fact of their movement can be established only by the most careful observation. The stiff lavas leave a crust wrinkled and folded like coils of rope, and are then frequently called "ropy lavas." The very liquid, fast-flowing lavas leave a surface covered with rough, cindery masses presenting jagged projections.—Popular Science Monthly.

Honey is pleasant to many creatures; but it seems inconceivable to many students of Nature that plants should have sweet secretions solely for the benefit of animals and with no benefit to themselves. Hence the numerous guesses that have been made. The most popular one is that flowers need cross fertilization, and that honey is furnished in order to tempt insects to change their diet, and we remember one lady who was thirty-four years of age and weighed two hundred and fifty-six pounds. We advised her to adopt the use of lean meat, Graham bread, and simple vegetables, with tart fruit; and though she maintained her strength and vigor, she fell off six pounds a month for six months, and was working down to one hundred and seventy, which was about the proper weight for one of her frame. And we remember another case, that of a young man who weighed one hundred and three pounds and stood five feet eight inches high. He was using articles which kept his system blazing hot—such as sugar, butter, and fine flour. We advised him to take Graham bread and oatmeal and beef, and in less than three months he had reached the weight of one hundred and thirty-five pounds.

Inquiry has been made into the knowledge possessed of uncivilized people of the different colors, and their ability to distinguish between them. It has been assumed, too hastily, that savages had no knowledge, or only the most indistinct knowledge, of those colors for which they had no name. This has been proved to be a mistake. Researches made with the assistance of missionaries, merchants, and other Europeans living intercourse with savages show that they are quite able to distinguish between the plain colors even when they have no name for them. A few people, but not all, are weak in the colors which lie above the green in the spectrum, and some are deficient in the power of separating them; but all are at home in the marked shades of the colors of the lower part of the spectrum. Some of the cattle raising tribes of South Africa have names for all the numerous colors and minute shades of colors assumed by their animals, but by others, yet their eyes are clear to the other colors, and the delicacy of their color-sense is attested by their facility in distinguishing shades on their cattle which would hardly be remarked by a European who had not lived among them. The limited number of color-names is rather to be accounted for on the ground of economy of language than of defect of color-sense.

"I wear the real Paris gold," boasted the wearer in a group of friends. "And so I," said another. "And I too," said a third, who upon a fourth guest in the party, told the story of the method of making the "fine Paris gold," as follows: "Take 100 parts, by weight, of copper of the purest quality, 14 of zinc or tin, 6 of magnesia, 3 and 1-10 of an ammoniac, limestone, and cream of tartar. The copper is first melted, then the magnesia, sal-ammoniac, limestone, and cream of tartar in powder are added separately and gradually. The whole mass is kept stirred for half an hour, the zinc or tin being dropped in piece by piece, the stirring being kept up till they melt. Finally the crucible is covered and the mass kept in fusion thirty-five minutes, and the scum being removed, the metal is poured into molds and is then ready for use. The alloy thus made is represented as being fine grained, malleable, takes a high polish, and does not easily oxidize.

From statistical tables compiled by the Prussian government it appears that the interest paid on capital invested in France is higher, in France, than anywhere else except America. France the average percentage yielded was 4.54 per cent.; in Germany, 4.11; in Austria, 3.4; in Great Britain, 3.0; in Russia, 2.3; in Italy, 2.6. In the United States the capital yielded on an average a return of 4.0 per cent.; in Canada, only 1.8; and in the British West Indies, 3.4.

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Christian Advocate.

THURSDAY, DECEMBER 28, 1882.

CHRIST IS BORN.

BY REV. W. C. WILSON.

Christ is born; and heavenly glory
Shines on Bethlehem's dark and sky.
Christ is born; a joyful story
Man's redemption draws with sigh.
Christ is born; the herald angel
Sings the anthem sweet and clear.
Christ is born; the bright evangel
Sings, while wandering shepherds hear.
Christ is born; peace, joy, and blessing
Welcome news to all bring.
Christ is born; all love possessing,
Jesus, Son of God, is King.
Christ is born; and in a manger
The holy babe have laid.
Christ is born; the heavenly stranger
You shall find, he not afraid.
Christ is born; the host of heaven
Rejoice over Judah's plain.
Christ is born; Messiah Christ,
Lord they sing the glad refrain.
Christ is born; the Saviour, glorious,
Comes to suffer, comes to die.
Christ is born to live victorious,
Born to reign eternally.

The International Lessons for 1883.

STUDIES IN THE ACTS OF THE APOSTLES.

First Quarter.

I.—January 7. The Ascending Lord, Acts i, 1-4. Memory verses, 8-11. Golden Text: "And when he had spoken these things, while they beheld, he was taken up." Verse 9.

II.—January 14. The Descending Spirit, Acts ii, 1-16. Memory verses, 1-4. Golden Text: "And they were all filled with the Holy Ghost." Verse 4.

III.—January 21. The Believing People, Acts iii, 37-47. Memory verses, 8-11. Golden Text: "Then they that gladly received his word were baptized." Verse 41.

IV.—January 28. The Healing Power, Acts iii, 1-11. Memory verses, 6-8. Golden Text: "Then shall the lame man leap as an hart, and the tongue of the dumb shall be loosed." Isaiah xxxv, 6.

V.—February 4. The Prince of Life, Acts iii, 12-21. Memory verses, 13-16. Golden Text: "In him was life; and the life was the light of men." John i, 9.

VI.—February 11. None Other Name, Acts iv, 1-14. Memory verses, 10-13. Golden Text: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Verse 12.

VII.—February 18. Christian Courage, Acts v, 18-31. Memory verses, 25-31. Golden Text: "If God be for us, who can be against us?" Romans viii, 31.

VIII.—February 25. Ananias and Sapphira, Acts v, 1-11. Memory verses, 9-11. Golden Text: "Lying lips are abomination to the Lord." Proverbs xii, 22.

IX.—March 4. Persecution Followed, Acts v, 17-32. Memory verses, 27-29. Golden Text: "We ought to obey God rather than men." Verse 29.

X.—March 11. The Seven Chosen, Acts vi, 1-15. Memory verses, 6-8. Golden Text: "Seven men of honest report, full of the Holy Ghost and wisdom." Verse 3.

XI.—March 18. The First Christian Martyr, Acts vii, 54-60. Memory verses, 54-60. Golden Text: "Be thou faithful unto death, and I will give thee a crown of life." Revelation ii, 10.

XII.—March 25. Review, or Missionary, Temperance, or other Lesson selected by the school.

Second Quarter.

I.—April 1. Simon, the Sorcerer, Acts viii, 14-25. Memory verses, 20-24. Golden Text: "Thy heart is not right in the sight of God." Verse 21.

II.—April 8. Philip and the Ethiopian, Acts viii, 26-40. Memory verses, 35-38. Golden Text: "And he went on his way rejoicing." Verse 31.

III.—April 15. Saul's Conversion, Acts ix, 1-19. Memory verses, 1-5. Golden Text: "And he received sight forthwith, and arose, and was baptized." Verse 18.

IV.—April 22. Saul Preaching Christ, Acts ix, 19-31. Memory verses, 20-22. Golden Text: "He which persecuted us in times past now preacheth the faith which once he destroyed." Galatians i, 23.

V.—April 29. Peter Working Miracles, Acts ix, 32-43. Memory verses, 32-35. Golden Text: "Jesus Christ maketh thee whole." Verse 34.

VI.—May 6. Peter Preaching to the Gentiles, Acts x, 30-41. Memory verses, 42-44. Golden Text: "On the Gentiles also was poured out the gift of the Holy Ghost." Acts x, 45.

VII.—May 13. The Spread of the Gospel, Acts x, 19-30. Memory verses, 21-26. Golden Text: "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." Verse 21.

VIII.—May 20. Herod and Peter, Acts xii, 1-17. Memory verses, 5-7. Golden Text: "The angel of the Lord encampeth round about them that fear him." Psalms xxxiv, 7.

IX.—May 27. Paul and Barnabas in Cyprus, Acts xiii, 1-12. Memory verses, 24-26. Golden Text: "Separate me Barnabas and Saul for the work whereunto I have called them." Verse 2.

X.—June 3. At Antioch, Acts xiii, 13-19. Memory verses, 47-49. Golden Text: "And the word of the Lord was published throughout all the region." Verse 49.

XI.—June 10. At Iconium and Lystra, Acts xiv, 1-18. Memory verses, 15-18. Golden Text: "Speaking boldly in the Lord." Verse 3.

XII.—June 17. End of First Missionary Journey, Acts xiv, 19-28. Memory verses, 21-24. Golden Text: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew xxviii, 19.

XIII.—June 24. Review, or Missionary, Temperance, or other Lesson selected by the school.

STUDIES IN THE OLD TESTAMENT.

Third Quarter.

I.—July 1. Joshua, Successor, to Moses, Joshua i, 1-9. Memory verses, 6-7. Golden Text: "Be strong in the Lord, and in the power of his might." Ephesians vi, 10.

II.—July 8. Passing over Jordan, Joshua iii, 5-17. Memory verses, 7-9. Golden Text: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isaiah xlii, 2.

III.—July 15. The Walls of Jericho, Joshua vi, 1-15. Memory verses, 13-15. Golden Text: "By faith the walls of Jericho fell down, after they were compassed about seven days." Hebrews xi, 30.

IV.—July 22. Israel Defeated at Ai, Joshua vii, 10-26. Memory verses, 10-12. Golden Text: "Be sure your sin will find you out." Numbers, xxxii, 23.

V.—July 29. The Reading of the Law, Joshua viii, 30-35. Memory verses, 33-35. Golden Text: "I have not before you life and death, blessing and cursing." Deuteronomy xxx, 19.

VI.—August 5. The Clues of Refuge, Joshua x, 1-14. Memory verses, 1-3. Golden Text: "Who have led for refuge to lay hold upon the hope set before us." Hebrews vi, 18.

VII.—August 12. The Last Days of Joshua, Joshua xxiv, 14-29. Memory verses, 14-16. Golden Text: "Choose you this day whom ye will serve." Verse 15.

VIII.—August 19. Israel Forsaking God, Judges i, 6-16. Memory verses, 14-16. Golden Text: "And they forsook the Lord God of their fathers." Verse 12.

IX.—August 26. Gideon's Army, Judges vii, 1-8. Memory verses, 2-3. Golden Text: "The sword of the Lord, and of Gideon." Judges vii, 20.

X.—September 2. The Death of Samson, Judges xvi, 21-31. Memory verses, 23-30. Golden Text: "The God of Israel is he that giveth strength and power unto his people." Psalms lxxviii, 35.

XI.—September 9. Ruth and Naomi, Ruth i, 14-22. Memory verses, 10-17. Golden Text: "Thy people shall be my people, and thy God my God." Verse 16.

XII.—September 16. A Praying Mother, I Samuel i, 21-28. Memory verses, 26-28. Golden Text: "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." Verse 28.

XIII.—September 23. The Child Samuel, I Samuel iii, 1-13. Memory verses, 10-13. Golden Text: "Speak, Lord; for thy servant heareth." Verse 9.

XIV.—September 30. Review, or Missionary, Temperance, or other Lesson selected by the school.

Fourth Quarter.

I.—October 7. Eli's Death, I Samuel iv, 10-18. Memory verses, 17-18. Golden Text: "His sons made themselves vile, and he restrained them not." I Samuel iii, 13.

II.—October 14. Samuel, the Judge, I Samuel vii, 3-17. Memory verses, 12-13. Golden Text: "Hitherto hath the Lord helped us." Verse 12.

III.—October 21. Asking for a King, I Samuel viii, 1-10. Memory verses, 4-6. Golden Text: "It is better to trust in the Lord than to put confidence in princes." Psalms cxviii, 9.

IV.—October 28. Saul Chosen King, I Samuel x, 1-7. Memory verses, 18-19. Golden Text: "And all the people shouted, and said, God save the king." Verse 24.

V.—November 4. Samuel's Farewell Address, I Samuel xiii, 13-20. Memory verses, 23-25. Golden Text: "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." Verse 24.

VI.—November 11. Saul Rejected, I Samuel xv, 12-20. Memory verses, 24-26. Golden Text: "Behold, to obey is better than sacrifice." Verse 22.

VII.—November 18. David Anointed, I Samuel xvi, 1-13. Memory verses, 6-7. Golden Text: "I have found David my servant; with my holy oil I have anointed him." Psalms lxxxi, 20.

VIII.—November 25. David and Goliath, I Samuel xvii, 38-47. Memory verses, 45-46. Golden Text: "The battle is the Lord's." Verse 47.

IX.—December 2. David's Enemy—Saul, I Samuel xviii, 1-16. Memory verses, 14-16. Golden Text: "And David behaved himself wisely in all his ways; and the Lord was with him." Verse 14.

X.—December 9. David's Friend—Jonathan, I Samuel xxi, 32-42. Memory verses, 41-42. Golden Text: "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." Proverbs xviii, 24.

XI.—December 16. David Sparing His Enemy, I Samuel xxiv, 1-17. Memory verses, 15-17. Golden Text: "But I say unto you, Love your enemies. Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew v, 44.

XII.—December 23. Death of Saul and Jonathan, I Samuel xxxi, 1-13. Memory verses, 1 Samuel xxxi, 11-13. Golden Text: "The wicked is driven away in his wickedness; but the righteous hath hope in his death." Proverbs xiv, 32.

XIII.—December 30. Review, or Missionary, Temperance, or other Lesson selected by the school.

The Sabbath Question.

MR. EDITOR: A few weeks ago, a gentleman asked me: "Which day do you keep? And why?" I have since received letters from him all contending for the "Jewish Sabbath." I read, too, in the columns of the Advocate of a brother who had conscientiously scrupled in keeping the first day of the week as the Sabbath. Another conscientious brother comes out in a late number of a religious paper, the Outlook, published by the American Sabbath Tract Society, asking if it is right "to celebrate the first day of the week instead of the seventh," etc. To which the editor replies: "The above, and many other similar questions which we have received from various sections, evidently indicate that many are stirred in thought upon these important and practical subjects, and are earnestly seeking light to guide them in their duties," etc. Such being the case, the following will hardly be inopportune. It is needless for me to disclaim any originality in any of the views I may present. I merely came across them in my search after the truth, and as truths I embrace them. I can not refute them; perhaps some of your many readers can.

We find no express mention of the Sabbath in patriarchal times; but it can not be concluded from this that no Sabbath was observed by the patriarchs. (See Genesis viii, 10-12.) In Exodus xxi the Sabbath is not spoken of as a novel institution, but as one with which the people were well acquainted.

It is known that the heathens in gen-

eral consecrated that day to the worship and honor of their chief god, the sun, and thus the name Sunday. Seventh-day Christians tell us that we keep the Sunday, a day formerly dedicated to the worship of the sun by the heathens. Admit it and then—what?

Our text books (see Watson's Institutes, Ralston's Elements of Divinity, etc.), inform us that even the heathen owe what they know of God to tradition, and that this tradition had its origin in a direct revelation of God to man. If so (and who can prove to the contrary) I ask what but the tradition of a Divine Institution should induce them to consecrate that day to their principle deity, and esteem it more sacred than any other?

It is objected that the patriarchal Sabbath was kept on the seventh day, while the pagan Sunday was and is on the first day; but, if I mistake not, this position is false. The first day of the week, Sunday, or the Christian Sabbath, is the seventh day computed from the beginning of time, and the same with the Sabbath sanctified by God, and observed by the patriarchs in commemoration of the works of creation.

Since the above was written my attention has been called to an interesting article in the Outlook of August, 1882, on the "Antiquity of the Sabbath," which proves the position taken, with regard to the pagan Sunday being on the seventh day, a correct one. I quote from the article in question: "One very strong if not positive proof that the Sabbath, or a seventh day of rest, was observed by a large proportion of the people of the world between the days of Noah and Moses is found in the stone and terra-cotta records which have, in the past few years, been exhumed from the earth along the valleys of the Euphrates and Tigris. Among these records one of much value is the 'Babylonian Saints' Calendar.' The occurrence of numerous Accadian expressions and technical terms show that it was Accadian."

The Accadian text must accordingly have been inscribed at some period anterior to the seventeenth century B. C., when the Accadian language seems to have become extinct. From this calendar it appears that "the seventh, fourteenth, twenty-first and twenty-eighth day of the month were days of rest—Sabbaths—expressed by two Accadian words, which literally signify *hies nefastus*, or 'day of completion (of labors)' on which day most kinds of work was forbidden."

If, then, the Christian Sabbath, now called the first day of the week, is the same day as formerly dedicated to the worship of the sun by pagans we find it proved by Babylonian records that this day was the seventh, prior to the time of Moses. If so then it follows that the Jewish Sabbath must have been on a different day from the *paradisical* or *patriarchal* Sabbath. Does the Old Testament speak of any change having been made from the patriarchal to the Jewish Sabbath? Most certainly it does.

In Exodus xvi, 1, we learn that the children of Israel reached the wilderness of sin on the fifteenth day of the second month after their departure out of the land of Egypt, and the Lord that night sent them quails; and the next morning, which was the *sixteenth* day, it rained manna, and until the *sixth* day. On the *seventeenth* day, which was the *twenty-second*, it rained none, and that day they were commanded to keep their Sabbath. Now, if the *twenty-second* day had been the Sabbath in course, according to the *paradisical* computation, the *fifteenth* must have been so, too, and would have been doubtless kept as a Sabbath, and not spent in marching from Elim to sin.

"It is objected," says Jennings' Denominational Antiquities, "that the *paradisical* Sabbath was appointed to be kept on the *seventh* day, and so in the fourth commandment was the Jewish, and they are supposed, therefore, to have been kept on the same day. But this consequence will not follow from the premises. It is by no means certain that the seventh day of the Jewish week coincided with the seventh of the *paradisical*. For upon their migration out of Egypt God appointed the Israelites a new computation of time. The beginning of the year was changed from the month *Tisri* to the opposite month *Abib*, Exodus xii, 2, and the beginning of the day from the morning to the evening, for whereas the *fifteenth* day of the month, on which they departed from Egypt, was reckoned to be the morrow after the evening on which they ate the passover; that is, on the fourteenth day (Numbers xxxiii, 3, compare with Exodus xii, 6.) They were for the time to come to compute their days, at least their Sabbaths, from even to even. By this means the *fifteenth* day was changed into the *fourteenth*, and the *seventh* into the *sixth*, and the change of the Sabbath made a change likewise in the beginning of the week; or the seventh in respect of the preceding six of labor, though not the seventh from the beginning of time."

An important difference between the first passover and ever succeeding one is also to be noted. In the first the lamb was slain the evening before the *fifteenth*, but on every subsequent passover before sunset on the *thirteenth*, in order that the whole *fourteenth* day, from even to even, might be kept as a Sabbath. The lamb might be slain any time between the two evenings; that is, after sunset on the twelfth, when our Lord and his disciples ate the passover, or before sunset on the thirteenth, when our Lord, the true paschal lamb, was offered up on the

cross. A day was thus demonstrably lost at the Exodus, the effect of which would be to anticipate the Sabbath one day, making the first and the seventh days of the following week both Sabbaths, and this might have kept the people in suspense which of the two days, the first or the seventh, was to be observed—till the double portion of manna which each person gathered decided for the anticipated Sabbath, or seventh day, a circumstance which the surprise expressed by the people, and the repetition of the command of Moses, and the obstinate incredulity of some of the people in still going out on the *seventh* day to collect manna, lead us to suppose, was unexpected by them. Agreeably to this change of the Sabbath having been made at the time of the Exodus is the declaration that it was instituted as a memorial of that great event which was superadded to the reason already given for its observance—the creation of the world: "Remember that thou wast a servant in the land of Egypt, and that the Lord, thy God, brought thee out thence through a mighty hand and by a stretched out arm, therefore the Lord, thy God, commanded thee to keep the Sabbath day."

"The deliverance of Israel from Egypt was but a type of the deliverance which the Mediator of the new covenant hath effected for us; the day which was lost in that memorable night when the children of Israel came up out of Egypt was recovered in that still more memorable night when Christ rose from the dead." The Son of man became Lord of the Sabbath day.

The resurrection day of Christ was the first day of new creation life, the first day of Adam's life.

The first day was a long time observed by Christians as their Sabbath, while they also returned to the original computation of the day from sunrise.—John xx, 19. We read "the same day at evening," which by the law would have been the next day.—Acts xx, 7. The next day is called the morrow, though St. Paul "continued his speech until midnight."

Both the Sabbaths seem to have been in use for some time, the Lord's day, the Christian Sabbath and the seventh day as the Moslem, retained for a time in condensation to the Jews, and for prudential reasons, as in the case of the circumcision of Timothy after he had been publicly recognized as a Christian. But when the temple was destroyed the whole Moslem law was abrogated, and it was considered criminal to observe any of the Jewish rites.

The most solemn sanction of the day was given on the day of Pentecost. (See Leviticus xxiii, 15.) Pentecost was on our Lord's day; on that day was given the new law, with signs from heaven of a rushing, mighty wind and a baptism of fire, but not in terror as when of old, on the day of Pentecost, his presence made Moses himself to fear and quake exceedingly; not engraving on tables of stone, but, in the law of love, written on the fleshy tables of the heart.

Let us remember the Sabbath day to keep it holy. Think of his power—he made the world; think of his love—he died for us. His deliverance from bondage, and hath given us rest. Let us in spirit and in truth, worship him on his own—"the Lord's day."

PLEASANT HILL, LOUISIANA.

WM. HART.

H. W. Beecher and the Association.

All men seem to have their peculiarities, and intellectual vigor seems to be no guarantee against them. Mr. Beecher's peculiarity seems to lie in a general disposition to stickle. This late retreat from the Brooklyn Association of the Congregational Church is at par with his general course.

Soon after Col. R. G. Ingersoll began his lecture against truth the whole orthodox world rose up to rebuke what it saw fit to call infidelity, and in some instances, blasphemy. Of course Mr. Beecher was in harmony with this opposition to Col. Ingersoll, but he soon arranged a meeting with the colonel, at which, according to the press reports, there was a good deal of fondling shown on both sides. Soon after Mr. Beecher (I state the facts from memory) permitted a very fulsome outburst upon Col. Ingersoll to go to the press. As if the colonel desired to reimburse the Rev. Mr. Beecher for the expenditure of his ink, quite a compliment was by him passed back to the party of the first part—Mr. Beecher.

Then, again, Canon Farrar, "a man of like mind" with Mr. Beecher, published to the world his dissent from certain ideas held in regard to future punishment. No sooner had Canon Farrar put his sermon before the public than Mr. Beecher put out his notion of the subject a little more sweetened than the other, neither, however, rejecting the doctrine of future punishment.

The same theory which explains these doctrinal proximities of Mr. Beecher will explain his bolt from the association. And, in regard to Col. Ingersoll, Mr. Beecher furnishes the key to the problem; for only a few months after all this billing and cooling between the prince of blasphemy and the hero of Plymouth pulpit the latter proceeded to administer to the teachings of the former just such a rebuke as they seldom got. The only difference (impressed upon the mind of this writer at the time) between the casti-

gations of Mr. Beecher and others lay in the fact that others used such words as *infidel*, *blasphemer*, *destroyer* of the hopes of men, etc., while Mr. Beecher only admitted that Col. Ingersoll was a *disbeliever in religion and Revelations*. If it were no imposition on our charity we might suppose this difference arose in the liner sensibilities of Mr. Beecher. Such a supposition, however, would reflect very uncharitably on other great and good men who attack Col. Ingersoll in the old-fashioned way. Besides this, we could suppose nothing of the sort in regard to Mr. Beecher following Canon Farrar. The explanation lies in this fact: Canon Farrar used phrases previously adopted in Mr. Beecher's mind, while others beside himself, who had seen fit to refute Col. Ingersoll's vain babblings, did not. It was all a matter of sticking only. Of this fact I feel any will be convinced on examining the speech made before the association, and sent out by the various correspondents from New York. More than four-fifths of the speech was devoted to the denunciation of dogmas which have found no place in religious creeds for almost or quite a century. It was especially severe on the old mythological ideas of religion, particularly such as related to the Deity. Also on the notion held by some metaphysical writers, that all the sufferings to be borne by the human race, or any part of it, were laid upon the shoulders of Christ. After "much ado about nothing," he finally gets around and assails the doctrines of originalism, predestination and its concomitants, and future punishment. Some peculiar notions were expressed on the subject of the atonement, but, as is usual with Mr. Beecher, it was all old ideas in new clothes. Now, if his relation with the association were broken on account of his finely sensitive nature, for this same reason he must sever his relation with the Bible and Christianity in general. He ran against the association on decrees, etc., and on originalism, but on this last he ran against the Bible as well. So that his sensibility which can not be confuted with wrong would drive him from the association on the doctrine of decrees, etc., and from the Bible on the doctrine of originalism. While we look in vain for the cause of Mr. Beecher's course on that line, if we turn to the line of investigation above suggested we may have better success. His principle parade was of the abuses of the doctrine of future punishment. He rejected the Romish idea of hell. No doubt his association did the same; indeed, it has been given out that it agreed with him, but it has used some of the old Romish words to express the Bible idea of that doctrine. Mr. Beecher said he believed in future punishment. He believed the influence of that doctrine was wholesome and restraining, but he did not believe in the "corrupting and diabolical representations of those who were subjected to them." The "corrupting and diabolical representations of hell." Who does believe in them?

But Mr. Beecher tells us how he wants the idea put. This future punishment is, he says, "mental, according to the laws of moral sensibility and all the affections." Not a machine of sulphur and fire, and a deluge of devils and all manner of annoyances epitomized and represented in the art of Angelo's Last Judgment.

"Mental, according to the laws of moral sensibility," but why add "all the affections?" I suppose in this classification of the affections *love* would be included, but eternal pain could not be "according to" that affection.

But, in order to still further remove himself from the commonly expressed sentiment, he adds the negative of the question: "Not a machine of sulphur and fire, and a deluge of devils." Certainly not, nor have we ever heard such a thought before suggested. We have seen a copy of Angelo's Last Judgment, but did not incorporate it in our creed, and were actually silly enough to regard the whole scene represented as the creature of a painter's imagination. To associate these creatures of the fevered fancy with the revealed truths of God would be worse than "barbaric," "gross," "carnal," "diabolical," etc.

You see Mr. Beecher does not reject the doctrine of future punishment; he rejects only the methods of expressing it. The great substratum of truth he accepts, but the methods of expressing it are to him disgusting. So stickle he for his own forms of expression that he finds a theological scape-goat in the works of poor Angelo.

Perhaps if Mr. Beecher had used simple forms of expression he would have insisted that all those fearful forms which we find in the Bible, such as "hell fire," "damnation," "eternal death," etc., are merely figurative expressions, and not intended to be taken literally. This may be so; but if "overlasting destruction," "when the smoke of their torment ascendeth forever and ever," "when their worm dieth not, and the fire shall never be quenched," are only figures of what future punishment is, a "machine of sulphur and fire, and a deluge of devils and all manner of annoyances" could be no worse. Since figures of speech are used to intensify ideas, Mr. Beecher's figure would only come a little nearer to the reality of future punishment, it being a little stronger than the "figures" used by our Lord and the apostles.

We have said that on originalism Mr. Beecher runs against the Bible as well as against the association. Of doctrine he says: "It was not in such time in the whole scope of instructions of all the ages of the Testament." "You can find only in Pauline writings." Here he has followed his tendency to stickle far, as he did in the case just cited, he uses the term in its ordinary meaning by means by originalism, by offense of one many were made ners," and we may take this as par what we may find "in the Paul writings," "not used a single time the Old Testament."

The Psalms and the Book of Job by all admitted as a part of the Testament. "In Psalms ii, 8, and Job xiv, 4, this doctrine is very clearly 'alluded' to three times the scope" of only two books out of the thirty-nine composing the Testament.

Stickling for pet theories and pet expressions ought never ruin men by the truth, even though it so far from them as to cause a severance from former pleasant relations.

Marriages.

CAREY-BEAR.—At the residence of the father, in Aberdeen, Miss, November 21, 1882, by Rev. R. P. Mitchell, Mr. D. M. Carey and Miss Mary J. Bear.

COCKBURN IVES.—At the residence of bride's mother, near Aberdeen, Miss, November 21, 1882, by Rev. R. P. Mitchell, Mr. Frank Cockburn and Miss Mary Ives.

McMILLAN-PAINE.—At the residence of Mr. S. L. Paine, near Aberdeen, Miss, December 1, 1882, by Rev. R. P. Mitchell, Mr. John L. McMillan and Miss Ruth W. Paine, daughter of Dr. Sterling Paine.

MCCARTHY-MOORE.—At the residence of bride's father, Mr. W. A. Moore, November 22, 1882, by Rev. A. D. Miller, Mr. W. D. McCarthy and Miss Willie C. Moore.

PAIKER-SHIPPI.—On the fourth of December, 1882, by Rev. C. D. Wade, Mr. Frank Paiker and Miss Laura Shippi, both of Aberdeen, Miss.

NEPHERSON-HOOVER.—At the residence of bride's brother, Mr. H. Hoover, on the 21st of November, 1882, by Rev. G. W. Wade, Mr. A. M. Thompson and Miss Eva Hoover, both of Aberdeen, Miss.

HAYS-BARNES.—At the residence of the father, Mr. W. S. Barnes, in Hinds county, Mississippi, October 4, 1882, by Rev. J. L. Forsythe, Rev. J. Hays, of the Mississippi Annual Conference, and Mr. Martin Barnes.

PRICE-ALFORD.—At the residence of bride's father, Mr. A. Alfrod, by Rev. J. L. Forsythe, Mr. William Price, to Miss Emma Alfrod, both of Aberdeen, Miss.

ORRAN-RAVENS.—At the residence of bride's father, in Terry, Hinds county, Miss, November 30, 1882, by Rev. J. L. Forsythe, Mr. W. Orran, of Tallahatchie, La., to Miss Maria Ravens.

Obituaries.

WATKES.—Died, in Woodville, Miss., on the fourteenth of October, 1882, LEVIN WATKES. Levin was born in Wilkinson county, Miss., on the twenty-fourth of July, 1833. He was the third son of E. H. and J. B. Watkes. In his childhood he was pretty, bright and cheerful; in youth happy and manly; in manhood sober, just, generous, industrious and contented; in sickness and death collected, calm, patient, resigned and hopeful.

He was a life of bodily affliction. From partial paralysis in infancy he recovered and enjoyed health until eleven years old. These were the happy years of his life, the golden days of his earthly pilgrimage. At this time sickness came and left its blighting effects upon him, and he was never entirely well afterward. Four years of suffering life, with its hardships and exposure in a cold climate to which he was not accustomed, left him a shattered constitution. Levin's boyhood was marked by perfect truthfulness and by a quick, impulsive temper. No one ever wronged him without meeting resistance. Never contentious, never quarrelsome; yet he was always quick in defense of the weak and oppressed. The smaller boys at school looked upon him as their champion. He was a bright pupil and a favorite with his teachers.

He was unequalled in a high degree. In the battle of Seven Pines he received two severe wounds, in quick succession, in the neck and shoulder. As the ambulance in which he was placed was moving toward the hospital, it was halted to take in another wounded soldier. "No room," said the driver, "No room," said Mr. Watkes, "walk," and getting out, he walked into the ambulance, and he was not long in being taken to the hospital. He was near being the forerunner of his generosity. While in winter quarters near Richmond

BY GEO. H. MEANS.

more spiritual, the stewards will be more faithful, and every department of church work will take a new lease on life.

It does good in the world. Thousands of men and women who never hear a sermon, some for want of will, others for want of opportunity, find secular papers, as a rule, do not pul-

that many of her pupils in this country have long since mingled their praises before the throne of the Redeemer with those of unnumbered Burmans, adoring him for his instrumentality in leading them to repentance and faith in his name. Her fame was in all the churches and had reached the young missionaries who were preparing

love for the best books, and admiration for the best authors, supplanting their devotion to frivolous and dissipated amusements by revealing the secret of higher and nobler pleasures.

every section inquires have been reported, and the Jews admitted to the church by holy baptism and as regular communicants. The receipts of the Society since April has been \$20,273.

BY MARGARET K. SANDSTEDT

SAM

It was late in the afternoon, the
before Christmas. Katie Burns, sitting
in a low rocking chair by the laser
window, sewing industriously.

"Come back, don't go," cried
"O-my-kiddo, I've a stitch in it; c
you told me your name was Sam."
"Sam's my short name. My

VII. It is suggested that *all members* of the Lyceum be encouraged to take up, at least, the *Biblical Course*, and that it be directed to the *young people* to be selected to read at the same time one or more of the outlined above; thus, for example, combining the *Biblical* textbooks with those in *History* and *Literature*, and with the course in *Science* and *Education*.

disparaging amusement by revealing the secret of higher and nobler pleasures to communicants. The receipts of the Society since April has been \$20,273.

"Come back, dog," cried Kate. "No, I've stolen it. It didn't tell me your name was Sam."

"Sam's my short name. My long

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. C. W. CARTER, D. D., REV. J. T. SAWYER, REV. W. L. C. HENRICHT.

THURSDAY, DECEMBER 28, 1882.

Missionary day brings out the various methods pursued in raising funds and developing missionary interest in the churches. No one method is commended as best for each pastoral charge, but one may be always helpful and universally adopted—for the pastor to contribute with his people. There is a stimulus in his offering that is unfeigned. When, in addition to faithful preaching on the subject, and the distribution of missionary literature, the pastor also becomes an example of Christian liberality the result can but be successful. As the call upon the Conferences is for early collections and prompt remittances, let the above be tried and reported.

After a long delay and expensive litigation the old Arlington estate, the home of Gen. Robt. E. Lee, has been given back to his son, Gen. Custis Lee. Of course, as the United States government has made of it a national cemetery, and buried there over ten thousand soldiers, he will not desire to live there, but the government ought to pay him for it a good round sum. The decision of the Supreme Court is an act of simple justice to the rightful owner of the property, but it is more. It is the reassertion of each citizen's right to protection of life and property, even from the strong hand of the government itself.

We see it stated that the Masonic Grand Lodge of Missouri, in October last, passed a resolution declaring that the business of saloon-keeping is a Masonic offense, and those engaged in that business are liable to be dealt with for unmasonic conduct. That has the right ring, and indicates the strength and growth of temperance reform. We are not a Mason, but have great regard for the noble, benevolent organization, and such action as the above, which seeks to keep the membership pure in life, increases our respect for the order. As we understand it, charity is the foundation principle of masonry. It is, therefore, an enemy to intemperance and the business that makes inebriates. Whisky and charity can not dwell together.

Bishop Keener, in his address to the class for admission into full connection in the North Carolina Conference, urged the young brethren to study and preach on new subjects as a preventive of "clergyman's sore throat," which, he said, is produced, to a great degree, from a lack of sympathy between the vocal organs and the operations of the brain. That is not only factious, but full of practical wisdom. Every preacher knows how the voice is strained "to get out of the brush." When mind and heart are fully charged with a great, fresh subject, on which days have been spent in earnest study, the delivery causes no undue tension to any one organ. But with a lack of preparation and ideas there is any amount of strain and pain to supplement mind with sound. New themes and hard study is the Bishop's prescription for sore throat. It will do no harm to try it.

We are now watching the dying of another year. A few more hours and its life will be gone, its history written and the volume sealed. When the clock on the thirty-first strikes the last note of twelve, the year 1882 will be no more. Its experiences and opportunities have passed away with its hours. The thought brings an irrepressible sadness—that hours and opportunities can not be redeemed. We are conscious of failure and neglect, but this does not bring back the mispent days. They are gone. But the season has its lessons. It is well to review the past, though not live in it. If we look over and number our days, it is that we apply our hearts to wisdom. While, therefore, the old year is retraced—its experiences of success and failure recalled—may it be to give wiser direction to the future and fuller consecration to the cause and kingdom of our Lord.

But the year has its occasions of joy. Many days have been bright and filled with blessings. We have felt it in our hearts and homes, in our experiences and labors, and in the conscious presence and approval of the Master. We have made some advance. Faith has a wider vision and stranger pinion. Love has a diviner glow and more constraining power. So we stand amid the shadows of the old year and bid it adieu, with glad hearts we hail the dawning of another and enter upon its duties with freshened hopes and aspirations. To the old, farewell! To the new, all hail!

The New Year's Call.

New Year's Day is honored by the special associations and attentions of friends. Among society people it has pre-eminent favor, but its observances are purely formal and its compliments the empty expressions of the hour. Pleasant words are to be spoken and smiles returned, however, unmeaning or unfeigned. But the day has its attractive features and real pleasures and during the year its memories will be grateful and cheerful. Its uses and lessons also are not to be depreciated. The effort and purpose to make the day agreeable to all—not only to wish "a happy New Year," but make all feel happy—is beautiful and commendable. To put a watch on our speech and temper for one day, so that every word and action shall give pleasure and not pain, provoke joy rather than sorrow, is worthy our effort. And if one is so spent, why not two? And if two, why not each and all? If, therefore, after the lights are out and the last evening has departed, and the memories of the day come trooping back to be reviewed, we take comfort in the thought that we have made others happy, the lessons of the season will not be lost if we resolve so to live during the whole year. Let the first day of the year, in its brightness and good cheer, its kindly words and deeds, be a type and prophecy of each recurring day. How much better to give others gladness than sadness.

But against one feature of the New Year's call we want to inveigh—the custom of providing for callers the sparkling and tempting wine-cup. Thus often the day of joy is turned into sorrow and horror. Many a noble, chivalrous, manly youth, is ruined and besotted by the imperious social expectations of the day. Into each brilliant parlor he enters the glass is presented by fair hands and together they drink the compliments of the season. When the round is made he is apt to be disgracefully drunk. We warn our young friends against this sin and snare. Do not begin a new year by leading some one astray—wrecking mainly resolution and aspiration. We knew an instance of one young man who had been addicted to intemperate habits, but had reformed, and was making a heroic fight against the tempter, being ruined by the New Year's call at a single house. He was pressed by a fair friend to take just one glass with her. He yielded and lapsed into hopeless intemperance. So while we wish to all a happy New Year we hope no reader of the Advocate will offer wine to callers on Monday next.

Methodist Guerrillas.

The Canada Christian Advocate closes a well-written editorial on Methodist organic union in the Dominion with this sentence, to which we say, Amen! "There has been enough Methodist guerrilla warfare in this country during the past fifty years to suffice for another century." Our Methodists in the United States are not ready even to discuss the subject of organic union. Such a result, for many good and sufficient reasons, may never be desirable. The body would be too unwieldy without an almost radical modification of our system. But we can cease to be guerrillas and be fraternal co-workers in our Lord's vineyard. That much the gospel of peace enjoins upon all who labor for the Master. Our churches are doing a great work—moving forward with intelligent and quakened zeal. There are difficulties here and there that might be adjusted to the honor and advancement of our common Methodism. In a few years we hope all friction will cease, a thorough understanding reached in the spirit of the gospel, and a grander work inaugurated for the spreading of scriptural holiness over all lands. There are some contracted little paralytic partisans that will keep a war, but their days are numbered. Our brethren "across the Tweed" are coming to a fuller understanding and appreciative of our spirit and labors. For years they have been prejudiced by men who lived on war remittances and the missionary treasury. The following from Dr. A. C. George to the Texas Advocate indicates that guerrilla spirit is dying out:

"The Methodist Episcopal Church, South, is a great body, with growing wealth and numbers, with a splendid organization, with some of the ablest men in the nation in its chief councils, and with magnificent opportunity for missionary enlargement and for important evangelical and educational work, at home and abroad. The idea of 'absorption' is to be treated simply with contempt by such a body."

From Texas.

BY BISHOP PARKER.

While waiting at Overton for the train to Palestine and Austin there was a sudden revulsion in the weather. The norther struck us with the suddenness and shock of a bomb-shell. Warm and drizzling, the wind in a few minutes shifted. Or, rather, the south wind died, and in a brief space there was a resurrection. It was raised in power. In the trip down to Austin the temperature did not seem severe until the train emerged from the timber. Then it was cold. A walk of one hundred and fifty yards from the car to the dinner-house pierced me through, beaver overcoat, muffler and all. One hour of such exposure, as it blew at Taylor, it seemed to me, would have made an end of my earthly work. Probably it only seemed so, as I saw men in slickers and blanket coats braving the weather, and living through it. The prairie is an essential factor in these Texas northers. In the timber the norther is simply a cold snap, such as we have in Mississippi or Louisiana. On the prairie rude Boreas blusters, whistles, screams and exults in the broad expanses open to his revelry. The rapid and immense evaporation is another element in the intense cold of the norther. For two days ice formed in the sunshine; and in Austin, until the wind changed, the warmest hospitality of the parsonage barely sufficed to make me comfortable.

On the whole, I am disposed to think that the Texas norther is overestimated. Severe ones are not frequent, and, if prepared for them, the worst may be safely encountered. The general effect is altogether wholesome, destroying malaria, and invigorating. But this writer has never met the real Texas norther; that is to say, such a meteorological phenomenon as has not its like outside of Texas. It is called "the blue norther," or "blue whistler," and is said to smell of sulphur. The bland south wind has fallen asleep, the atmosphere is still and sultry, and all nature seems in breathless expectation, waiting for the change. A blue-black cloud is seen arising and expanding in the north, and by the time the wary traveler gets on his wraps the avalanche of cold is upon him. A brother tells this story—having forgotten his name he is not held responsible: A mover, or hauler of merchandise, was on the road with a yoke of steers to his wagon; one of the steers drops down overcome with the heat, and before the teamster has finished taking off his skin the other is frozen to death! And many such like things may be heard.

The Sunday before the Texas Conference at Bryan was spent at Austin. There and also at Bryan, and since, that norther stuck in my throat. An old Texan would have known how to prevent the spinning of these obstinate cobwebs. Delightful rest at the parsonage in Austin, only preaching twice, and with Bro. Goodwyn and his excellent family living over some of our past years. The approach to Austin on the International from Round Rock is very beautiful. The hills across the Colorado are bright as a chromo, and their sides and tops are matchless in their liveliness of green, purple and gold. Austin is the Nashville of Texas, rimmed with hills of exquisite outline, and affording a perspective immensely satisfying to the eye. The city itself is rocky, hilly, sometimes precipitous, and has a very solid look. When built it will be built upon a rock. The old Statehouse is down, and the excavations for the foundations of the new are being made. On the top of the hill, as you look up Congress street, when finished it will surpass anything of the kind in the nation, and will sit as a fitting crown upon the brow of the capital city of Texas. A pleasant city now, it will be a very beautiful one in years to come, when more improved and built up. Ten or twelve thousand inhabitants now, in ten years more it promises to be double its present size. It is, like San Antonio, a place of resort during the winter for invalids, and tourists from abroad.

Boastful for situation, salubrity, and the capital of the State, it is bound to grow, and to flourish apace. Our Southern Methodists have here about the best parsonage in our denomination in Texas—a monument, by the way, to the enterprise of Dr. Shepard—but the church edifice—I will not say it is a disgrace to anybody, but, for the credit of Southern Methodism, a new and better house is demanded. It is the purpose to begin the work this year. No time should be lost. In the capital of Texas, we must have a church worthy of us. It will require all the consecration and ability of our people in Austin, and all the energy and perseverance of the pastor, to achieve

this enterprise, but they can and ought to do it, and I believe they will.

Bryan, the seat of the Texas Conference, is one of the brightest and liveliest of Texas prairie towns. In the midst of a productive cotton region, it receives and ships from twenty to thirty thousand bales yearly. The session was harmonious, reports generally good, and the work as well supplied with preachers—better it was thought—as at any time since the war. The new territory from the Northwest Texas Conference has strengthened the Conference much, and with the preachers who came willingly with it, and some excellent transfers besides, there was little lack of men. Several valuable young men were received on trial. The membership of the Conference this year will reach about thirteen thousand. Everybody seemed cheerful and hopeful, and to realize that this venerable mother of Conferences was entering on a period of enlarged prosperity.

A few young men, as transfers, might find good places in this Conference another year. My advice to them, and to all others suited to the work in Texas, is come. The Bishops may indicate where they are most needed, but do not chaffer about places or particulars. Simply come. Every Texas Conference will receive them with open arms, and I can testify that the Texas brethren are disposed to give genuine transfers the very best they have. The territory of the Texas Conference is good as to fertility and general healthfulness, and as to the intelligence and refinement of the people.

The cause of missions is rising in this Conference. Missionary day was observed—excellent addresses by Dr. Philpott, John and Goodwyn, and resolutions to make large and early collections. Since hearing from North Georgia and North Carolina, I will not say much about the collection at the anniversary on Saturday night. However, Dr. Kelley and McFerrin being absent, the collection in cash and pledges exceeded seven hundred dollars, going somewhat ahead of the Northwest and the North Texas, and very far ahead of the West and East Texas. Dr. Wm. Shepard did the lifting, and he is a first-rate hand at such work. I do not know that Bishop Keener would have done much better in Texas; but, Bro. Shepard, we ought to have struck for a thousand or fifteen hundred. In the light of North Georgia and North Carolina, I see it was our faith that failed us. We will do better next time. The missionary tide is rising, and all Texas will respond next year. Church extension was not forgotten; a meeting and a collection gave this interest a good "send off." Dr. J. G. John, editor of the Texas Christian Advocate, was present, taking notes, and doing important Conference work. Bro. Shaw was also with us—with me at all the Conferences. I felt a pang of regret at parting with him after so many congenial meetings. God bless the editor and publishers of the Texas Christian Advocate. Like everything else in Texas Methodism, the paper is prospering, and the coming year will be its best if I may judge from the spirit and promises of the preachers. The memorial service, Sunday afternoon, was an occasion of mournful interest. Among others, Drs. Alexander and Dashiell had died, the former revered as one of the pioneers and fathers of Methodism in Texas, and the latter one of their strongest and best preachers. Mention was also made of Bishop Paine, and appropriate resolutions passed. The Conference requested Dr. John to prepare a volume of sketches of the most prominent of the deceased preachers of Texas. It is hoped that he will do it soon, and that the materials of a rich and valuable history will thus be gathered before they are scattered and lost beyond recovery.

Having finished my round of Conferences, and after spending nearly four months in Texas, I may say, in a general way, that I am most favorably impressed with the country and with the Conferences. Time is needed to adjust the heterogeneous elements of society, to consolidate, and to build up our religious and educational institutions. Here, as elsewhere, the grace of giving—"the unspeakable gift"—needs to be developed. Brick and mortar and schools and class meetings are needed. God has done his part for the country and for the church grandly and nobly; and our Methodist people, and our preachers above all, must read the signs of the times, discern their call and opportunity, and secure the prize now within their grasp.

BRYAN, TEXAS, Dec. 18, 1882.

North Mississippi Colored Conference.

The North Mississippi Conference of the Colored Methodist Episcopal Church in America met in Verona, Miss., December 13-17, 1882, Bishop

Isaac Lane presiding. Your correspondent was present during most of the session, with his eyes and ears open, trying to take in the situation and studying the progress made by the "brother in black." Bishop Lane presides with ease and dignity, and he knows the law of his church, and he is pretty well posted in parliamentary usages. He takes great pains to state every question plainly, and fairly, so that the Conference may know exactly what it is doing. With this care on the part of the president the Conference soon comes to safe conclusions.

The members of the Conference, taken as a whole, know just as well how to conduct business as do the members of our white Conferences. Perhaps the brethren speak their minds more freely and more frequently than white preachers do. The men of most weight and influence in the colored Conference are not those who have the most to say, and the same might be said of Conferences among us. What surprised and interested me most was the statistical reports. Some of the preachers used printed forms, but most of them had their reports written; and I saw but one preacher out of sixty who was not able to read his report intelligently and correctly before the Conference, and that one was blind in one eye, and seemed to suffer from some defect of vision in the other. Many of these preachers were old men, who have learned to read and write since the war. Two of the presiding elders told me that the large majority of the local preachers knew how to read and write. "Verily the world do move."

I saw but two or three preachers who did not have a Discipline in their hands during the sessions of the Conference; and, when any question was sprung, they turned to the chapter, page and paragraph, and kept their eyes upon the book while that question was pending. This was encouraging. The preachers all manifested an absorbing interest in the Jackson High School, located at Jackson, Tenn., and in the Paine Institute, located at Augusta, Ga. They understand perfectly well the importance of these schools to their church and people. They appreciate and receive with grateful acknowledgments the help now being afforded them by the Southern Methodist Church and by individual white men and women of the North. They seem to understand that they are laying foundations for the prosperity of coming generations. If any one is skeptical as to the prosperity of the Colored Methodist Episcopal Church in America, or as to the capability of the negro to understand and transact in a business way all matters belonging to an Annual Conference, a few days at the session of one of their Conferences will dispel all such doubts and fears, unless in the case of those who have been rendered totally blind by prejudice. The fact is the negroes are getting up and getting on in all these things, and facts are stubborn things to deal with. No more poh! poh! can brush them out of the way. The preachers are as courteous and polite in debate as white men. Their grammar gets twisted, and some of them coin words not found in the vocabulary, but they hit the nail square on the head, and at times with tremendous force. Some of them reported the "total" amount of money raised and then added all together, and reported the "total" amount—quite a correct way when you want to know exactly what was done. Nearly every man of them, from the Bishop down, who aimed to speak of "elaborating" any subject called it "illustrating the subject," which, by the way, is the best way to elaborate a subject to some minds. The negroes are making commendable progress, and should have every encouragement and all the assistance possible. They look as closely and as carefully into the moral character and official administration of their preachers as we do, and they deal more openly and more plainly with offenders than we do. If such and maladministration are not faithfully dealt with it is because the facts are not given to the Conference. There seemed to be no disposition to cover up or to condone moral and official delinquencies. It is a long step in the right direction to have a high moral standard recognized and admitted to be the right thing, and to see a painstaking effort to hold men up to it. Considering the ethical development of negroes, as a race, many of them are doing amazingly well. If they are not what they ought to be, according to our ethical standard, then we ought to go to work honestly in the fear of God, and bring them up to it. Denunciations, doubts and abuse will not help matters; they will not help us, and will not improve the negro. It is not a brave Christian man who will sit down and slumber and whine and whine in the midst of moral gloom. We have a flood of light in the word of God and in the gospel of

Christ, and we should turn it in faith upon the darkest places of our world. The good already done has been sufficient to justify the largest expectations for the future. No Christian man who believes the gospel to be the power of God unto salvation to every one that believeth dare call in question its power to do for the negro what it has done for the white man. A grand work for God and humanity can be done among these negroes, and we ought to do it.

VERONA, MISSISSIPPI.

OLDEROY.

Our Schools in Mexico.

BY W. M. PATTERSON.

In a recent letter I presented to the church at home the subject of our church building necessities in the Central Mexican Mission. No doubt Bro. Sutherland, in his work advancing from the North, has a long list of similar wants. We came short of receiving last year the amounts appropriated to our fields. The deficiency of the Central mission was nearly \$23,000. This, it is true, was a "conditional" appropriation only, and for that reason did us more harm than benefit, as some have thought we recked it all, and more, and doubtless have been less inclined on that account to help our work. This year we have no appropriation whatever to buy or improve property. The embarrassing situation, in which we find ourselves placed, as partially presented in my former letter, I think will be appreciated, and I hope heartily and liberally responded to by those who delight to advance the good work of the Lord.

It is difficult to extend or even maintain our public services in a country where suitable houses can seldom be had and the laws of the land (as well as the fanaticism of the people) will not allow them to be held out of doors.

Another subject which presses itself equally, if not indeed, more strongly, upon the special attention of our people is our schools. If at home they are universally held to be of such importance to the rising generation and to the church of the future in gathering its own into its fold, as to be established in every State, in every Annual Conference and in every presiding elder's district, and of such importance as to command millions of dollars for their maintenance, and the best consecrated talent of the country for their direction, and especially when so much is said and done against the error and evil of leaving the education of the children to Roman Catholics and avowed infidels, how much more important are they in our mission fields—where the mind of childhood is steeped in fatal error, trained in the grossest superstition, and the heart is fired with a wild and terrible fanaticism, which, unrestrained by arms, would respect the law of neither God nor man as above the moving impulse of a thoroughly selfish, vindictive, degenerate heart. In Mexico we have to contend against, not only natural aversion to truth, but also against the wily plans, ceaseless work, exhaustless means, and all the aggressive elements of Roman Catholicism. In the State of Jalisco the number of their primary schools alone is three hundred. In the principal cities they are to be seen on almost every block. Through these they are putting forth their utmost efforts to keep the youth of the country loyal to the superstitions and errors of their fathers. And many of the public schools suffer the blight of their controlling influence, or that of vaunting indelicacy, which has sprung back to the other extreme from the absurdities of the Catholic faith and its ruinous tendencies. This Romish yoke is well fastened on the necks of the masses of adults, and is broken off with the utmost difficulty; but thousands of children we can free from its oppression, and who them to Christ and his church. It touched the teacher's heart in one of our churches, a few Sundays since, when the old man of seventy years and for the first time in the Bible class, in the presence of fifty Sunday-school children, and hearing the Scriptures explained, and being assured of his privilege and right himself to read the word of God, he exclaimed: "Oh! that I had known these things long ago, even in my childhood, as these children now already know them."

The Southern Methodist Church has never had a stronger call to put her best minds and hearts and largest means in her educational interests at home and abroad. From China, Brazil and Mexico the urgent appeal comes as it was never heard before, and there is promise of results not anticipated before. So also of the Indian country and other mission fields of the West. It is a good omen to have begun a school at Los Vegas, New Mexico, where they seem to be laying the "rudiments of Methodism," on which future gen-

are to build. The Denver conference has been called the "great Southwest," and no doubt the secretaries of mission and church extension will find the gate on golden hinges, and wide to that Western people on the tide of emigration sweeping toward the Mexican border. There is field enough and work enough and means enough for all. The means be forthcoming that fields may be occupied and the work done? Now that the faith of church in mission work is becoming stronger and more fixed, and that she is blessed with prosperity throughout her borders, will she put on new life and advance to meet the emergency of the hour, improving the golden opportunity which has opened before her? Haygood, in his missionary address at General Conference, expressed great hope of the future, although had not heard the preachers at the conference pray often for missions. He said the church could use a million dollars in two years. He said not defer till next year too great a part of the proportion due and much needed this year.

There are, perhaps, but few countries having the appearance of civilization where the masses of the adult population are more destitute of education than Mexico, and yet it would be difficult to find a people among whom there is so much enthusiasm for schools as has recently shown itself among the Mexicans. There is something that meets with more hearty response from the rich and educated of the country than efforts to educate and elevate the poor. The Catholics take advantage of these facts, not only to gain official and general favor (espousing nominally the cause of education, but also to propagate their faith through public instruction of the children. And as Protestants, seeking the introduction of a higher mental culture and better social and religious life, we can not overestimate the value of schools for the children. This policy has had commendable results in the direction of work in the field and in the many and urgent appeals sent home to the church for aid in this line of operations. And so much more have been disappointed sometimes in meeting no more hearty response. The interest of the work deepens, and its influence widens, and its responsibility increases, and the justice of its claims becomes more apparent, the appeals in its behalf should not become less urgent.

I think our mission has introduced good, economical and efficient system of education where we have worked among the Mexicans. It differs in some respects from others working in the same field. While the lending schools are designed to be under foreign direction—that is, a few of the principal part of them are in charge of native teachers. A thorough course is taught in the primary and higher classes. Church music, hymns and religion have a very prominent consideration. The Bible is read daily in every school, and regular recitations are required in the catechisms of the church. Boarding schools or "orphanages" have not been adopted. We have not had the money to sustain them. Besides, ten day schools with twenty-five children each will not cost more than one boarding school with forty children in it, and each day school yields more influence over the parents of the children than the boarding school. However, an orphanage for children of martyrs to the cause, or the children of native preachers, might be admissible. Neither has it seemed desirable to adopt the plan of giving English names to children and supporting individual children in schools. It is better, and in the end probably more satisfactory, to contribute to the support of a school as such. The bearing of foreign names is nominal, and has not enough reality in it to justify the only object which it generally serves. It may, however, work better in other fields.

The necessity for a normal school has, from the first, been apparent, and we have longed to see, under special training of our mission here; a number of select native teachers dedicated to the work of Christian education, which is developing into such grand proportions in our hands; but the means at command have not enabled us yet to do much in this direction.

For two or three years past the purpose has been entertained of establishing a mechanical or manual training department in our system of education. This would put under our instruction and influence a class of young men and women, perhaps not all the richest and highest, but a class upon whom we must depend to advance the industrial interests of the country as well as to maintain our cause in the land. Such an institution could be filled with choice pupils, and would give us great favor with all classes of the people. Not

long since a man of distinction in the nation, and position in the general government, said if we would inaugurate such an enterprise we could depend on government help and patronage. Our mission board last May spoke favorably of the project, and during my stay in the States recently I visited several industrial schools with a view of perfecting a plan for its early beginning. Five thousand dollars would furnish a moderate equipment, and in a short time it would be almost self-sustaining. But for lack of money this very desirable enterprise is delayed. And our ministerial training school—what shall be said of that? What church has ever succeeded in a foreign field without such a school to prepare the natives for work among their countrymen? Those working by our side in Mexico have not thought of dispensing with this instrument of power and success. Their young men are trained in the distinctive doctrines and discipline and history and usage of their churches, and even in the line of thought and manner of expression peculiar to their denomination. We made a respectable effort and quite a success in establishing a Southern Methodist training school in Mexico, and sustained it till this year, when we have none for lack of means. And for the same reason a few other schools have been discontinued this year, as well as a few stitutions suspended. For example: here in Leon, a city of 100,000 inhabitants, our little band of faithful members, almost starved out by the systematic persecution of the Catholics, gather in a small back room on an obscure street, appropriately called "Calle Triste," the only house we can find, where they hear the Bible explained, sing their hymns and offer their prayers. But they lament the discontinuance of their school.

Perhaps I have said enough, and yet not more than compelled by necessity for the people of the home church to have an idea of our school opportunities; and how much we lack in order to improve them successfully. It is not difficult to see how urgent our wants are at this time, and I think I see how these wants can be easily, fully and early met. I hope no one will be offended if I tell him how he may do good. The Board of Missions has done all it could. The Woman's Foreign Missionary Society, although it has no school established in the republic, has sent us up to this time as appropriation \$920. The ladies of New Orleans have sustained a school in the City of Mexico. The children of Virginia, the "Rosebuds," have for some time kept going two schools, and have now undertaken two more, making four schools for them in the Central Mexican Mission, besides their work in other fields, which is proof that the children of the church, under such direction as that of Bro. Laurens, "Uncle Larry," could alone sustain all the schools at present connected with the Southern Methodist mission work.

As I ventured to do some time ago, so again I suggest that to many people there is no greater stimulus to their giving than a knowledge that their gifts go directly to some specific object. A lady in Kentucky, in a recent letter, writes to inquire to what specific object the \$30 she sent last May had been devoted, as she desired to pray the special blessings of the Lord upon that object. But the money has not yet reached the field, else the manuscript of that little child's catechism would not have been hanging so long on the hook in our press room. It has not yet gone out on its work of blessing among the children. Another lady last year sent \$100, and \$100 the year before, for this mission, and when it reaches us the amount shall be devoted to some specific object, on which the donor can ask the special blessing of God. But money may be sent directly to the field, and applied at once to any specific object directed by the donor, and none thus sent has ever failed to reach us promptly. Ample provision was made for this kind of work at our last General Conference, and made a part of the Discipline. By the pressure of our necessities, and to prevent the further contraction of our work, I am now urged to call the attention of the church at home to this provision, which gives the authority to organize Women's Missionary Societies or Sunday-School Societies for the purpose of sustaining our work in mission fields. They can send their funds directly to the field, and for the object they may choose, and receive credit by the general board for the same. (See Discipline, page 155, articles 14 and 15.) Why can not enough of these societies be formed, or individuals found, in this emergency, without interfering with any other interest in hand, to supplement the appropriation of the board not only in sustaining the schools we have, but also in re-establishing those suspended, and even opening others

greatly needed? I have found in this country to be true the old saying: "Where there is a will there is a way." Is it not equally true with the church workers at home? And why should we be compelled to suspend any of our work or withdraw from any part of our field, while the work itself is prosperous, and the board says that "by its very successes it commends itself to the increased support of the church?" Let us say, you, dear reader?

—There was an election in Farmerville, this State, on the eleventh instant, to decide the question of license or no license in the corporation for the coming year. There was little interest manifested in the result and a very small vote polled. The result is as follows: For license, 38 votes; against license, 25 votes. Scarcely one-half of the citizens went to the polls. Where such indifference is manifested a community hardly deserves protection. To complain and do nothing is not only idle, but sinful. When the law puts it in the hands of a people to expel the demon and they refuse to make any exertion, they should suffer without murmur or appeal. What were the special difficulties at Farmerville we know not; but "the face of the returns" indicates the need of temperance, intelligence and revival.

—A Canadian astronomer predicts a storm of unprecedented violence from the ninth to the eleventh of March next. Its greatest force will be expended on our Atlantic and Gulf coasts. He has written a letter to President Arthur giving him fair warning to protect his people and to allow no vessel to go to sea. The lowlands bordering on the Gulf of Mexico are to be submerged resulting in widespread destruction. Our readers, if they choose, may remember the time that need not lose any sleep in consequence. We haven't a saving faith in such prophecies or prophecies.

MISSIONARY NORTH MISSISSIPPI CONFERENCE.

DEACONS REPORT.

Holly Springs District.—Foreign, Assessed, \$1,124; Paid, \$375.50; Deficit, \$748.50; Increase over last year, \$85.30. Domestic, Assessed, \$200; Paid, \$88.25; Deficit, \$111.75; Increase over last year, \$11.25. Total, Assessed, \$1,324; Paid, \$463.75; Deficit, \$860.25; Increase over last year, \$96.55.

Smiths District.—Foreign, Assessed, \$2,735; Paid, \$1,213.75; Deficit, \$1,521.25; Increase over last year, \$215.50. Domestic, Assessed, \$200; Paid, \$162.45; Deficit, \$37.55; Increase over last year, \$67.55. Total, Assessed, \$2,935; Paid, \$1,376.20; Deficit, \$1,558.80; Increase over last year, \$283.

Granville District.—Foreign, Assessed, \$1,123; Paid, \$561.75; Deficit, \$561.25; Increase over last year, \$150.50. Domestic, Assessed, \$200; Paid, \$167.95; Deficit, \$32.05; Increase over last year, \$15.50. Total, Assessed, \$1,323; Paid, \$729.70; Deficit, \$593.30; Increase over last year, \$166.

Guadalupe District.—Foreign, Assessed, \$1,123; Paid, \$561.75; Deficit, \$561.25; Increase over last year, \$150.50. Domestic, Assessed, \$200; Paid, \$167.95; Deficit, \$32.05; Increase over last year, \$15.50. Total, Assessed, \$1,323; Paid, \$729.70; Deficit, \$593.30; Increase over last year, \$166.

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Household.

THE CHRISTMAS TREE.—On setting a dinner table, the knife, fork, and napkin should be laid straight at the left hand of the plate. Large napkins are much to be preferred, and white ones are only appropriate for Christmas dinners. Flowers are all but indispensable, but at this time of the year they are expensive and hard to get. Happy the housekeeper of moderate means who has a south window well stocked with plants in full bloom. Greens and holly berries can be artistically arranged and made to take the place of cut flowers, if the latter can not be obtained, or what is better, a plate can be filled with fresh mosses, ferns and black alder berries. It is well to have an eye to Christmas decorations while spending the fitting summer weeks in the country. Ferns can be pressed and mosses which keep well obtained in sufficient quantity to make the foundation for many bouquets. And pretty greens can always be bought at Christmas time in large cities. Our Episcopal friends excel all others in the art of fashioning Christmas greens, either for church, household or table ornaments. One of the very prettiest of the latter is a dove, shaped of card-board, twined with the finest of evergreen and holding in its beak the motto: "Peace on earth, good will toward men." Those who ordinarily would never think of cards at the dinner table sometimes like to grace the feast of this festival with them, and hand-painted are by far the most tasteful ones. The price for very pretty ordinary sized ones is a dollar each. An exceedingly pretty Christmas gift for the lady of the house is a plate or other piece of tableware of decorated china, or a Chinese pattern and of genuine Chinese make. These plates or tableware can usually be well matched as to form and size, and it is never considered essential to have all of the same pattern. They can be picked up at various establishments, occasionally as low as a dollar each, though frequently costing as much as five dollars for a single plate. The real article is rough to the touch upon the underside, being placed in a sand bath and not made smooth by polishing afterward. This is the only test by which the inexperienced can tell the genuine Chinese manufactured article from the American imitation. People who cannot afford to purchase an entire dinner set, can, by making the Christmas gift of one or two pieces at a time, finally get the whole, and that without paying out so large a sum at any one time, thus saving the expense of the gift to some member of the family to whom, and really for the entire family's benefit. These articles are far more valuable to send to the kitchen to be washed. With care they can be kept for years and descend as heirlooms from one generation to another. The great advantage of Chinese pattern and manufacture over the Wedgwood, or any other good maker, is that they never get old-fashioned or out of date. The patterns are usually as well mixed up and really indistinguishable from the modern, and matters little whether any two are ever bought at the same time or no, provided the general tone of color be kept in mind at each new purchase. And if one piece is broken another can take its place, while with ordinary dinner sets if one piece be broken, replacing it is oftentimes a matter of much trouble as well as expense. While French china can usually be readily matched, it lacks the artistic finish of really fine decorated ware.

THE CHRISTMAS TREE.—For a large tree a taller tree is needed than for a small apartment. The tree is better in many ways than hemlock. In the first place, they are usually better shaped; then they are also of a deeper green color, and the leaves do not drop off so readily. On trimming the tree, efforts of color should be looked for in large masses, rather than little trinkets, or on indiscriminately and without regard to the general look of the whole. Strings of popcorn can be artistically arranged and white woolen ornaments look well against the green. Candles, real, tins and green, as well as white, can be purchased. They are made by Italian artists in our large cities. They should be well fastened on by strong wire, lest they topple over after lighting, and so fire the tree.

Pretty colored papers can be made into varied ornaments, and tulle and lace filled with candy are almost always to be found on the Christmas tree. For those who can paint their own Christmas cards they are in invaluable accompaniment to the gifts bestowed, as they may be bought, care is needed in selecting them; for cards upon cards are offered for sale—some pretty and appropriate, others execrable. Faces are more highly suggestive, if well done, than flowers or mottoes, yet those which are by no means to be despised, and much taste may be displayed in the designing and executing of them. The most highly recommended flowers are so arranged as to show no broken stems.

AMERICAN CHEESE.—Put one box of cheese into two quarts of milk to cream over a slow heat. Beat well the yolks of eight eggs, and ten table-spoonsful of sugar. Set the kettle where it will boil, and stir in this mixture. Have the whites of the eggs beaten with as much more sugar. When the mixture boils, remove and stir in the beaten whites, and two table-spoonsful of vanilla. Pour into molds and set in a cold place.

GRAND GEMS.—One coffee cup granulated sugar, one cup sweet milk, two eggs well beaten, two tablespoons molasses, one-third teaspoon soda dissolved in milk; pour in hot, well-lathered gem-pom and bake in hot oven.

ROYAL PLEAS CAKE.—One pound of flour, one and a half teaspoonsful of baking powder, a little salt, quarter of a pound each of butter, sugar and currants, two eggs, and half a pint of milk.

WINTER COOKIES.—One cup of sour milk, one cup of powdered sugar, a little salt, one teaspoon of soda; mix as soft as possible; roll thin; sprinkle with sugar slightly roll out, and bake on a greased pan.

PLAIN GRIDDLE CAKES.—The pint cake, two eggs, two tablespoons yeast and water, a little salt, make a stiff batter with flour and yeast meal, if the cake will two tablespoons molasses.

WHITE CAKE.—Mix the whites of 8 eggs, 2 cups of sugar, 3 of flour, half a pint of butter, three-fourths of a cup of milk and 2 teaspoonsful of baking powder.

CO'S BUTTINS.—Two cups grated corn, three eggs, two tablespoons milk, cup of flour, a little salt and butter.

Scientific.

CONSERVATION OF SOLAR ENERGY.—Dr. C. W. Siemens, whose name has of late been closely connected with electrical developments, read a paper the other day before the London Royal Society on the conservation of solar energy in which some novel views were propounded. According to Poillet and other experimenters, the heat radiated from the sun is equivalent to that which would be produced by the combustion every thirty-six hours of a mass of coal as great as the earth. Of this vast amount of radiant heat only the two hundred twenty-fifth-millionth part is intercepted by the planets; the rest passes into space and appears to be absolutely wasted. Notwithstanding the enormous loss of heat the sun's temperature has not diminished sensibly for centuries. How is this heat kept up? One theory is that the sun is fed with a steady stream of meteors. Another is that the heat is sustained by solar contraction—that the sun in fact feeds upon itself and will in time be burnt out.

Dr. Siemens is dissatisfied with both these hypotheses, and propounds a new one. He assumes that interplanetary space is filled with gaseous hydrogen, oxygen and compounds of carbon. Owing to the high relative velocity of the equatorial regions of the sun, that body acts upon the gases surrounding it very much like a huge fan, drawing them in at the poles and throwing out the products of combustion like a huge wave at the equator. The inrush of gases at the poles takes fire as they reach the atmosphere, and produce intense heat and light as they sweep over the surface on their way to the sun's equator. The products of combustion, chiefly hydrogen vapor and carbon compounds are driven into the interplanetary space, where, in a highly rarified state they are dissociated by the action of radiant heat, and are ready to be again drawn into the sun. On this hypothesis there is no waste of solar energy, and no danger of the diminution and final extinction of the sun's light and heat. Moreover, Mr. Siemens maintains, his hypothesis explains that mysterious appearance, the "zodiacal light," as well as those puzzling bodies, the comets.

Dr. Siemens thus sums up the fundamental conditions of his theory: 1. That aqueous vapor and carbon compounds are present in stellar or interplanetary space. 2. That these gaseous compounds are capable of being dissociated by radiant solar energy while in a state of extreme attenuation. 3. That these dissociated vapors are capable of being swept into the solar photosphere by a process of interchange with an equal amount of re-associated vapors, this interchange being effected by the centrifugal action of the sun itself. If these conditions, he adds, could be substantiated, we should gain the satisfaction that our solar system would no longer impress us with the idea of prodigious waste through dissipation of energy into space, but rather with that of well-ordered self-sustaining action, capable of perpetuating solar radiation to the remotest future. New York Tribune.

Professor Pickering, of Harvard Observatory, points out in Nature, that the color of daylight has nothing to do with its painful effect upon the eyes of students and others. To test the question he had a tin lamp shade constructed, consisting of a tube six inches in diameter by eight in length. One end was closed by a reflector and the other by a piece of very light blue glass. Two holes were made in the sides, through which passed the glass chimney of an argand gas burner. By experimenting with a shadow photometer, a position was found where the light received on the inside of the shade was intense, and very similar color, to that from a candle in the day time at a distance of about six feet. A few minutes' reading, however, was sufficient to convince him that the new light was far more trying to the eyes than an ordinary gas flame would be, the ill effects being due to the intense heat thrown down by the reflector. And this he thinks is the source of the whole trouble in the ordinary gas burner. The heat radiated by the flame, the heated chimney, and the hot air, is reflected from the inside of the shade, and all other white paper lying on the table, dries the eyes, the eyelids, the forehead and temples. Temporary relief may be found by bathing the face and eyes in water, but it is only temporary. The hot dry air from the lamp is also harmful, and no doubt contributes its share of injury to the vision. These evils may both in part be remedied by placing a pane of glass so as to intercept the rays about the lamp, before they strike on the book or the face. It must be placed at such a distance from the lamp as not itself to become heated. The hotter the flame the whiter it is, and the more light is thrown off in proportion to the heat. Hence oculists are recommending such lights as the Student's and Moderator lamps, which burn with a small, hot and very brilliant flame, as compared with that furnished by the argand and flat-tail burners. Statutes, and Professor Pickering show how alarmingly prevalent near-sightedness has become of late among students. Hence anything which will tend in the future to prevent this widespread defect will be a boon to mankind. He had great hopes of the electric light in this respect. If it there was the maximum of light with the minimum of heat, its ever varying intensity was an objection, but he thought he might look forward to the success of the light from the incandescent carbon strip, in the near future as a remedy for "the most widespread evil that afflicts the human vision."

The electric gong, lately introduced as a railway signal, is claimed to be one of the most ingenious and effective mechanisms of the kind yet devised—a heavy gong, according to this arrangement, being made to continuously ring on a danger signal post close by, from three to five minutes before the approach of a train at that point, the gong ceasing to ring as the train passes. By this system, electricity is carried in the rails, holes being drilled in the flanges, into which a one-gravity cell battery is connected by wires to the rails, at the end of a section of one mile, and a signal level upon a post at the other end of the section, and thus the current of electricity is continuous from the battery upon the section. When the current is taken upon the wheels and axles, and carried withdrawn from the lever, it flows in the danger signal is set. So long as the train is on the section, the signal remains set and ringing at "danger," until the gate is dropped.

The popular belief as to the comparative shallowness of the Pacific Ocean may have to be modified by recent soundings made with what is known as Sir William Thomson's steel wire, and which show that along the entire coast of California a depth of

1,500 fathoms or more is reached within a distance of from twenty to seventy miles westward from the shores, the greater part of this sudden fall occurring in the last ten to fifteen miles. At one hundred miles west of San Francisco the bottom is found to be 2,500 fathoms deep. The bed of the ocean continues of a uniform depth greater than 1,500 fathoms until the Sandwich Islands are reached, the greatest depth 3,000 fathoms, at a distance of about four hundred miles east of Honolulu. That great depth is maintained until within ninety miles of Honolulu; at fifty miles from that place the depth is 1,500 fathoms.

GUM ARABIC.—In Morocco, about the middle of November, that is, after a rainy season, which begins in July, a gummy juice exudes spontaneously from the trunk and principal branches of the acacia tree. In about fifteen days it thickens in the furrow down which it runs, either in a vermicular (or worm) shape, or commonly assuming the form of oval or round tears, about the size of a pigeon's egg of different colors, as they belong to the red or white tree. About the middle of December the Moors encamp on the borders of the forest, and the harvest lasts six weeks. The gum is packed in very large sacks of leather, and brought on the backs of bullocks and camels to certain ports, where it is sold to English and French merchants. The gum is highly nutritious. During the whole time of harvest, of the journey to the fairs, the Moors of the desert live almost entirely upon it, and experience has proved that six ounces of gum are sufficient for the support of a man for twenty-four hours.—London Family Herald.

Dr. Michelson, giving an account of some researches which have been recently instituted into the periods of incubation of infectious diseases, states that twenty-six diseases of this kind which are well-known have their special periods of incubation, which, though open to exceptions, are fairly regular. The period of incubation is defined as that period which intervenes between the acceptance of the poison and the first manifestation of effect. Diseases may be divided according to their stages of incubation into five classes—shortest, short, medium, long, longest. The shortest period is one or four days; it rules for plague, cholera, malignant pustule, and dissection poison. The second period is from two to six days, and covers scarlet fever, diphtheria, croup, erysipelas, whooping cough, influenza, glanders, and pyæmia. The medium period is from four to eight days, and includes cow-pox and rabies fever. The long period is from ten to fifteen days, and includes mumps, measles, typhus, and typhoid. The longest period is forty days.

Major Majendle maintains that gunpowder can be exploded with a wooden tool, and cites the following instances: At Basingstoke gunpowder factory, on Oct. 12, 1875, two men were removing incandescent powder from a mill, but by striking it with a wooden mallet, it exploded and killed them. At Gatebeck, on June 2, 1877, a precisely similar accident attended with the loss of one life, occurred. At the Ludlow Moor mine a charge of gunpowder was exploded when a man was forcing it into a hole in a rock with a wooden mallet, and a formidable explosion, which occurred at the Royal Gunpowder Mills, Wetteren, Belgium, on May 29, 1880, is attributed in the official report to a man dragging a wooden vessel full of powder over a powder-begrimed floor.

As the result of careful spectroscopic observations of the limb of the sun and its general surface, Mr. C. S. Hastings, in a paper in the American Journal of Science, concludes that the outer brilliant coating of the sun consists of silicon, just passing from the gaseous to the solid state, and thus extremely luminous. He supposes the upper crust, whose terminations we see in the faculae, sunspots, and prominences in the solar atmosphere, to be the surface, and that silicon with possibly carbon and boron is the first to be cooled to the solid state, and that at this elevation the downward currents carry the silicon back.

The Scientific American says that the prejudice against American home-made leather, has disappeared, and English tanners now appreciate its excellent qualities. Its capabilities for resisting water and withstanding wear by attrition in the soles of boots and shoes, are said to be quite equal to those of the best English sole leather, and greatly superior in the leather of English "buskin" tannages, or the generally poor sole leather made on the Continent of Europe.

A new edition of the "Naturalists' Directory," published by S. E. Cassino, will be soon to be issued to such subscribers for it. It will give names and addresses of all in the United States who may be called naturalists, botanists, astronomers, chemists, etc. Those especially who are making collections and exchanges will value the book (which costs a dollar), and should notify the publisher, that their names may be inserted.

A shipment of bumble bees was made last winter from England to New Zealand. Of eighteen bees that were sent, two arrived alive and well, and were let loose into the fields. They were preserved through the heat of the voyage by being taken in the dead of winter, and put in a ship's refrigerator. The bees are now in New Zealand to secure the fertilization of clover blossoms.

Prof. Tyndall, in a late lecture at the Royal Institution, London, said that one of the most ingenious of the earlier electric motors was the one invented by Mr. Page, an American. The Page machine had two plungers which moved the beam to which they were suspended; and the motion of the beam, by means of a crank and fly wheel, was applied to the performance of mechanical work.

The French Government intend to establish an observatory at Capo Horn for the purpose of accumulating data regarding terrestrial magnetism. Those who are to take charge of the establishment will sail in the same vessel which will try to make what use they can of the approaching transit of Venus.

The Secretary of the Grumby Navy has resolved to employ carrier pigeons in the coasting service, all the experiments with them made by the Prussian Government on the coast of the North Sea since 1876 to establish communication with the light-ships lying off the coast having been successful.

In a paper on the theory of the galvanic element, Dr. F. Exner shows that between metals and liquids, where no chemical action takes place, there is no electrical attractive power that between two metals. The entire effect of a galvanic element depends exclusively on the chemical action.

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Christian Advocate.

Agricultural.

PINK-EYE IN HORSES.—Dr. C. E. Page writes to the editor of the Boston Medical and Surgical Journal as follows:

The custom of working or exercising horses directly after eating, or feeding them directly after work, and before they are thoroughly rested, leading at noon when both the violations of a natural law are committed—these are the predisposing causes of pink-eye, and of most diseases that afflict our horses. Keep the eye quiet, dry, warm, and in pure atmosphere. The nearer out-door air the better, and stop his feed entirely at the first symptom of disease, and he will speedily recover. As prevention is better than cure, horse-men will do well to heed the hint herein given, and to their creatures from contracting their any other ailment. It has been demonstrated in tens of thousands of cases, in family life, that two meals not only ample for the hardest and most exhausting labor, physical and mental, but altogether best. The same thing has been fully proved in hundreds of instances with horses, and he never in a single instance failed, after a fair trial, to work the best results.

An hour's rest is a vast more restoring to a tired animal, whether horse or man, than meal of any sort, although the latter may prove most stimulating. The morning meal given, if possible, early enough for practical stomach digestion before the muscular and nervous system are called into active play; the meal meal offered long enough after work to insure a rested condition of the body; a diet liberal enough but not excessive—this is the law and the gospel for hygienic diet for either man or beast. If it be objected that these conditions cannot always be fully met in his active work-a-day world, I reply let us meet them as nearly as possible. We can, of course, do more than this; but we can come nearer to the mark on the two-meal system than a three. I have never tried to latten horses, for I long ago learned that it is disease; but I have always found that a horse does solid work enough will be fairly plump if he has two sufficient meals.

Muscle is the product of work and food; it may be laid on by food alone, but for perfect health and immunity from disease restriction in diet. Horses require most food in cold than in warm weather if performing the same labor. In use of a warm stall in winter I reduce their feed more or less, according to circumstances, as surely as I do the amount of fuel consumed. I do adopt the same principle in my own diet. The result is that my animals not only are ever for one moment sick.

The complaint of the failure of clover, generally ascribed to insect agency, has repeatedly come to us, and if our limited information offers ground for opinion, the complaint has increased each year. Dr. J. H. Gilbert, of Johnstown, during his recent visit showed great interest in this question, and was firmly of opinion that the complaint of what some times called clover-sickness, was the cause, and that the insects were but the concomitant of a feeble growth. Upon fresh soils clover can be grown successfully year after year for a long time without injury, but as time goes on the soil loses its power of maintaining this crop without rotation, and the clover weakens, insects become prominent, and the plant ultimately fails. In course of time, and perhaps now as the time, clover can only be grown here, as in England, as a strictly defined rotation crop. Such an opinion, coming from a man as distinguished for research as the associate of Sir John Bennet Lawes, is certainly worthy of consideration, and hence we in this bulletin present the sum of his remarks in the hope that it may call out the experience of clover growers, who might profitably report through the press the condition of clover in their various localities, whether it has showed signs of failure, or so, when this failure was first observed and the system of farming under which it has occurred. Possibly when a collation of facts of the sum of a sufficient number of reported instances, the situation may secure sufficient data to justify investigations carefully made in localities where clover has ceased to be a reliable crop.—New York Agricultural Experiment Station.

There are three methods of storing in general, each of which has its merits and its champions. These are storing in barrels, bins, heaps or pits. The same general principles underlie these several methods, viz.:—Protection against frost and temperature, freedom from moisture and avoidance of heating caused by storing too deep. The advantages claimed for storing in barrels are that the roots are easily handled, do not suffer from abrasion, can be easily examined, and if diseased appear it can be readily checked and removed. The chief objection to this method is the time and expense involved when the crop is a large one. Bins are coming largely into use, especially in localities near large cities, for the potatoes can at any time be readily reached and prepared for market. A red, dry, well ventilated cellar, with the light excluded, is an admirable place in which to store potatoes. The argument in favor of storing potatoes underground is that there is little, if any, loss by evaporation. Objections to the plan are the labor involved in opening the bins when the roots are required, and the risk involved from the extraneous of too close or insufficient covering. When pits are employed it is important that arrangements be made for ventilation. When stored in cellars, bins or root-houses, it is a mistake not to fill the bins with roots to a depth exceeding three or four feet. It has been claimed that this sprinkling in barrels or bins at that rate, say of one pound to each barrel, tends to prevent decay by acting as an absorbent and neutralizing the earthy odors. The importance of excluding light from potatoes and keeping them as cool as possible without freezing cannot be over estimated.—Farmer and Manufacturer.

This very common question occurs in the agricultural papers every year. It can be answered very briefly. It pays a good farmer, who knows how to use it, and who buys for cash, to apply ammonia, potash and phosphoric acid to his land if it needs it and he can get them at their commercial value. A poor farmer who buys it on credit and does not know what he is buying, it will not pay. If, instead of buying anybody's manipulated fertilizers that are offered to him on a credit, he combines his purchase to pure ground bone (fine) and then supplements this with all the stable manure cotton seed and ashes that he may be able to save or purchase, a farmer will find that it is profitable to use certain forms of commercial fertilizers, while it may not pay

to use certain other forms. I repeat, it will pay to buy ammonia and soluble phosphoric acid where bought for cash and a full equivalent of the same is obtained for the money if it is used in accordance with the laws of nature, otherwise not. Our farmers have literally thrown away thousands in their common practice of putting highly soluble and concentrated fertilizers in one single furrow and as deep as they could get it, when, if they had put it broadcast and near the surface, they might have saved as many thousands as they have lost by the unnatural practice that they have followed so long and which they are loth to believe is wrong. Any farmer can prove this question very easily if he will proceed intelligently to give it a fair test, and it is a very important question for our farmers to solve.—Southern Farmer's Monthly.

The following are the rules adopted by the hay trade in New York, Brooklyn and Jersey City, under the leadership of the Manhattan Hay and Produce Exchange:—No. 1 prime hay shall be pure timothy, properly cured, bright, natural color, sound and well baled. No. 2 or good hay shall be timothy, not more than one-quarter mixed with red top and blue grass, properly cured, bright color, sound and well baled. No. 3 or medium hay shall include all timothy not good enough for No. 2, proportionately mixed with blue grass, red top and clover, sound and well baled. No. 4 or shipping hay shall include all hay not good enough for other grades, and may be natural meadow, free from wild or bog, and must not contain over one-third clover, sound and well baled. Clover hay shall be medium grown, properly cured, good color, sound and well baled. No grade of hay or rejected hay shall include all hay badly cured, musty, stained or mouldy in any way. Rules for inspection:—All certificates of inspection shall give the number of bales and grade of each bale inspected. The expenses for inspection shall be ten cents per ton for grading and twenty cents per ton for grading, weighing and unloading cars of hay, the expenses to be paid half by the buyer and half by the seller. All hay or straw shall be pressed with wood not to exceed three pounds per bale. All hay or straw loaded in excess of three pounds per bale, the total weight of wood will be deducted. This rule will take effect January 1, 1883.

Almost every one knows that caliches will not grow fast or head up well unless they are bled very often. Many have also learned that this crop does the best if head very early in the morning while the dew is on the ground. Hoed later in the day, while the dew has evaporated, will not have the same effect. The reason appears to be these:—The dew being covered with soil is retained and helps keep the earth moist. It contains a large amount of oxygen, which it took from the soil and to hasten the growth of the plants. It also absorbs a large quantity of ammonia, which is directly taken up by the plants. Now the same causes ought to produce the same effects on other plants, and it has been found by observing farmers that they do. Market gardeners prefer to have potatoes head either when the soil is wet with dew or after a slight rain. Observations made by one of the best farmers in Wisconsin, extending through many years, convinced him that there was great advantage in ploughing land while it was wet with dew. Especially was this the case when clover or grass was ploughed under. It was found that the grass and sod rotted much sooner, and that the succeeding crops were larger and of better quality.—Chicago Times.

Geological examination of the area of the Mississippi now shows that for a distance of about three hundred miles there are buried forests of large trees, one over the other, with intervals of soil. Ten distinct forest growths of this description have been observed, which it is believed, must have succeeded each other. Of these trees, known as bald cypress, some have been found over twenty-five feet in diameter, and one contained 37,000 rings; in some instances too, huge trees have grown over the stumps of others equally large. From these facts geologists have assumed the antiquity of each forest growth at 10,000 years, or 100,000 for all.

Winds county, Miss., produced, last year, about 30,000 bales of cotton. The same land planted in peas and sweet potatoes, with one-tenth of the labor, would have produced enough to fatten 200,000 head of hogs, besides butter and beef to supply a large part of the State.

The wool product of the world is 1,155,000,000 pounds, and of this amount more than two-thirds is owned and grown by British subjects. It is such as these that make England the power she is among the nations of the earth.

Lord Houghton's newly purchased estate in Florida comprises 50,000 acres. Lord Houghton is largely interested in sugar culture in Jamaica.

The largest farm in the world, as at Burr Oaks, Ill., and contains 60,000 acres. It is owned by Hiram Sibley, the great seed grower.

The Supreme Court of Pennsylvania has just rendered a decision in the suit of Father Sheehan against Bishop Tulgy, of Pittsburgh, reversing the decision of the court below, which allowed Sheehan \$800 support for three years past, on the ground that the Bishop had refused to assign Sheehan a field of labor. The Supreme Court's decision held that there was no such contract relation between the Bishop and the priest as would sustain the action.

ADVERTISEMENTS.

ESTABLISHED IN 1839.

F. BELDEN,

WHOLESALE DEALER IN

HATS,

TRUNKS,

FLOWERS,

UMBRELLAS,

ETC.

No. 11 MAGAZINE, and

25, 26, 27, and 28 COMMON STREETS,

NEW ORLEANS.

ARTHUR WACKERBARTH.

WACKERBARTH & JOSEPH.

MANUFACTURERS

—AND—

Wholesale Dealers in

Tobacco, Cigars, Snuff, Pipes, Etc.

45 MAGAZINE STREET,

New Orleans.

MISCELLANEOUS.



Cathartic Pills

Combine the choicest cathartic principles in medicine, in proportion accurately adjusted to secure active, certain, and uniformity of effect. They are the result of years of careful study and practical experiment, and are the most effective remedy yet discovered for diseases, caused by derangement of the stomach, liver and bowels, which require prompt and efficient treatment. Ayer's Pills are especially applicable to the above diseases. They act directly on the digestive and assimilative processes, and restore regular healthy action. Their extensive use by physicians in our practice, and by all civilized nations, is one of the many proofs of their safety, and of their healthy, reliable, purgative and invigorating properties. Being composed of the concentrated juices of purely vegetable substances, they are perfectly free from calomel, or any injurious properties, and can be administered to children with perfect safety.

Ayer's Pills are an effective cure for Constipation or Costiveness, Indigestion, Dyspepsia, Loss of Appetite, Pains in the Head, Dizziness, Headache, Loss of Memory, Numbness, Flushing, Jaundice, Rheumatism, Eruptions and Skin Diseases, Dropsy, Tumors, Wounds, Neuralgia, Gout, Gravel, Diarrhea, Dysentery, Gout, Piles, Disorders of the Liver, and all other diseases resulting from a deranged state of the digestive apparatus.

As a Diarrhoea Pill they have no equal.

While gentle in their action, these Pills are the most thorough and searching cathartics that can be employed, and never give pain unless the bowels are habitually constipated, and they are binding. They stimulate the appetite and digestive organs, they operate to purify and cleanse the blood, and impart new vigor and health to the whole system.

Prepared by Dr. J. C. Ayer & Co., Lowell and Amherst, Mass.

SOLD BY ALL DRUGGISTS EVERYWHERE.

Thos. J. Carver,

COTTON FACTORY

AND MANAGER OF THE

Southwestern

Co-Operative

Association.

Particular attention is paid to the purchase and shipment of COTTON, and to the management of the business, and to the rendering of service to patrons.

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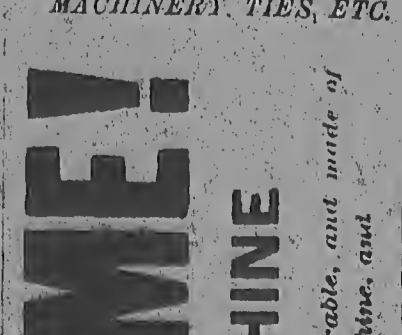
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MACHINERY, TIES, ETC.



SEWING MACHINE

Is More Perfect, Quicker to Make, More Durable, and made of Finer Material than any other Machine, and SOLD FOR LESS MONEY.

LADIES AND GENTLEMEN: If you do not wish to buy the New Home, I advise you to wait until other machine companies make a machine equal to it. After twenty-one years experience in the sewing machine business, I find the poorest machines receive the highest praise from their manufacturers. But words are nothing when it comes to merit. Therefore, we will not attempt an accurate description of the superior quality of the

NEW HOME.

HEADQUARTERS, 170 CANAL ST.,

GUSTAV SEEGER,

Sole Agent.

121, 123, 125 Common St.

WHOLESALE DEALERS IN

BOOTS, SHOES, HATS AND TRUNKS.

F. R. HARDON,

Millinery and Fancy Goods

20 CHARITRE STREET,

NEW ORLEANS, LA.

OPENING

Imported Bonnets and Hats

Wednesday, October 25, 1882.

Goods will be constantly on hand.

A. C. DANNER & CO.,

MOBILE AND NEW ORLEANS.

Leads the kind of

LUMBER, SHINGLES, & C.

ALABAMA COAL.

Shipments made from either Mobile or New Orleans from Mills or Mines direct.

WANTED:—White Oak Staves, Red Cedar and Black Walnut logs, received at either New Orleans or Mobile. Highest cash price paid.

A. C. DANNER & CO.,

Perry Nugent,

Formerly of NUGENT & LALLANDE,

ALLEN, NUGENT & CO., and

T. H. A. J. W. ALLEN & CO.

COTTON FACTORY

AND

Commission Merchant,

37 Perdido St., NEW ORLEANS.

DR. J. H. PATENT ARTIFICIAL LIMBS. The best and cheapest. Satisfaction guaranteed. I keep on hand a large assortment of Trusses, Shoulder Braces, Abdominal Supporters, Elastic Stockings, etc., at moderate prices. Send for pamphlet and price list.

A. McJELMOTT, Manufacturer,

153 Camp St., New Orleans

HATS

CHARLES GERBER,

1 and 1st Camp Street

"THE ANGEL OF THE HOUSEHOLD"

A SERIAL STORY of absorbing interest will be commenced in the NOVEMBER

number of

ARTHUR'S HOME MAGAZINE

A new subscription for 1883 will receive the

the November and December numbers FREE

of charge. Terms: \$2.00 a year; 5 copies \$2.00

3 copies \$1.00; 4 copies \$1.00; 5 and one extra

\$1.00. For specimens number, containing first

chapters of this interesting story, send

T. N. ARTHUR & SON, Philadelphia, Pa.

AGENTS WANTED EVERYWHERE to sell

the best Family Sewing

Machines ever invented. Will send a full

catalogue with 1000 and 2500 complete, in

advance. It will also send a great variety of

work for children to sew a really complete

garment and learn to sew a really complete

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MISCELLANEOUS.

SAM'L L. BOYD,
WHOLESALE
DRY GOODS AND NOTIONS,
28 & 30 Magazine and 83, 85 & 87 Gravier Streets,
NEW ORLEANS.

SPECIAL TO THE TRADE.

We are the Headquarters South for all Southern Manufactured Dry Goods, such as Sheetings and Shirts, 6, 7 and 8 oz. Lowells, Plaids, Stripes, Jeans, &c.

Your attention is called to our Large and Varied Assortment of Woollen Piece Goods, consisting of Cassimere, Dressing, Repose, etc., in all colors and patterns. Also, Blankets and Shawls, in all Grades and Colors. Our Dress Goods Stock is the largest and most complete ever offered in New Orleans. In addition to our large and varied assortment of Notions, we will offer a complete line of Gent's Furnishing Goods, Hosiery, Etc. We want the Trade of the South to know that New Orleans is to-day, for good reasons, The Cheapest Dry Goods Market in America. You will find our prices and better stock adapted to your wants than in any other Market East or West.

SAM'L L. BOYD,

D. H. HOLMES,

185 CANAL STREET,

15 Bourbon Street, - - - 15 Dauphine Street,

NEW ORLEANS.

House Established in 1842.

Keep at all times a most complete assortment of European and Domestic

DRY GOODS

As the Stock is replenished by weekly arrivals. Purchasers will find it

Advantageous to Call and Examine the Goods.

Samples Sent Throughout the Country, and Orders Promptly Executed.

The BONNET and DRESS-MAKING Departments are placed in most

SKILLFUL HANDS.

THEO. H. MARSH & CO.,

Commission Merchants and Dealers in Produce.

Potatoes, Onions, Apples, Beans,

Peas, Dried Fruit,

POULTRY, EGGS, HIDES, WOOL, BEESWAX, ETC.

57 Poydras Street, New Orleans, La.

Prompt, Personal attention given to consignments, and remittances made

With account sales. Special attention paid to condi-

tion of goods and rates of freight

on orders from us.

SEED POTATOES A SPECIALTY.

No. 56 USE St. Charles St.

THE

GLASS

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

New Orleans, Saturday, Dec. 23, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in buying small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, 50 lbs.	Today.	Yesterday.
Low ordinary	10 1/2	10 1/2
Ordinary	10 1/2	10 1/2
Good ordinary	10 1/2	10 1/2
Low middling	10 1/2	10 1/2
Middling	10 1/2	10 1/2
Good middling	10 1/2	10 1/2
High middling	10 1/2	10 1/2
Extra	10 1/2	10 1/2
Receipts since our last issue	4,600 bales	
Receipts previously	10,101 bales	

Wool, 50 lbs.	Today.	Yesterday.
Full	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2
Yellow clarified	10 1/2	10 1/2
White clarified	10 1/2	10 1/2
Flashed	10 1/2	10 1/2
Crushed	10 1/2	10 1/2

Molasses, in bbls., 50 lbs.	Today.	Yesterday.
Common	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2

GROCERIES.

Butter, 50 lbs.	Today.	Yesterday.
Western	10 1/2	10 1/2
Eastern	10 1/2	10 1/2

Coffee, 50 lbs.	Today.	Yesterday.
Robusta	10 1/2	10 1/2
Arabica	10 1/2	10 1/2

Chico, 50 lbs.	Today.	Yesterday.
Western	10 1/2	10 1/2
Eastern	10 1/2	10 1/2

Vanilla, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Corn Meal, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Flour, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Wheat, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Oats, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Barley, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Peas, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Beans, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Lentils, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Grain and Feed.	Today.	Yesterday.
Wheat	10 1/2	10 1/2
Oats	10 1/2	10 1/2

Corn, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Yellow, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Mixed, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Oats, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Barley, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
Common	10 1/2	10 1/2

Peas, 50 lbs.	Today.	Yesterday.
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Common	10 1/2	10 1/2

Beans, 50 lbs.	Today.	Yesterday.
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Common	10 1/2	10 1/2

Lentils, 50 lbs.	Today.	Yesterday.
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Common	10 1/2	10 1/2

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Oats, 50 lbs.	Today.	Yesterday.
Best	10 1/2	10 1/2
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NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Dec. 19.—The committee on pensions has at last agreed to report a bill giving pensions to the survivors of the Mexican war. The bill expressly says that Jefferson Davis, President of the late Confederacy, shall be excluded from its benefits. The bill also provides for giving pensions to soldiers who were wounded in Indian wars. The committee propose to ask a suspension of the rules of the House for the purpose of passing the bill on the third Monday in January.

DALLAS, Tex., Dec. 19.—The Texas Marriage Association, the last of the kind doing business here, was closed by attachment this morning on a run by the marriage of Miss Jennie Brooks and Joe Lohenstein for \$500.

EUTAW, Ala., Dec. 19.—E. B. Steele's gin-house, one and a half miles from this place, was burned yesterday at 2 p. m. in about fifteen minutes, together with nine bales of cotton belonging to tenants. Cause accidental. No insurance.

CONCORD, N. H., Dec. 19.—One of the severest earthquake shocks ever experienced here occurred at 5:23 this afternoon. There was a sound like a heavy explosion. Buildings were shaken and the inmates rushed into the streets. The concussion extinguished the gas in one of the buildings. The shock seemed to those indoors like that of some heavy object falling. It was only a few seconds in duration, and was felt in Pittsfield about four minutes later than here. It was also felt at Great Falls, Manchester and other places. The shock lasted eight or ten seconds.

WASHINGTON, Dec. 20.—The Postmaster General has been called on by the chairman of the postoffice committee to send to the committee all correspondence on file in the department relative to the delivery to the Louisiana Lottery Company of its agents registered mail matter or money orders. The impression is that hostile legislation is contemplated.

WINONA, Minn., Dec. 21.—Ex-Gov. Benjamin F. Humphreys died very suddenly on Wednesday morning, December 20, at his residence in Lehigh county. His remains will be taken to Port Gibson immediately. He was a distinguished General in the late war and was expelled from the Governor's office in 1865, at the point of Federal bayonets. The soldiers of Humphreys' Brigade and every other Confederate will regret to hear this sad news.

ARADELPHIA, Dec. 21.—Last night about 9 o'clock, while a lot of small boys were having sport with firecrackers and a Roman candle, one of the back streets, one Johnny Dover had a pocketful of firecrackers, and he was running about in the hands of another boy. His clothing took fire, and before assistance could be rendered his hands and skin were burned from his neck and throat. He is very low, and it is not believed he will recover.

WASHINGTON, Dec. 22.—It is reported that a member of the foreign relations committee said to-day that the Junta of Guatemala would soon pass a resolution asking permission to become one of the States of the United States.

WASHINGTON, Dec. 23.—The Committee on Contagious Diseases today recommended an appropriation of \$25,000 to be placed under the charge of the National Board of Health, to aid local boards in preventing the introduction of contagious diseases by immigrants. The idea is to station inspectors along the Mexican and Canadian borders to inspect immigrants who cross into this country. A very large number of immigrants come to this country from Canada. Surgeon-General Hamilton says that of all the cases of small-pox in this country last year, one or two came from Canada.

ATLANTA, Ga., Dec. 24.—Yesterday, near Dallas, on the Great Tennessee, Virginia and Georgia Railroad, while a freight train of fifteen cars was passing over a trestle, six of the cars, including the cab, fell through twenty feet to the ground and were wholly wrecked. Brakeman J. D. Bishop was mashed to death under the falling cars. Conductor Ayers had his right leg broken just above the ankle.

MONTGOMERY, Ala., Dec. 24.—Gov. O'Neal was telegraphed while in Mobile yesterday to use his authority to stop the lawlessness that has again broken out at Opelika, after a few weeks' quiet. The Governor arrived today but declined for the present to use the military until the force of the civil authority is exhausted. He telegraphed the sheriff to use and enforce his authority as directed by law. The Governor will, however, interfere if it becomes necessary for him to act.

AMITE CITY, Dec. 25.—The Methodist Church at this place was burned to-day, the fire being occasioned by a defective fuse. The morning service was just beginning when the alarm of fire was given, and the congregation left the burning building without excitement. The furniture, organ, lamps, etc., were mostly all saved. The fire is quite a serious blow to our Methodist friends, after all the trouble they have had during the last two years. Two hundred dollars was subscribed during the fire to rebuild the church. We trust that all who read these lines will contribute something to aid our friends. They are cast down, but not discouraged.

DOMINGUEZ, Dec. 21.—While the cargo was passing, Hardenburg mine, yesterday, the chair to which it was attached broke, and the cage fell, killing 20 persons.

INNSBRUCK, Austria, Dec. 21.—Baron Alexander Paul Hammings has been convicted of the charge of swindling, brought against him, and has been sentenced to seven years' imprisonment with deprivation of his title of nobility.

CAIRO, Egypt, Dec. 21.—The courts of inquiry and courts martial have been dissolved. It is expected that a decree will be issued to-morrow banishing some of the rebel prisoners, but releasing the bulk of them.

HAVANA, Dec. 22.—The Gazette publishes a circular letter issued by Capt. Gen. Prud'homme directing the Governors of the different provinces to apply the articles of the law abolishing slavery which order that freedom remain under the protection of the State four years after they have obtained their liberty, and require them to prove that they are not leading an idle life.

PRAGUE, Dec. 23.—The grant trial of 50 Socialists, which was begun here on December 4, has ended. One of the prisoners, a disciple of Harr Most, was sentenced to two years' imprisonment; 44 were sentenced to prison for terms

varying from six months to a fortnight; the remaining five were acquitted.

PARIS, Dec. 24.—M. DeLesserpe, residing at a banquet given by the contractors on the public works to-day, announced that the scheme for the creation of an inland sea in Africa will be resumed by private enterprise.

NEW YORK, Dec. 21.—The Jamaica Greave of December 18 has been received, with full particulars of the great fire at Kingston. The conflagration was the worst ever known there, and involved the loss of five or six lives and 22,000,000 of property. It began in a few bundles of shingles, and if proper appliances had been at hand it could have been easily extinguished, but in a very short time it attained such proportions that the fire brigade was utterly powerless to cope with it. Appeals for aid have been made to all parts of the Island and to England and America.

The island alone is unable to cope with the distress, which indeed, through its principal seaport, affects all the inhabitants. The absence of a large percentage of the 35,000 citizens, a taken away and the want and misery to very many is inevitable.

Another account says the fire is supposed to have been started by a revengeful incendiary, employee of Mr. Furtado, on whose wharf the fire started. A stiff breeze baffled the firemen's efforts, blowing brands into the business part of the city. The Government Savings Bank was the second building to ignite, and despite heroic efforts, was soon beyond saving. In a few hours the fire had possession of all the business streets. The intense heat melted the metal roofs of the fireproof stores, and those in which rum was kept gave such force to the conflagration that a draught was created like a powerful blast furnace. Iron safes were twisted into every shape and their contents reduced to ashes, and powerful iron doors and shutters of stores in Port Royal warped and yielded to the heat, the valuable stock being reduced to cinders. A mob took possession of the audit office and threw the papers and books into the street. The papers flew in all directions, and were trapped under foot in the water which filled the streets. The insurance agents cannot yet estimate their losses.

How to Give.—We remember a time when a company of people who met together for worship had grown dilatory regarding the payment of their necessary expenses; one and another sought to relieve themselves from the obligations into which they had entered, thus discouraging others, and some were saying, "If such and such an one does not pay his subscription, I will not pay mine." One man took this occasion to remark that the work seemed to be a necessary work to be done, and the money required should be raised, and said he, "If you do not pay your subscription I shall be obliged to double mine." That has seemed to its sensible and Christian principle of action. It would be very well, if, in all religious enterprises, each person would do their duty proportion to their means, and would be glad to give to relieve it.

REMEMBER.—Aggressiveness should be the motto of the Church. The "regions beyond" should be ever in mind, and we should be ever pressing towards them. Expansion, enlargement, going forward, should ever be the theme. We have no time to lose. Let us act upon the principle of the soldier's motto, who, though he carefully kept, yet never improved his talent.—St. Louis Advocate.

Overworked men and women, persons of sedentary habits, and others whose system needs recuperation, nerves toned, and muscles strengthened, should use Brown's Iron Bitters.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Brandon circuit, at Brandon	Jan. 15, 11
Marion circuit, at Marion	Jan. 15, 11
Panola circuit, at Andrew	Feb. 3, 11
Quitman circuit, at Quitman	Feb. 3, 11
Trousdale circuit, at Trousdale	Feb. 3, 11
Washington circuit, at Washington	Mar. 3, 11
Newton circuit, at Newton	Mar. 3, 11
Walton circuit, at Walton	Mar. 3, 11
De Kalb circuit, at De Kalb	Mar. 3, 11
De Kalb circuit, at De Kalb	Mar. 3, 11
De Kalb circuit, at De Kalb	Mar. 3, 11

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven circuit, at Brookhaven	Jan. 15, 11
Brookhaven circuit, at Brookhaven	Jan. 15, 11
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JACKSON DIST.—FIRST ROUND.

Jackson circuit, at Jackson	Jan. 15, 11
Jackson circuit, at Jackson	Jan. 15, 11
Jackson circuit, at Jackson	Jan. 15, 11
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Jackson circuit, at Jackson	Jan. 15, 11
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MERIDIAN DIST.—FIRST ROUND.

Meridian circuit, at Meridian	Jan. 15, 11
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REAGAN DIST.—FIRST ROUND.

Reagan circuit, at Reagan	Jan. 15, 11
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COLUMBUS DIST.—FIRST ROUND.